

Bahishti Zewar

Heavenly Ornaments

Complete Twelve Parts

Maulana Ashraf Ali Thanvi (Ra)

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The Islamic Achievements, Contributions and Deputies of Hakimul Ummat Maulana Mujaddid Ashraf Ali Thanwi

On the basis of his following works on Islamic subjects, his excellent contributions and achievements, the late Maulana Ashraf Ali Thanwi not only won the title of "Hakimul-Ummat" by curing and offering a readily available cure for the spiritually sick Muslim community at large but is also regarded as a "Mujaddid" who renewed the Islamic faith and particularly "Tasawwuf" or Islamic mysticism and placed the entire theory and practice of Tasawwuf on a sound Qur'anic and traditional footing on the pattern of "Fiqh" or Islamic jurisprudence quite clearly for the first time in the history of Islam. Consequently, he may be considered as the greatest Mujaddid of Tasawwuf and his writings on this subject and his formally trained deputies (khulafa) and their writings and compilations and extracts from the books of their spiritual preceptor ("Shaikh" or "Master of Tariqat" i.e. Pir-o-Murshid) are simply indispensable and an absolute must in this day and age (till the end of the world) for all students of Tasawwuf, all sufis, all seekers of "Tazkiyah" or self purification, and all shaikhs and teachers of any back ground or school of thought in "Tariqat" or the path of Allah. An average Muslim must study "Bahishti Zewar" which is the best book on the Fiqh of the greatest Imam with the largest following on earth, the late Abu Hanifa. Also, strongly recommended on the subject of Tasawwuf, are two books based on numerous major works of Mujaddid Thanwi and ably arranged, compiled and summarized by his deputy (Khalifa) Maulana Dr. M. Abdul Hai Sahib : "Basaire-Hakimul' Ummat" and "Maathire-Hakimul-Ummat" published by Baitul Ashraf, 5 E 8 commercial Area, Nazimabad, Paposhnagar, Karachi 18, Pakistan.

Mujaddid Thanwi was a Maulwi (distinguished graduate of Deoband),

Hafiz Qari, Professor of Islamic subjects, Mufassir (interpretor of Qur'an), Shaikhul-Hadith, Faqih, Mufti lecturer-orator, sufi, administrator, publisher, literary figure, and the greatest Shaikh or spiritual guide of his time. He is the author of more than 800 research publications on Islam, and the number of pages of his published work exceed the number of days of his life. He published 13 books in Arabic, 3 in Persian, and rest in Urdu, of which 2 have already been translated into English Answer to Modernism by Maulana Thanwi, published by Darul-uloom, Karachi 14, Pakistan). He wrote one Mathnavi (Poetry) but other Urdu books are in prose and most of them are on the Muslim reform on Fiqh, on curriculum and syllabus of studies, on Qur'an ("Qira't" or recitation, "Tajwiid", translation, "Tafsir Bayanul Qur'an", etc.)' on Hadith, on Friday and Eid sermons, on Du'aa (Munajate-Maqbool), on science (Islam aur science translated by Maulana Ishaq Ali, Kanpur), on Tasawwuf, etc. His published lectures or "Mawa'iz" and his "majlis talks or malfuuzat", and his other publications are highly recommended for a Muslim man or woman, adult or growing child and, I must say, all these books need to be translated in English and other European languages fast by our educated readers for the propagation of Islam and for the spiritual-welfare of Muslims in the west.

The greatest Mujaddid of Tasawwuf (Sufism) in Islam was very particular in educating his disciples and followers on the essentials (obligatory "fard" and "waajib") of the five related branches ("Aqaid" or beliefs or faith, "Ibada" or worship, "Mu'amala" or dealings and transactions, "Mu'ashara" or way of life, and "Tasawwuf" or self purification or "Akhlaqiyat"). The object of all worship and self-purification must never be forgotten which is seeking Allah's pleasure and favour and this depends entirely on the fulfilment of one's duties and obligations in all the branches and disciplines of Islam as mentioned above. In all our contacts and dealings with other fellow human beings, he particularly insisted on good human behaviour so that nobody is troubled or inconvenienced by one's talking, writing, wasting of time or the evils of tongue, hand and heart. In all cases of faluire to fulfil the above duties according to Sunnah, repentance or "Tauba" and seeking of forgiveness from others was required and practiced. Some of the Mujaddid's golden rules of conducts on one's affairs of life include : let there be an upper hand of your religious duties and obligations on your wordly affairs, of the Shari'ah on your own intellect, and of your intellect on your own emotions. Do your best in all that is humanly possible but never be bothered by what is impossible for you to achieve or attain, and never exceed the limits (of

your health and forbearance) in your efforts, "Dhikr", etc. The details of Maulana Thanwi's teachings may be understood by carefully reading his books (or their translations) or in the companionship of his deputies or their "Khulafa", or preferably both (the literature and his trained pious men : Waliy-Musleh") to obtain best results (see Ma'athire-Hakimul-Ummat and Basaaire-Hakimul-Ummat).

كُنْتُمْ خَيْرَ اُمَّةٍ اُخْرِجَتْ لِلنَّاسِ تَاْمُرُوْنَ بِالْمَعْرُوْفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَ تُؤْمِنُوْنَ بِاللّٰهِ ؕ وَلَوْ اٰمَنَ اَهْلُ الْكِتٰبِ لَكَانَ خَيْرًا لَّهُمْ ؕ مِنْهُمُ الْمُؤْمِنُوْنَ وَاَكْثَرُهُمُ الْفٰسِقُوْنَ ۝

"You (Muslims) are the best community that hath been raised up for mankind. Ye enjoin right conduct and forbid indecency (vices) and ye believe in Allah. And if the people of the Scripture had believed it would have been better for them. Some of them are believers but most of them are ill-livers (non-believers). (4:110)

Allah has been Merciful to us that we are born as Muslims and He has saved us from the inconvenience of finding and searching the truth. He has made us the best community and has enjoined two prime duties for us-to enjoin right conduct and check and forbid vices.

When a servant fulfills his duties quite faithfully and honestly, he is rewarded by his master. We are bondmen of Allah—the Master of all masters, the King of all the kings and Sustainer of all the creatures. If we carry out his commands and fulfill our duties enjoined upon us by Him, no one can even conceive the quantity of His reward for the faithful.

Our two duties as Muslims are that we should advise and exhort others to do good and to check others from doing evil or committing evils. To be true to these duties, it is essential that first of all we should practice these in our daily lives; because only then we can have a right of advising others.

To be able to discharge and fulfill our duties we should pray in the

words of Holy Qur'ân :

رَبَّنَا لَاتُزِغْ قُلُوْبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَّدُنْكَ رَحْمَةً إِنَّكَ اَنْتَ الْوَهَّابُ ٥

"Our Lord ! Cause not our hearts to stray after Thou hast guided us, and bestow upon us Mercy from Thy Presence Lo ! Thou, only Thou art the Bestower." (3:8)

The Merits and Advantages of

ISLAM

(Why Islam and not Other Religions and Ideologies?)

by

Qutbe-Alam Mohammad Abdullah, Ph.D.

(Deputy of the Khalifah of Hazrat Mujaddid Thanwi)

Islam is an Arabic word meaning peace, purity, obedience and submission (to the Will of Allah), and a Muslim is the believer who accepts Allah's Sovereignty and completely surrenders himself or herself to His Law (called "Sharii'a" and based on Qur'an and Sunna or the Traditions of the Prophet Muhammad, ﷺ). All are equal before the Divine Law without any distinction of colour or sex. No critical reader can fail to miss the point made here. Islam gives guidance on many important matters and aspects of human relations on which Christianity is silent. The Prophet Muhammad ﷺ completed what was left incomplete by Prophet Jesus. Islam is in fact the true religion of Jesus Christ, the Messiah, son of Mary, revived by a fresh and final revelation (Qur'an) and perfected to cover all aspects of human actions and relations and to give guidance to the people of all times and nations. It is, in short, a Universal Religion. Islam is the truth expressed in a simple and direct way, and consequently has a tremendous appeal to any sincere and rational mind. It is a solution to all the problems of life, and a guide towards a better, contented, happy and peaceful life. Islam is the religion of peace as you shall see from the following merits, advantages, virtues, balance of mind or moderation, ease and grace not found in others:

1. Islam Meant for the World

Jesus came only for the children of Israel (Matthew 15:24) and not for Gentiles (Matthew 10 : 5,6) but Muhammad ﷺ was a world Prophet, a Mercy to all the nations (Qur'an 21 : 107), and a messenger of Allah to you all, O mankind (Qur'an 7 : 158).

2. No "Chosen" People in Islam

Christianity believes that the Israelites are a "chosen" people and acknowledges the prophets of Israel only. Only Muslims are broadminded enough to accept the prophets and scriptures of all nations (see Qur'an, 35: 24, 10 : 48, 40 : 78, 2 : 213 and 2 : 136). Unity of Allah, unity of mankind, and unity of all races and creeds in a single all-embracing Faith and Brotherhood is the teaching of Islam alone.

3. Finality and Perfection of the Message, Complete Guidance, and Islam a Complete Way of Life

Jesus Christ himself admitted that he had not come with the final or complete Divine message for the time was not yet ripe for it and someone else after him will guide you into all truth (John 16 : 12, 13). He was Muhammad ﷺ, the last and final Prophet and the Qur'an (5 : 3) says : "This day have I perfected your religion for you and completed My favour unto you, and have chosen for you Islam as the religion." Islam alone gives guidance in all walks of life : individual and social, material and moral, economic and political, legal and cultural, national and international, private and others, purification of the soul and the reformation and the reconstruction of society on the eternal and all-embracing principles set forth in the Qur'an and the life example of Muhammad (Sunnah). Islam alone gives complete guidance concerning a man's relationship with Allah (as in worship or 'Ibaadah), or a man's relationship with his fellow-man (as in business or Mu'amalah), or a man's relationship with his society (as in way of life or Mu'asharah), or a man's relationship with himself (as in morals, Tasawwuf, Akhlaq and Islamic Mysticism), or the deeds of one's heart (beliefs or 'Aqa-id) and body, etc. Complete guidance for the public on these Islamic subjects can be obtained by reading Bahishti Zewar (Heavenly Ornaments) by Maulana Mujaddid Ashraf Ali Thanwi (2001 revised edition, **Farid book Depot. Pvt. Ltd. 422 Matia Mahal, Jama Masjid Delhi-6).** It is not possible for the Christians to produce such a complete book for the public providing definite guidelines in all walks of life.

4. Balance Between Individualism and Collectivism in Islam

A unique feature of Islam is that it neither neglects the individual nor the society but establishes harmony and balance between the two assigning to each its proper role and creating the spirit of co-operation and collaboration among the individuals which forms the basis of the positive social structure of the Muslim community and society. Islam believes in the individual personality of man and holds everyone personally responsible and accountable to Allah. No mediator, no priesthood, no confession to a priest, no dying for the sins of others, etc. in Islam. Islam guarantees fundamental rights to the individual and does not permit anyone to tamper with them. Man must not lose his individuality in the collective social life or in the state but properly develop the personality according to Sunnah (Qur'an 13 : 12). The

Prophet Muhammad ﷺ has said : "The example of believers in their mutual affection and Mercy on each other is that of the body : when an aspect of it complains, all the other organs sympathize with it by fever and by remaining awake", "He is not a believer who takes his fill while his neighbour starves", and "He who has extra food should give it to those who have no food", etc. Congregational prayers, Zakaat, charity, good treatment of neighbours, generosity with guests, doing good to blood relations, extension of loan, helping people out of their distresses truthfulness, and prohibition of lying, back-biting, calumny, false charges, false witness, false oaths, confiscation of other's property, etc. are virtues leading to happy social life and the miraculous wide-spread of Islam in a remarkably short interval of time.

5. Unity of Matter and Spirit

Unlike Christianity, Islam does not stand for life-denial or asceticism but for life-fulfilment regarding life as a unity where you live piously according to Sharii'a and Sunnah without renouncing the world. Thus, there is no separation between "matter" and "spirit", "material and moral", "mundane" and "spiritual" and everything that the Sharii'a does not forbid is permissible, and with the good intent of the pleasure of Allah all life-activities of a Muslim can be a source of piety and closeness to Allah. Islam teaches : "Our Lord ! Give us the good in this world and the good in the Hereafter" (Qur'an 2 : 201), "Eat and drink but exceed not the limits "(Qur'an : 7 : 31), "....for your body has a right over you, and your eyes have a right over you, and your wife has a right over you,...." (Hadith).

6. Universalism and Humanism in Islam

Islam is international in its outlook and approach, and addresses the conscience of humanity and banishes all false barriers of race, status and wealth. The message of Islam is for the entire human race (see Qur'an 1 :1, 7 : 158, 25 : 1, 21 : 102 for Universalism and Humanism). Prophet Muhammad (ﷺ) said : "All creatures of Allah form the family of Allah and he is the best loved of Allah who loves best His creatures". (Hadith)

7. Islam a Revealed Religion and Not a Man-made System

The Islamic ideology is based on revelation (Qur'an and Hadith) and hence without weaknesses, loop-holes, imperfections and contradictions. Qur'an is in Arabic, the text is absolutely pure, and the whole world has

failed to meet the challenge of writing even a verse like it. If you are asked in the West to explain the conduct of the rulers in a Muslim State, tell them politely and clearly that you are wrong in assuming that Islam is that which Muslims practise! Qur'an is the only Divine Book that has not undergone any change with time whatsoever.

8. Simplicity, Rationalism and Practicalism in Islam

Islam is a simple, rational, intelligible, moderate, reasonable and practical religion. It has no myths, no superstition, no irrational beliefs and dogmas, no priesthood, and no life-denial. Islam (and not Christianity) awakens in man the faculty of reason, inculcates the spirit of inquisitiveness and exhorts him to use his intellect to see things in the light of reality. "To-seek knowledge is obligatory on every Muslim, male and female" said Muhammad (ﷺ). Qur'an tells us to keep praying for more and more knowledge (20 : 114), and that those who are ignorant or bad and those who are knowledgeable and pious can not be equal (39 : 9, 7 : 179, 6 : 98, 99, 2 : 260, 2 : 30, etc.). Islamic Faith is the very mainspring of life and Islam is a practical religion which does not indulge in idle speculations and futile theorisations or mere lip-service. Keep in mind that "Allah does not appreciate mere belief, if it is not manifested through deeds, and Allah does not accept a deed, if it does not agree with the belief". (Hadith)

9. Women and Chastity in Islam and Christianity

Jesus said or did nothing to humanize the Mosaic laws of war or to abolish slavery or to raise the status of women or to restrict the existing polygamy. In Christianity, woman is a temptress, blamed for the fall of man and the genesis of (original) sin (as in I Timothy 2 : 11, 14; I Corinthians 11 : 8, 10). St. John Damascene, a canonized saint of Christianity says : "Woman is a duaghter of Falsehood, a sentinel of Hell, the enemy of peace; through her Adam lost Paradise." On the other hand, Islam rejected "Original sin", cleared woman, vindicated her honour and dignity, raised her status to make her man's equal, exalted her position and impressed the sacredness of womanhood : Qur'an 2 : 228, 9 : 71, 16 : 89, 33 : 35, and Hadith : "women are the twin-halves of men" and "Paradise lies at the feet of the mother" says the Prophet Muhammad (ﷺ). Fourteen hundred years ago, Islam gave woman for the first time the right to inheritance of the property and wealth of her father and husband and to acquire, own and dispose of wealth as she wished. Without these economic rights she had no true freedom and dignity

(Qur'an 4 : 7, 32). Qur'an further describes (30 : 21) woman as a companion of her husband, an object of love and source of peace and solace to him (as he is to her), an equal and free partner (in sacred contract of marriage with the consent of both). No other religion contains the injunctions about the prevention and restraint of the carnal desires, evil instincts and worldly pleasures and about the protection of the chastity and character of women as are found in Islam : Dress decently, modestly (with only the face and hands open). Be never alone with a man, boy-friend or girl-friend in a room or private place. Do not play music because it leads to sex and so does alcohol which takes away the faculty of reason and is prohibited in Islam.

10. Muhammad ﷺ and Jesus on Slavery

As a matter of fact, Jesus said or did nothing to free the slaves or even to improve their lot. Islam took the following concrete steps for the total abolition of existing slavery : kind and brotherly treatment, same food, same clothing, work not beyond their power to perform and that "your slaves are your brethren" (Bukhari); righteousness "to set slaves free" (Qur'an 2 : 177, 90 : 12-17); prohibition of enslaving a free man as Allah will be his adversary on the Day of Judgement (Bukhari); and finally, Allah's command not only to give freedom to the slaves but also some money to rehabilitate them (Qur'an 24:33).

11. Political System and Constitution in Islam

Unlike Christianity, there is no separation of religion and politics in Islam. Islam ensures social justice and international peace by bringing political, economic and international relations and affairs under the control of religion or ethics and by defining the basic duties of the individual towards the state and of the state towards the individual and of one State towards another State, as for example. (1) the sovereignty of the State rests with Allah and Allah's law (Sharii'a based on Qur'an and Sunnah) enunciates the rights of mankind without distinction of race and colour, without majority brutality over minorities or shortsighted decisions of legislators or parliamentarians or the rule of any dominant economic class, or any particular territory or any particular race and without any need for amendments, alterations nor showing any sign of weakness as to its stability and constitution (Qur'an 3 : 26). (2) All men are equal before law and in the sight of Allah. They have equal political rights and the same law applies to all. (3) All public offices, including that of the president, prime minister, king or caliph are trusts from Allah whom the people have a right to remove if he fails to carry on the

administration according to the commands of Allah, the Sovereign, and in the best interests of the people. (4) Government must be by consent and consultation (Qur'an 3 : 159, 42 : 38,), which is the first true democracy brought into existence by Islam in which there is no discrimination on the basis of race or colour, or sex or creed. The Western Christian countries have yet to learn and to practice the Islamic Law of justice. The judicial and criminal system of Islam is fully responsible for maintenance of public peace and order. The honour and chastity of our women in Islamic States is safe and there is no danger to our property and the crime rate is negligible to law (as compared with the West), thanks to the Islamic Sharii'a and the Law of the Qur'an.

12. Economic System and Distribution of Wealth in Islam

The Islamic objects are (1) the establishment of a practicable system of economy which (unlike Communism) without using any compulsion or force, allows every individual to function in a normal way according to his ability, his aptitude and his own choice and liking. (2) Enabling every one to get what is rightfully due to him. In Islam (unlike Capitalism and Communism) "wealth" is in principle the property of Allah Himself who has made obligatory as legitimate sharers in wealth the poor, the helpless, the needy, the destitutes and the like who too have a right to wealth (Qur'an 70 : 24-25, 6 : 142). (3) Eradicating the concentration of wealth (unlike capitalism) so that money or property on inheritance or else should not become concentrated in a few hands (Qur'an 9 : 7), Islam checks the exploitation of man by man but does not totally abolish private property or enterprise but does clearly stop monopoly, blackmarketing, hoarding and interest (riba) or usury (Qur'an 2 : 275). Islam recommends you to advance loan without interest to others when they need it. The creed of usury takes undue advantage of the miseries and needs of the needy when you increase your wealth (illegally) by advancing loan on interest to them without doing any work or labour, thereby increasing the greed of wealth which in turn teaches many more ways of dishonesty and fraud. For the benefit of the poor, in addition to "Khairaat" or voluntary charity, Islam imposes 2.5% tax on the annual savings of the rich, called "Zakaat". The Islamic laws of inheritance make the concentration of wealth in few hands impossible. Islam tells us not to judge people by their financial and social status but to look at their higher morals and greater participation in the acts of mercy in the way of Allah. In an Islamic State, even if any non-Muslim is unable to earn livelihood, he has "social security" to be maintained from the "Baitul Maal" or public treasury.

13. Tolerance and Religious Freedom in Islam

Islam enjoins equal faith in the founders of all the great religions of the world and the Qur'an (2 : 256) says : "there is no compulsion in religion." Islam has ordained justice, equality and mutual respect in inter-religious affairs and relations and has made it impossible the subjugation and exploitation of one man by another or one nation by another. In the Islamic social order no individual or religious community has the right to impose its own beliefs on others nor to restrict in any way the profession, preaching and practice by others of the religion of their own free choice.

14. Knowledge and Science in Islam and Christianity

As a matter of fact the Christians remained steeped in ignorance and uncivilized for more than a thousand years behind the Muslims and emerged from the right of ignorance and superstition only when the light of learning from the Muslim universities penetrated the darkness of Europe and led to the Renaissance. Islam, unlike Christianity, makes the use of reason and acquisition of knowledge a duty of the faithful and the believer : "The acquisition of knowledge is a duty incumbent on every Muslim, male and female" or "Go in quest of knowledge even unto China" or "The ink of a scholar is more holy than the blood of a martyr" or that "Allah has not created anything better than reason or anything more perfect or more beautiful than reason,...and Allah's wrath is caused by disregard of it" (Hadith) Islam encourages and gives the greatest possible impetus to scientific researches, investigations, projects, activities, and discoveries as a source of "Dhikr Allah" or Allah's remembrance and as "signs for people who have sense" (Qur'an 2 : 164 and 16 : 12).

15. Unity and Universal Brotherhood of Mankind in Islam

The Islamic belief in the unity of mankind (irrespective of race, colour, nationality, language or sex but with righteousness, piety and good conduct being the only mark of superiority as in the Qur'an (49 : 13, 2 : 213, 3 : 103) is the result of the Islamic belief in the unity of Allah. On the occasion of his last pilgrimage, the Prophet Muhammad (ﷺ) declared : "No Arab has superiority over any non-Arab, and no non-Arab has any superiority over an Arab; no black person has any superiority over a white person and no white person has nay superiority over a black person. The criterion of honour

in the sight of Allah is righteousness, piety and honest living." The united brotherhood of Islam transcends all geographical and political barriers and unites all human beings in love and sympathy as brothers.

16. Sound Reason and Right Understanding in Islam

The principles and rules of Islam are according to sound reason, right understanding and true nature and whenever any person raised any objection, our 'Ulema (learned men) gave a convincing, logical and complete answer to it (see for example, "Scientific and Logical Background of Islam" in 1981 or later editions of Heavenly Ornaments by Maulana Thanwi). The distinctive characteristics of Islam as a world religion are its simplicity, its explicitness and its highly realistic attitude towards human problems, leaning neither towards excessive optimism nor excessive pessimism and enjoining moderation and balance of mind in all things. Islam rejects the Christian doctrine of Original Sin, and maintains that all men and women are born completely innocent and it is only by their own actions and deeds, that they acquire good or evil. There is also no clergy or priesthood in Islam and Muslims repent to Allah directly without any mediator for the forgiveness of any and all sins.

17. Rights and Duties in Islam

Islam has given so thorough details of the obligations towards Allah, towards self and towards fellow human beings and other creatures that even a hundredth part of which is not to be found in any other religion, (see "Islamic Rights and Duties" in 1981 or later editions of Heavenly Ornaments, which describes the rights of Allah, Messengers, Prophet Muhammed (peace be upon him), angels, Prophet's Companions and decendants (Ahle Bait), Prophet's deputies ('Ulema and Mashaikh), parents, paternal and maternal grandfathers, grandmothers, uncles and aunties, sons and daughters, nanny or wet-nurse, step-mother, elder brother and elder sister, relatives, teacher, shaikh or preceptor or Master of Tariqat, student, Muriid or follower or devotee, wife, husband, ruler, public, in-laws, a Muslim, neighbours, orphans, widows and poor, guest, friend, fellow human being, animals, one's own self, etc.) It is not possible for Christians to produce a book like that.

18. Tasawwuf, Ethics, Social Behaviour and Manners in Islam

No other religion contains even a shadow of the science of ethics,

manners and Tasawwuf (Sufism) as derived from Qur'an and Hadith in Islam. The purpose of all efforts and struggles, devotional exercises and practices, and the end of all moral reform and self-purification is simply as follows in Islam : obedience to all the obligations and duties of Shari'ah according to Sunna (as contained in the Heavenly Ornaments or Bahishti Zewar) easily and as a matter of habit, and the fulfilment of all the Islamic rights of Allah, of one's self, and of all the creatures of Allah. In these are the goods of this life and of the Hereafter. According to the greatest Mujaddid or Renovator of Tasawwuf in Islam, Maulana Thanwi, the simple little thing which is the essence of Tasawwuf is, that in any act of obedience (or worship) when and where you feel laziness, take care of and win over laziness and do it; and similarly when and where you feel tempted to commit a sin or evil, control yourself and win over the temptation, and do not do it. To one who has developed this ability nothing further is needed because this very thing results in the aimed, desired and required close relationship with Allah as well as guarantees it and increases it ! For details, see "The Theory and Daily Practice for Self-Purification and Reform" in 1981 or later editions of Heavenly Ornaments. One's relationship with oneself (Tasawwuf) can only improve with one's relationship with the society (manners and behaviour) as a Muslim is one by whose hands and tongue other Muslims are safe, protected and unharmed (Hadith), and the general public may not suffer at the hands of anyone. One's action, condition and behaviour may not be in the least bit offensive, suppressive, annoying, displeaisng, injurious or trouble some to others (see "Islamic Social Behaviour" in 1981 or later editions of Heavenly Ornaments, Farid Book Depot, Delhi-6). "Muslim Unity and Progress" (in Heavenly Ornaments) depends upon our being extremely humble and very kind and sweet to another Muslim, on being on time, on using our head (without being emotional), on consultation with 'Ulema and Mashaikh, etc. All these books are based on Qur'an and Hadith, the like of which can not be produced by any other religion.

19. Such Wonderful Ways of Serving and Worshipping Allah in Islam

Examine my "Islamic Prayers" or "Milad-un-Nabi" or the Heavenly Ornaments and you shall not find anything comparable in any revealed book or in any worldly religion.

20. Qur'an is the Gist of All the Divine Books

According to Mujaddid Alif-Thani, Islam is the gist of the sharii'as of the prophets and the essence of wisdom of all the wisemen. There is not a single good and virtue which has not been enjoined and there is not a single evil and vicious act which has not been prohibited (see Heavenly Ornaments). Some angels are in prostration, some in bowing, some in standing and Islamic prayers (Salaat) combines them all. To believe in Muhammad ﷺ is to affirm all the Prophets, and to deny him is to deny all the prophets.

21. Making Life Easy and Relieving from Burdens

These were the hardships put by the Lord on the children of Israel as a penalty, such as killing the killer (but Islam accepts a monetary recompensation), killing a man for repentance, cutting of organs of body which are utilized to commit a crime or a vice, etc. Qur'an (I : 185 and 286) tells us : "Allah desires ease for you. He does not desire hardship for you."

22. Prohibition of Suicide and Hopelessness from Allah's Mercy in Islam

If you are troubled by sins and bad deeds or worried by the lack or shortage of good deeds, then do not despair as the solution exists. Repent and ask Allah for forgivenss (as many times as needed) since Allah is always Forgiving and Merciful. Keep trying and try as much as you can but never think that you will go to Paradise by your deeds but by Allah's Mercy. Do not commit suicide for anything. Consult a Shaikh or a learned man. All forms of suicide or self-killing by whatever means are forbidden in Islam because suicide is a sign of despair and lack of surrender to Allah's will.

We have given some of our reasons as to why Islam and not other religions and ideologies ? You have read the merits and advantages of Islam over Christianity, (also read, "To Christians with Love" and "Prophecies of the Prophet Muhammad in the Bible and World scriptures"). Now you know the reason of 57 Muslim countries, 1000 million Muslims in the world, and 1.5 million British Muslims today reasoning with you : why not Islam? To be a Muslim no ceremonies are required. All that you have to do is to believe in Islam (in the Unity of Allah, all His messengers and Muhammad ﷺ the last one—there being no new prophet born after him—all His Messages or Books—Qur'an the is last one. His angels as His creatures and servants, the Day of Judgement, man's accountability for his deeds and actions and Life

after Death). In your free time, always recite: La ilaha illal-lah, Muhammad Rasulul-lah (that there is no god or deity besides Allah, and Muhammed is the last messenger of Allah). Greet a Muslim by "Salaam" which means peace. Learn Islam by first reading the books recommended here, practice what you learn and keep consulting 'Ulema and Mashaikh, and do not neglect your duty of Da'wah. Tabliigh and propagation of faith and Islamic teachings. Take a Muslim name and declare your Islam (see "Some Muslim Names").



To Christians with Love

by

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As a matter of fact Christians are wrong when they claim that Jesus Christ, the Messiah, son of Mary (a Prophet of Islam) was in fact the only son of Allah. Let them examine their own Bible and believe it which tells us that Allah is the father of everyone else as well (I Chronicles 22 : 10; Psalms 2 : 7; Exodus 4 : 22; Matthew 5 : 9 and 6 : 15, 18, Romans 9 : 4; Luke chapter 3, and Romans 8 : 16) and that we all (including Jesus Christ) are children (meaning servants) of Allah. Muslims believe that Jesus was a Propeht of Allah and was not Son of Allah and Bible also confirms this (Mark 6 : 4; 10 : 18; 15 : 34; Matthew 13 : 57 and 4 : 10; Luke 4 : 24; John 4 : 44 and 20 : 17; Luck 24 : 19; 7 : 16 and John 6 : 14). Muslims believe that Jesus was not crucified, he did not die (yet) and was taken alive to Heavens. After his second advent on earth (not second birth), and after his death, he will be buried next to the tomb of Prophet Muhammad ﷺ (whom he had already foretold : John 14 : 16, 26, 27, 29, 30; Matthew 3 : 11, 1-3, 21 : 42-44, 13 : 31-32, 20 : 1-16, etc.). In the Bible read (Matthew 26 : 56 and Mark 14 : 50) and ask yourself that when everyone fled who on earth recorded his crucifixion and supposed outrageous murder. All Christians that I have talked to repeat like a parrot that Jesus Christ died for our sins and this makes him the saviour. But if they only read their Bible with their eyes and mind open Matthew 9 : 2-6, Luke 7 : 47, 19 : 9 and 23 : 43; Ezekiel 18 : 1-9 and 20-21) to realize that Jesus Christ did not die for our sins as he clearly forgave sins (according to the Bible) before his supposed death on the cross. If you find that elsewhere in the Bible (revised version) the Islamic view is not clearly to be discovered then remember that you must use reasoning and your head to search the truth and to sort out the fact from the fiction and be not brain-washed by accepting blind faith. Believe it or not but do look from your own eyes and coolly the existing contradictions in your Bible : (I) Luke 3 : 23 (mentions Heb) versus Matthew 1 : 16 (mention Jacob) (2) Luke 2 : 39 (mentions Nazareth) versus Matthew 2 : 14, 15 (mention Egypt). (3) Luke 8 : 27 (mentions a man) versus Matthew 8 : 28 (mention two men). (4) Luke 2 : 14 (mentions peace) versus Luke 12 : 49-53 (mentions fire). (5) Luke 14 : 26 (mentions hate) versus I John

3 : 15 (mentions not hate) (6) Luke 13 : 24 (mentions failure) versus Matthew 7 : 7, 8 (mentions success). (7) Luke 1 : 32, 33 (mentions reign) versus John 18 : 36, 1 : 11 (mentions not worldly). (8) Luke 22 : 7-15 (mentions eat) versus John 13 : 1-2 (mentions bath). (9) John 7 : 39 (mentions Holy Ghost not yet) versus Luke 1 : 13 (mentions it with John), 1 : 41 (with Elizabeth), 1 : 67 (with Zecheriah), 2 : 25, 27 (with Simeon). (10) Luke 21: 16 (mentions death) versus Luke 21 : 18 (mentions not so). (11) Matthew 3: 4 (John-eating) versus Matthew 11: 18 (not eating). It was not like Jesus, a Muslim Prophet to address as "dogs" (Matthew 15: 22); or "Who is my mother"? (Matthew 12: 46-50); or "Woman, what have I to do with thee" to his own good mother and only parent (John 2:1-4), etc.

Nowhere in the Bible did Jesus Christ ever call or address his followers as "Christians." The "Christians day" December 25 was apparently the birthday of the sun-god Appollo in pagan Rome. The "Sunday" sabbath was invented for the sun-god Apollo by Emperor Constantine. The "Cross" was a symbol of ancient sun-worshippers. Nothing to do with Jesus Christ and his religion (and the common religion of all Prophets and Messengers of Allah) : ISLAM !

I, therefore, invite you to Islam for the happiness of your heart and for the peace of your mind which no doubt everyone needs in this day and age. If something does not make sense to you, you do not truly understand it, you find it contrary to reason then you do not have to believe it. There is no compulsion in religion (says Qur'an) and you are free to choose what is reasonable and what you can account for and explain on the day of Judgement. Think about it.

The living miracle of Muhammad ﷺ and the only Divine Book with absolute purity of text now (Qur'an 5 : 72-74) has a very clear warning and advice : "They surely disbelieve who say : Lo! Allah is the Messiah, son of Mary. The Messiah (himself) said : O Children of Israel, worship Allah, my Lord and your Lord. Lo! whoso ascribeth partner unto Allah, for him Allah hath forbidden Paradise. His abode is the Fire. For evil-doers there will be no helpers. They surely disbelieve who say: Lo! Allah is the third of three; when there is no God save the One Allah. If they desist not from so saying a painful doom will fall on those of them who disbelieve. Will they not rather turn unto Allah and seek forgiveness of Him? For Allah is Forgiving, Merciful. Note that Allah is an Arabic word for the Only One God.

وَصلّى الله على النّبى

Prophecies of the Prophet Muhammad ﷺ in The Bible and World Scriptures

by

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Islam is the youngest of all the great religions of the world. It is the fastest growing religion, and the only religion which has won converts from amongst the Christians in tens of millions. Out of every ten converts in Africa today, nine are Muslims. As a matter of fact, Jesus never claimed that he was the last of the Prophets or that after his ascension no true Prophet would follow, but his prophecies in the Bible are quite consistent with the advent of Muhammad ﷺ which no critical reader can fail to appreciate. On any criterian you wish to choose each and every prophecy in the Bible applies very well and even better to Muhammad ﷺ than to anyone else, but when all the prophecies are considered collectively, they consistently and logically point out to the final Messenger of Allah, Muhammad ﷺ, and to no one else.

In the New Testament, Jesus clearly foretold Muhammad ﷺ (John (XIV: 16, 26, 27, 29, 30). "If you love me, keep my commandments. And I will pray the Father and He shall give you another comforter (Parakelete, Farglete, Spirit of truth, Helper, the Holy Ghost, Messenger, Consoler, Ahmad Muhammad, Hammad, Hope, Apostle, Authentic, Reliable, Spirit of Righteousness, Mahmuud, etc. in different translations in different languages), that he may abide with you for ever;"...... he that cometh after me is mightier than I, whose shoes I am not worthy to bear" (Matthew III : II). Both Jesus and John the Baptist preached "the kingdom of heavens is at hand" (Matthew III : 1-3 4-17) prophecising Muhammad ﷺ and Qur'an the source of Divine law and order during the Prophet's rule. Jesus also foretold ".......the kingdom of heaven shall be taken from you, and given to a nation bringing forth the fruits thereof" (Matthew XXI : 42-44); "which a man took" (Matthew XIII : 31-32) "The kingdom of heaven...". (Matthew XX 1: -16) whereby the "Householder" is meant Allah, by "the vineyard" the Divine faith, by "the labourers" are meant the followers of Prophets, and by "the group of the labourers who came last but worked an hour" is meant the followers of the final Prophet Muhammad ﷺ, even the "chosen few" are the favoured people, Muslim community, Umma, that came last but stood first. Muhammad ﷺ also said the same "that in time we came last of all, but will be the first to enter Paradise by the Grace of Allah." Finally St. Barnabas, who was a disciple of Jesus and whose gospel was excluded by the clergy not until about 300 years after Jesus, mentions the Prophet by his best known name, Muhammad ﷺ (Barnabas CLXIIIB; 14, 22 'The Gospel of Barnabas', 1974 published by Begum Aisha Bawany Wakf, Bank House, No. I Habib Square, M.A. Jinnah Road, Karachi, Pakistan, Free).

The following are some of the prophecies of Muhammad in the Old Testament : Allah said to Moses, "I will raise them up a Prophet from among their brethren (children of Ishmael, the elder brother of Issac) ....." (Deuteronomy XVIII : 17-22); Allah blesses Abraham's wife Hagar, Ishmael and his progeny which include the Prophet ﷺ (Genesis XVII : 2); in Genesis Chapter XXI it appears that Abraham (or Ibrahim) alongwith Hagar and Ismael moved down to Hijaz (Saudi Arabia) they valley or Paran (or Faran) now Makka, and returned above. However

after Sarah's death, Abraham returned to Hagar (or Hajirah) in the valley of Paran where with the help of his eldest son Ishmael (or Isma'il) he built Ka'ba, the first house of Allah on earth, now the grand Mosque of Makka where Muslims in millions gather every year for Hajj. Muhammadﷺ has said, "I am the fulfilment of the prayer of my father Abraham." Muslims mention Abraham's name in blessings or in As-Salaat upon the Prophet. Other prophecies in the Bible include, Deuteronomy, XXXII : 2, "The Lord came from Sinai (Moses and Torah), and rose from Seir (Jesus and gospels) unto them. He shined forth from mount Paran (Muhammadﷺ and Qur'an) and he come with ten thousand of saints (companions of the Prophetﷺ); from his right hand went a fierly law (Qur'an) for them"; Genesis XLIX : 1-2, 10, "The sceptre (prophethood) shall not depart from Judah, nor a law-giver from between his feet, until (non-Israelite) `Shiloh' (Ismaelite Muhammad) come; and unto him shall the gathering of the people be"; Psalms of David, XLV: 1-9, 12, 16-17, David foretold a grand and mighty Prophet `Shiloh' with the following combination of characters : a kind, supreme (as the ruler in Medina, Muhammad) very fair, grace poured into his lips i.e. soft speaking and eloquent, blessed for ever, most mighty, wearer of sword on the girdle, truthful, humble and righteous, majestic, archer, obeyed by the people, his authority and law (Qur'an) permanent, lover of righteousness and not of wickedness, fragrant smelling, king's daughters coming into his family, such as his wife Safiyah (daughter of the Jewish king), arriving of gifts and presents his children as leaders and rulers, his name remembered throughout generations and history, and his perpetual glorification by men and nations, etc; Psalms, CXLIX:-9, as "the promised prophet"; Psalms, LXXII : 1-20, also describes the features of the Prophet; Malachi III : I describes a Prophet who shall be circumcised by birth, the word "covenant" is also used for "circumcision", as in Genesis XVII : 10-11; Habakkuk III : 3, "God came from Teman (eighth son of Ishmael), and the Holy one from mount Paran, Selah (near Medina, Arabia). His glory covered the Heavens, and the earth was full of his praise. And his brightness was as the light"; Isaiah XXII:6-7, "And he was a chariot with a couple of horsemen, and chariot of asses (for Jesus), and a chariot of camels (for Mohammed); and be hearkened diligently with muchhees"; Isaiah XXVVV: 13 "But the word of the Lord (Koran) was unto them precept upon precept, precept upon precept, line upon line, line upon line, here a little and there a little--" just how the Qur'an was gradually revealed to Mohammed; Isaiah XLII:I, "Behold my servant in Arabic, Mohammed bin Abdullah), whom I uphold, mine elect (in Arabic, Mustafa), in whom my soul delighteth)in Arabic, Murtaza); I have put my spirit upon him (Mohammed); he shall bring fourth judgement to the Gentiles"; Isaiah LII:13-15, my servent (in Aravbic, Abdullah) shall deal prudently, he shall be exalted and extolled (in Arabic, Mohammed)----"; and Isaiah LX: 1:22, regarding Mecca (1) and Medina (4) see Prophecies of the Prophets by Maulana M. Idris Kandhlavi.

Not only the prophets and the messengers of God mentioned in the Bible but

also all those raised since the time of the first messenger and our forefather Adam in all the nations of the world in their time prophecized ther seal of the prophethood, Mohammed in a way that is sometimes still recognizable. Mohammed was mentioned in the world scriptures. In the Hindu scripture of pre-historic origin, the Vedas (the Atharva Veda and Rig Veda) sacred to the Aryans, there is mention of a promised Rishi (Prophet) called Mamah which means the great Ma to come. His 10,000 companions are also mentioned (Aharva Veda Kand 20, Kuntah Sukto Rig Veda, Mandal 5 Sukt Mantra, 27:3). It is stated in the *Qur'an* (3:81) that all the prophets and messengers of God took the oath of allegiance to Mohammed on whom the Divine message and prophethood was destined to be finalized, and God's faith was to be perfected. He was to bring peace to all the nations.

The message and the religion of Muhammadﷺ and before him Jesus and Moses and all messengers of Allah was Islam and nothing but Islam. Islam means "Peace" and "submission to the Will of Allah." If your heart agrees with the following then you are already a Muslim, since there is no baptism and no ceremony to become a Muslim : belief in one God (in Arabic, Allah), One in number or quantity and Unique in His qualities and attributes, without human weaknesses and needs (for satisfying hunger, thirst, sleep, sex, etc). No trinity, just Unity. No incarnation, no myth and no superstition. Belief in all the messengers of Allah. (such as Abraham, Moses, Jesus) and Muhammadﷺ, the last Messenger and Prophet. Belief in all the Holy books (such as Bible) and Qur'an, the last Divine Book and the only one now with the absolute purity of text. The whole world is challenged to write a verse like it, and hence Qur'an is the living miracle of the Prophet Muhammadﷺ! Belief in a Day of Judgement and Life after Death. And belief in the equality and brotherhood of mankind. Now that you are a Muslim at heart, your task is to learn Islam (from books in my classes or elsewhere), practise (as much as possible but never be hopeless of Allah's Mercy nor be proud), and propagate Islam (in your family, relations, friends, neighbours, and the world with humility, patience, perseverance, dedication and compassion). A Muslim's greeting is "Salaam" which means peace. Always recite La ilaha illal-lah, Muhammad Rasuulul-lah (which means, there is not god or deity except Allah, and Muhammad is the last Messenger of Allah.

Now, you are invited to the Islamic lectures, classes and for consultation here at my place (or at any suitable mosque or Islamic centre), 9a.m. to 9p.m. by appointment. Ring 01-6710844. My lectures are every second and fourth Friday of a month at 8 p.m. The classes are every Sunday at 1 p.m. No lectures and classes during Ramadaan. You, your friends, relatives, neighbours, and others are all welcome at 16 New Park Court, above the Co-op, Brixton Hill, London S.W. 2.

Peace and blessings of Allah be upon His Messenger, Muhammad as well as Jesus, the Messiah, son of Mary, Moses, Abraham and all Messengers of Allah who most certainly did foretell and prophecise the seal of the prophethood and the final Messenger Muhammadﷺ as you know very well in your hearts.



BAHISHTI ZEWAR

(Heavenly Ornaments)

PART-I

by

Maulana Ashraf Ali Thanwi (*Rah.*)

Translated, and enlarged by

Muhammad Masroor Khan Saroha

M.A., LL. B. (Alig)

BAHISHTI ZEWAR
(Heavenly Ornaments)

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ الَّذِيْ قَالَ فِيْ كِتَابِهٖ يَآ اَيُّهَا الَّذِيْنَ اٰمَنُوْا قُوْآ
اَنْفُسَكُمْ وَاَهْلِيْكُمْ نَارًا وَّقُوْدُهَا النَّاسُ وَالْحِجَارَةُ ؕ وَقَالَ اللهُ
تَعَالٰى وَاذْكُرْنَ مَا يُتْلٰى فِيْ بُيُوْتِكُنَّ مِنْ اٰيَاتِ اللهِ وَالْحِكْمَةِ
وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى رَسُوْلِهٖ مُحَمَّدٍ صَفْوَةِ الْاَنْبِيَآءِ الَّذِيْ
قَالَ فِيْ خِطَابِهٖ كُلُّكُمْ رَاعٍ وَّكُلُّكُمْ مَّسْؤُوْلٌ عَنْ رَّعِيَّتِهٖ وَقَالَ
عَلَيْهِ السَّلَامُ طَلَبُ الْعِلْمِ فَرِيْضَةٌ عَلٰى كُلِّ مُسْلِمٍ وَّمُسْلِمَةٍ وَّعَلٰٓى
اٰلِهٖ وَاَصْحَابِهِ الْمُتَاَدِّبِيْنَ وَالْمُؤَدِّبِيْنَ بِاٰدَابِهٖ

I, Humble Ashraf `Ali Thanwi, Hanafi, take this opportunity of expressing my grief and sad feelings over the degeneration of our women in matters of religion, faith and instructions of Islam. Their ignorance pained me very much and I was always anxious to find a remedy for the same. The concern was more because the degeneration was not limited to religion only, but it had creeped into their world also from their person to their husbands and children even,. The speed with which the superstitions, innovations and other evils were spreading showed that if not checked and remedied immediately, then the disease might become irremediable and beyond control.

The route cause of all this, through the Mercy of Allah, experience, facts and self-knowledges, proved to be that our women are ignorant of religion and its teachings. This ignorance has spoiled their beliefs, actions, moral, dealings and way of life so much so that their faith even has not been spared because certain of their actions and words amount to Kufr (disbelief). Our future generation are reared in their laps and as such their words, actions and behaviour are impressed upon the hearts of the children

which disrupts their Diin (religion) and at the same time their world also becomes useless.

This state of affairs create ill-beliefs which in turn give birth to immorality. Immorality leads to bad actions and they are expressed in bad dealings which is the root of disturbed life. If the husband is also like her, then the collection of the evil-doers enhances the evil and consequently destroys the Hereafter. Sometimes this evil results in personal dissensions which spoil the world also. If the husband has some sense, the poor chap's life turns into life imprisonment. Every such action of the wife is a constant torture for him; while his advice is nauseating for the wife. If patience and forbearance is lost, the result is divorce and separation.

For the sake of mere fame and name, money is spent lavishly on worldly ceremonies and customs and it leads to poverty. Undue love and affection of children deprives them of education or any other training and thus their lives are ruined. The greed and longing for wealth and ornaments increases and if the same can not be obtained, then the whole life is spent in the pursuit of this insatiable problem. Thus these contagious evils are due to ignorance of religion.

This poison of ignorance needs an antidote knowledge of religion. With this aim in view, I was obsessed with the idea of providing the knowledge of religion through a book. Under the obligation of the necessity all the Urdu magazines and books were studied. But they were not found sufficient for the purpose. Some of them are not proper or authentic, while the language of authentic books is not simple and can not be understood easily by women. They also contain such topics which are not meant for women. Hence it was resolved that a special book for women be compiled in a very simple language,

Now, by the Grace of Allah, this book has come into being which covers all the requisites of Diin to such an extent that if anyone studies it with care and understanding, that in knowledge of religion he can be equal to an average scholar. Two kinds of doctrines and instructions have been discussed in this book. Firstly those which are common to men and women and secondly those which are meant for women only. In those particular problems, too, arrangement has been made to make them useful for men also to avoid misunderstanding.

This book according to the taste of women has been entitled

"BAHISHTI ZEWAR" (Heavenly Ornaments), because they are fond of ornaments. But the real ornaments are the teachings and achievements in religion and in the Hereafter they will be adorned with genuine Heavenly Ornaments in exchange of religious actions and virtues.

Before discussing the main problems and teachings of Islam it is advisable to describe some true stories for the sake of learning some moral from them.

FIRST STORY

The Holy Prophet ﷺ once said that a man was going through a jungle, suddenly he heard a voice in the cloud above him ordering the cloud to go and water the garden of a certain person. The piece of cloud moved forward and at a rocky spot rained heavily.

The water collected in a drain and flowed forward. This man followed the water. At some distance he saw a man who was directing this rain water into his garden with the help of a spade. The man went to him and asked his name. In reply the owner of the garden gave the same name which he had heard in the cloud. The gardener asked him as to why he was asking his name. The man told him whatever he has heard in the cloud and then asked him as to what good deeds he does that he had become so dear to Allah. The owner of the garden replied, "Well, because you seem to be so keen to learn the truth, I will tell you. What I do is that when I collect the proceeds of this garden, I divide it into three parts. One-third of it I give in alms, the other one-third I keep for myself and my family and the remaining one-third I reinvest in this garden.'

Moral :

Allah be praised for His Benevolence. One who obeys Him, his needs are fulfilled by Him in such a way that no one knows about them. No doubt if one submits himself to Allah, he comes near Him.

SECOND STORY

Once the Holy Prophet ﷺ told his companions that there were three men of Banu Israel. One of them was leper, the other bald and the third blind. Allah, in order to test them, sent an angel to them. First of all the

angel came to the leper and asked him what he desired most. The leper replied that he wanted fair colour, beautiful skin and to be relieved from that disease due to which people hated him and kept him away. The angel passed his hand over the body of the leper and immediately the disease disappeared. The angel then asked him which wealth he liked most. The leper named camel. So the angel gave him a pregnant she-camel and prayed to Allah to bless his wealth.

Then the angel went to the bald man and asked him what he liked?. The bald man replied that he wanted good hair and to be cured from baldness. The angel passed his hand over the head of the bald man and immediately good hair cropped up on his head. Then the angel asked him which wealth he desired. The man asked for a cow. The angel gave him a pregnant cow and blessed his wealth.

In the end the angel went to the blind man and asked him as to what he wanted. The blind man replied that he wished Allah to cure his blindness so that he might see others. The angel passed his hand over his eyes and immediately his eyesight was restored by Allah. The angel asked him which wealth he desired. The man desired for a goat. The angel gave him a goat and blessed his wealth also.

The animals of the three persons flourished and prospered to such an extent that their respective parts of the land were full of them.

After some time the angel again came to them under orders of Allah. First he went to the ex-leper and posed before him as a traveller and said that all of his provisions of the journey had exhausted and was left with nothing to return home. He asked for a camel in the name of Allah, who had cured him of leprosy. The ex-leper scolded and snubbed him coldly saying that he had other responsibilites and could not spare a camel for him. The angel reminded him of his former position as a leper and that Allah, by his Benevolence has cured his disease and blessed him with all the wealth. The man replied bluntly that he had inherited the wealth from his fore-fathers. Thereupon the angel cursed him to return to his previous position as he was a liar.

Then the angel went to the ex-bald man and asked him the same question. He, too, replied in the same manner as the leper had done. The angel cursed him also.

In the end the angel went to the ex-blind man and relating his misfortune

begged him for a goat in the name of Allah. The man replied, "Of course I was blind. Allah has blessed me with eye-sight. Take as many goats as you like. By Allah ! I will not refuse." The angel replied that he only wanted to test him.

Moral :

Look ! Due to their thanklessness and ungratefulness the first two persons were deprived of the blessings of Allah and were reduced to their former position and were cursed in this world and the Hereafter.

THIRD STORY

Once Hazrat Umme Salama the wife of the Prophet ﷺ, received some meat from somewhere as a gift. The Prophet ﷺ was fond of meat, so she asked the maid to keep it for him. In the meantime a beggar came to the door and asked for something in alms.

Hazrat Umme Salama sought blessings for him which meant that there was nothing to give. The beggar went away. After sometime the Holy Prophet ﷺ came and asked Hazrat Umme Salama for something to eat. She asked the maid to bring the meat. When the maid went to bring the meat it was not on the shelf and in its place a stone was found there. The whole incident was brought to the knowledge of the Prophet ﷺ. The Prophet ﷺ replied that because the meat was not given to a needy person it had turned into stone.

Moral :

The shape of the meat changed because it was not given in the name of Allah to a needy person. It happened in the household of the Prophet ﷺ. Those of us who possess and even then refuse to give to the poor and needy persons, are eating stones and thus our hard heartedness grows day by day. The incident is a lesson for the followers of the Holy Prophet ﷺ.

FOURTH STORY

It was the noble routine of the Prophet ﷺ that after Fajr (morning) prayer he used to ask his Companions whether anyone of them had seen any dream. If anyone did, the Prophet ﷺ used to interpret the same,

One morning as usual the Prophet ﷺ asked the same question, but

none of the companions had seen any dream. The Prophet ﷺ then said that he had seen a dream the last night and related that two men came to him and holding him by his hand took him to a strange land. On the way he (ﷺ) saw a man sitting and another man standing with a pincer in his hand with which he was tearing the cheek of the sitting man to the extent of his neck. Then he would do the same with other cheek and in the meantime the first cheek would become normal. The man started the same operation again and this continued. The Prophet ﷺ asked about it from the men accompanying him. But they asked him to proceed further.

Then they passed by a man who was lying on the ground and near his head another man was standing with a heavy stone in his hands. He was crushing the head of the lying man with the stone. Whenever he struck, the stone rolled down to some distance after crushing the head. The man went to fetch the stone and in the meantime the crushed head became normal again. He again crushed the head and the process continued. The Prophet ﷺ asked about it, but he was again asked to proceed on.

Then they came to an ovenlike cave. Huge fire was blazing in it and it was full of naked men and women. Whenever the flames of the fire rose, the naked persons also rose so high that they were about to come out of that, but the flames receded and they also went down with the flames. On being asked by the Prophet ﷺ about it, they again asked him to move further.

Then they reached a canal which was full of blood and saw a man standing in its centre and another man on one of its bank with a pile of stones before him. The man in the canal was trying to reach the bank and come out of it. But the man on the bank struck his face with stones with such force that he was pushed again to the mid of the canal. The action was being repeated again and again. The Prophet ﷺ again asked about it, but the men accompanying him took him forward without answering.

Ultimately they reached a green garden where under a large tree an old man was sitting with many infants. Near the tree another person was sitting with fire before him and he was blowing it. Then the companions of the Prophet ﷺ took him over the large tree into a very beautiful house. There were many men, women, young and old and children. Then they took him (ﷺ)further up into another house which was more beautiful than the

former. There also were many young and old men and women.

Reaching there the Prophet ﷺ asked the two men that they had spent the whole night in taking him to different places and asked them to explain the mysteries that he had seen. Thereupon one of them spoke and explained that the first man whose cheeks were being torn was a liar. He used to tell a lie and spread it in the world. He will be treated like this till the Day of Judgment.

The second man whose head was being crushed was blessed by Allah with the knowledge of Holy Qur'an. But he became careless about it and did not act according to it during his life. He will suffer this fate till the Day of Judgement.

The naked men and women in the cave of fire were adulterers, and the man in the canal was a usurer. They also will remain subjected to the torture till the Day of Judgment.

Then they told that the old man under the large tree was Ibrahim ('Alayhis-Salaam) and the infants were minor children of others. The man blowing the fire was the Guardian of Hell. The first house they entered was the abode of Muslims in general and the other of martyrs.

Then the man revealed his identity and told the Prophet ﷺ that he was angel Jibrael and the other was angel Michael. He then asked the Prophet ﷺ to look above. There was a white piece of cloud and the angel informed the Prophet ﷺ that it was his house. The Prophet ﷺ asked them to let him go there but the angels said that he could not go there now as he had not yet completed his life in the world.

Moral

Let us remember that the dreams of the Prophets are revelations and inspirations and are always true. The above facts are true and point out many warnings, firstly the punishment of lying, secondly the fate of a scholar without deeds, thirdly the doom of adulterers and fourthly the usurers. May Allah save us all from these evils and sins. Amiin.

THE HOLY PROPHET

The famous and well known name of our Holy Prophet is Muhammad. His respected father was `Abdullah son of Abdul Muttalib. His great grandfather's name was Hashim and Hashim's father was Abd Manaf. All of them were Chiefs and Leaders of the Quraish.

Amna was the name of the respected mother of our Holy Prophet. She also belonged to a respectable family of Arabia. She was the daughter of Wahab son of Abd Manaf and Abd Manaf was son of Zahra. This Abd Manaf is different from Hashim's father.

The Holy Prophet was born on Monday, the 12th. of Rabi`-ul Awwal (corresponding to 20th April, 571 of Christian era) in the year when Abraha, King of Yemen, had attacked Makka to demolish the Holy Ka'ba. But he and his army was destroyed by Allah through flocks of birds and the Ka'ba remained safe. The father of our Holy Prophet had died before the birth of his noble son.

It was the privilege and honour of wetnurse Halima to suckle the Holy Prophet. When he () was five years and two days old, the wetnurse returned him () to his mother Amna. When the Prophet was six years old, his mother Amna took him to his maternal grandfather's house in Medina. On her return journey from there after three months, she died at a place called Abwa. Her maid-slave Umme Aiman, brought the Prophet () to Abdul Muttalib in Makka. Abdul Muttalib looked after his orphan grandson very affectionately. But very soon he also died and the responsibility of the Propeht came upon Abu Talib, his uncle.

Abu Talib loved his nephew very much and always kept him () with him. Abu Talib was a businessman and used to go on business tours to neighbouring areas also. Once on such a tour to Syria, he also took the Prophet with him. On their way they met a Jewish saint named Bahira. When he saw the Prophet, he recognized some signs in him and warned Abu Talib to be very careful about his nephew as he (the Prophet) was the would be apostle.

When grew up, the Prophet, also entered into business and very soon became famous for his fair and honest dealings. Hearing it, a rich widow, names Khadija, entrusted her merchandise to Holy Prophet on

widow, names Khadija, entrusted her merchandise to Holy Prophet ﷺ on a tour to Syria. Her slave named Misrah also went on the tour with the Prophetﷺ. On their way they met a Christian Saint, Nastura. He also recognised the signs of apostleship in him (ﷺ) and told so to Misrah. The business tour was highly successful and profitable. He(ﷺ) transacted the business so faithfully that Khadija was highly impressed with his honesty and integrity. She offered to marry him (ﷺ). They were married. At the time of marriage he (ﷺ) was twenty five years old and Khadija was forty years old. The marriage proved a very happy one. Throughout the twenty six years of their married life he (ﷺ) remained devoted to her and took no other wife during her life. This marriage gave him rank among the notables of Makka, while his conduct earned for him the surname of `Al-Amin', the "Trustworthy".

The Makkans claimed descent from Ibrahim ('AlayhisSalaam) who had built the Ka'ba for the worship of Allah. It was still called the House of Allah; but the chief objects of worship were the three hundred and sixty idols in it which were called the daughters of Allah and intercessors. In addition to this the Meccans were engrossed in adultery, gambling, drinking wine and doing other vices. The Prophet ﷺ felt disgusted at all these and tried to find out the truth.

In the search of truth, it had became his practice to retire for a month every year to a cave named Hira in the nearly mountain in the month of Ramadaan. While he was there one night the first Divine revelation came to him. He was in the state of meditation that he heard a voice say, "Iqraa"(Read). He (ﷺ) replied, "I cannot read." The voice again said, "Iqraa"(Read). He said, "I cannot read." A third time the voice, more terrible, commanded, "Iqraa"(Read). He(ﷺ)asked, "What can I read?" The voice said:

اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِیْ خَلَقَo خَلَقَ الْاِنْسَانَ مِنْ عَلَقٍo اِقْرَأْ
وَرَبُّكَ الْاَكْرَمُo الَّذِیْ عَلَّمَ بِالْقَلَمِo عَلَّمَ الْاِنْسَانَ مَا لَمْ يَعْلَمْo

"Read ! In the name of thy Lord Who Created. Created man, out of a leech-like clot. Read : And thy Lord is Most Bountiful, He Who taught (the use of) the pen,—taught man that which he knew

not."(96:1-5)

When he (ﷺ) awoke, he came out of the cave and heard the same voice say, "O Muhammad! Thou art Allah's Messenger and I am Gabriel."

He (ﷺ) returned to Khadija in great distress of mind and narrated the whole incident to her. She tried her best to reassure him saying that his conduct had been such that Allah would not let an evil spirit come to him (ﷺ) and that she hoped that he was to become the Prophet of his people. She took him (ﷺ) to her cousin named Waraqa-bin-Naufal, who was a scholar of the Scriptures of Jews, and Christians. He had embraced Christianity and used to translate the Bible into Arabic-Hearing the incident Waraqa bin Naufal declared his belief that the Heavenly Messenger who came to Moses, had come to Muhammad (ﷺ) and that he was chosen to be the Prophet of his people.

After this nothing happened for some time and he (ﷺ) remained in a fix and extreme distress of mind. Then the order of Allah was revealed:

يَآ اَيُّهَا الْمُدَّثِّرُ ۝ قُمْ فَاَنْذِرْ ۝ وَرَبَّكَ فَكَبِّرْ ۝

"O Thou wrapped up (in a mantle) ! Arise and deliver thy warning! And thy Lord Do thou magnify." (74 : 1-3)

With the revelation of this Command, the Holy Prophet ﷺ started his preaching of Islam. For about first three years the Prophet ﷺ preached only to his family and intimate friends, while the Makkans as a whole regarded him as one who had become a little mad. The first of all of his converts was Khadija, in women among men was his friend Abu Bakr رضي الله عنه, among children `Ali رضي الله عنه, and Zaid among slaves. After three years he started preaching publicly pointing out the wretched folly of idolartory. It was then that the Quraish became actively hostile to him persecuting his poorer disciples, mocking and insulting him. But strong in his faith, the Prophet ﷺ went on warning, pleading, threatening; while the Quraish did all they could to ridicule his teaching, dishearten and harass his followers.

The early converts to Islam were mostly poor and humble people unable to defend against the oppression of the none believers. So the Holy

Prophet ﷺ advised all who could possibly arrange to go, to migrate to Abyssinia, a Christian country. So a batch of twelve men and four women migrated to Abyssinia in the fifth year of his apostleship.

Inspite of persecution the little company of Muslims grew in number. Now the Quraish were seriously alarmed. Ka'ba was the centre of pilgrimage of all Arabia. At the time of pilgrimage the non-believers posted men on all the roads to warn the tribes and the pilgrims against the `mad-man' who was preaching his religion. They also tried to win the Prophet ﷺ offering him wealth, women and Kingship. But they failed. They tried to win Abu Talib also but could not succeed. The exasperation of the idolators was increased by the conversion of Umar رضي الله عنه. So they decided to ostracise the Prophets clan, idolators who protected him and the Muslims. So for three years the Prophet ﷺ was shut up with all his kinsfolk in a place called Sha'ib Abu Talib.

When the ban was removed, the Prophet ﷺ was again free to preach, but the opposition had grown very rigid. He had nominal success among the Meccans. His attempt to preach in AT-Taif was aslo unsuccessful. At the time of yearly pilgrimage, he came upon a group of men who heard him gladly. They had come from Yathrib (now called Medina). On their return to their city they told others what they had seen and heard with the result that at the next season of pilgrimage a deputation came to meet the Prophet ﷺ. They gave pledge of allegiance to the Prophet ﷺ. It is known as the `first Pledge of Al-`Aqabah." They returned to Yathrib with a Muslim to teach them Islam and very soon there was not a single house there in which the mention of the Messenger of Allah ﷺ was not made.

Next year a batch of seventy three Muslims came from Yathrib to Mecca to give pledge of allegiance to the Prophet ﷺ and to invite him to their city. At Al-Aqabah, again they gave pledge of allegiance in the night to defend him as they would defend their children and wives. It was there that the Hijra (emigration) to Yathrib was decided.

Abu Talib had died soon after coming out of sha'ib Abu Talib and death had deprived the Prophet ﷺ of his chief protector. With the Pledge of Al-Aqabah the Muslims, who were in a position to do so, had begun to leave Mecca unobtrusively after selling their property. The Meccans got wind of

what was going on. So they decided to murder the Prophet ﷺ The plot of the non-believers was revealed to the Prophet ﷺ by Allah, and under His orders he also emigrated to Yathrib after thirteen years of his apostleship. This counts the beginning of the Muslim era. The Hijra makes a clear division in the life history of the Prophet ﷺ Till then he had been a preacher only. Henceforth he was the ruler of a State. Yathrib now assumed its new name 'Medina'. There the Prophet ﷺ established the bond of brotherhood between the Muslims of Makka called Al-Muhajirin (Emigrants) and the Muslims of Medina called Al-Ansar (helpers).He ﷺ received the command of Allah to change the Qibla from Jerusalem to Ka'ba in Mecca.

Within two years of his migration to Medina the battle of Badr took place near Medina and ended in a signal victory for the Muslims. There were other battles also and the total of small and big battles in thrity five. Islam emerged glorious out of these battles and expeditions.

In the sixth year of the Hijra the truce of Al-Hudeybiah was signed with the Meccans according to which the Muslims could visit Ka'ba for pilgrimage next year.

In the eighth year the Makkans broke the truce of Al-Hudaibiya. The Prophet ﷺ marched with an army of ten-thousand against the Meccans; but they only put up a show of defence and were routed without blood shed. The Prophet ﷺ entered his native-town as conqueror. He ﷺ proclaimed a general amnesty. In their relief and surprise, the whole population of Makka embraced Islam.

The Prophet ﷺ had become, in fact, the emperor of Arabia, but his way of life remained as simple as before. As a ruler his first concern was to establish public worhip and to lay down the constitution of the state. His ﷺ royal court was the Al-Masjid Al-Nabawi with its mud walls and thatched roof. He ﷺ was the King, Commander in chief, Chief Justice, Imam and Spiritual mentor of the Muslims; but his 'palace' were the small rooms by the side of the Mosque made of mud and thatched roofs from which the Sun peeped and the rain-water drippled. The Prophet ﷺ during the ten years after the Hijra, destroyed idolatory from Arabia; raised women from the state of a chattel to complete legal equality with men; effectually stopped drunkness and immorality; made men to live with faith, sincerity and honest dealing; transformed the tribes into a people with the greatest thirst for

knowledge and for the first time in the history of mankind made universal brotherhood a fact and principle of Common Law. He ﷺ gave a new look to the Arabs who had been for centuries content with ignorance and tribal feuds.

By the end of the tenth year the Prophet ﷺ went to Mecca on Hajj pilgrimage for the last time. It is called the "Pilgrimage of Farewell." From the Mt. Arafaat the Holy Prophet ﷺ delivered his famous sermon to an enormous throng of pilgrims. Therein the Prophet ﷺ reminded them of all the duties which Islam enjoined upon them, and that they would one day have to meet Allah who would judge each one of them according to his deeds and actions. At the end of the discourse he asked, "Have I not conveyed the message?" The great throng of pilgrims replied in one voice, "O Allah! yes!" The Holy Prophet ﷺ said, "O Allah! Be Thou witness!" During this sermon angel Gabriel brought the following Divine message:

اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَاَتْمَمْتُ عَلَيْكُمْ نِعْمَتِىْ وَرَضِيْتُ
لَكُمُ الْاِسْلَامَ دِيْنًا ط

> ":This day I have perfected your religion for you and completed My favour upon you, and have chosen for you Islam as your religion." (5:3)

This was the last revelation which the Prophet ﷺ received and it was announcement of the approaching death. Soon after his return to Medina the Holy Prophet ﷺ fell ill. The news of his illness roused gloom and dismay throughout Arabia and anguish to the folk of Medina, Mecca and At-Taif. At early dawn on the last day of his earthly life the Prophet ﷺ came out of his room and joined the congregational prayer which Hazrat Abu Bakr Siddique had been leading since his illness. The people and the companions felt great relief and thought him well again. After the prayer the Holy Prophet ﷺ said, "A bondman was given the discretion by Allah either to accept the bounties of the world or that which are with Allah. So the bondman

preferred those which are with Allah."

Hearing these sentences Hazrat Abu Bakr Siddique began to weep because he had understood that the reference of bondman was for the Prophet ﷺ.

Later in the day, the condition of the Prophet ﷺ turned serious. During the uneasiness the Prophet ﷺ said, "Cursed be the Jews and Christians who have converted the graves of their Prophets into place of worship." It was a clear warning for the Muslims not to do so with his grave. Soon the rumour spread that the Holy Prophet ﷺ was dead. Everyone was stunned with grief. 'Umar bin Al-Khattab drew out his sword and threatened those who spread the news with dire punishment and declared it to be a crime to think that the Messenger of Allah ﷺ could die. Hearing the rumour Abu Bakr As-Siddiq went to the chamber of his daughter `Aisha where the Prophet ﷺ lay dead. He kissed the forehead of the Prophet ﷺ and went back to the mosque. People were still listening to `Umar. Abu Bakr went up the pulpit and calling the people near him said, "O People! Lo as for him who used to worship Muhammad, Muhammad is dead. But as for him who used to worship Allah, Allah is alive and dieth not." Then he recited the Holy verse :

وَمَا مُحَمَّدٌ اِلاَّ رَسُوْلٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ اَفَائِنْ مَّاتَ اَوْ
قُتِلَ انْقَلَبْتُمْ عَلَىٰ اَعْقَابِكُمْ وَمَنْ يَّنْقَلِبْ عَلٰى عَقِبَيْهِ فَلَنْ يَّضُرَّ اللهَ
شَيْئًا وَسَيَجْزِى اللهُ الشّٰكِرِيْنَ ٥

Muhammad is no more than a Messenger : many were the Messengers that passed away before him. Will it be that he is dead or were slain, will ye then turn back on your heels? If any did turn back on his heels, not the least harm will he do to Allah; But Allah (on the other hand) will swiftly reward those who (serve him) with gratitude. (3:144)

It appeared as if the people had not known that such a verse had been revealed till Abu Bakr recited it. `Umar used to say, "When I heard Abu Bakr recited that verse directly my feet were cut beneath me and I fell to the ground, for I knew that Allah's messenger ﷺ was dead. May Allah bless and keep him." Thus ended the noble life of the Prophet ﷺ on Monday

the 12th of Rabi`-ul-Awwal in the eleventh year of Muslim calender at the age of sixty three years. The burial took place on Tuesday in the afternoon and according to some it was almost night.

The consorts of the Prophet ﷺ are called Ummul-Mu'miniin-mothers of the believers. Of these two viz. Khadija and Zainab, daughter of Khuzaima, died in his life-time. The Prophet ﷺ was survived by : `Aisha, Saudah, Hafsa, Umme Salama, Zainab daughter of Jahash, Umme Habiba, Jawairiya, Maymuna, Safia and Maria Qibtiya (May Allah be pleased with them).

The Holy Prophet ﷺ had four daughters and three sons from Khadija. The daughters were, Zainab. Umm Kalthuum, Ruqaiya and Fatima (May Allah be pleased with them). A son, Ibrahim, was born from Maria Qibtiya after apostleship but he died in his childhood. The sons from Khadija also died in their infancy. The eldest daughter Zainab was married with Abul A'as. She gave birth to a son, `Ali and a daughter named Amna. Both of them died issue-less. Ruqaiya was married with `Uthman and gave birth to a son, named `Abdullah who died at the age of six years only. Umme Kalthuum was also married with `Uthman after the death of Ruqaiya and was issue-less. Fatima was married with Ali and gave birth to two illustrious sons named Hassan and Hussain (May Allah be pleased with them).

Noble Manners and Habits of

THE HOLY PROPHET

The noble consort of the Prophet ﷺ, 'Aisha has said, "The Prophet ﷺ was a complete model of the moral of Qur'an." The Prophet ﷺ was very brave but very kind-hearted at the same time. In the battle of Uhud when he (ﷺ) lost one of his teeth, he said, "O Allah ! forgive my nation as they are ignorant."

He was very generous by his nature and heart and never disappointed a needy person. He never refused to give if he had, otherwise explained the position very politely if he had nothing to give or promised to give later on. He was very true to his words and had a very kind nature. He was moderate, soft and considerate in his dealings.

The Holy Prophet ﷺ had a very high regard and consideration for

his companions and never gave them any trouble or caused any inconvenience. He was considerate to the extent that if he had to go out at night for some need, he used to put on his shoes, open the door and go out noiselessly so that others might not be disturbed in their sleep. If he came to his house and found the members of his family asleep, then he used to do everything quietly and never disturbed their sleep.

He always kept his eyes lowered towards the ground and whenever he went somewhere with others, he always walked behind all of them. He always initiated in greeting and saluting others. He always used to sit in a humble pose and took his meals like poor people and never to his fill.

He always remained in anguish due to fear of Allah and remained lost in thinking and brooding about Him and never rested and slept properly. He passed his nights in prayers and remembrance of Allah so much so that sometimes his feet and legs were afflicted with swelling.

Mostly he remained silent and never talked loose and unnecessarily. Whenever he talked, it was so distinct that the listener could understand it fully. His talk was neither so long as to become meaningless and redundant nor so short as to be uncomprehensible. He was never harsh in his talk or behaviour with others. He never interrupted anyone in his talk, but if anyone talked irreligious or anti-Sharii`a, he either stopped him from doing so or left that place.

He never found fault with the blessings of Allah however small that might be. He never declared any permissible food as inspied or that it smelt foul. If his heart did not accept anything he did not eat it, but never criticised or condemned that.

However severe be the provocation, he never lost his temper. If anyone caused some loss or spoiled anything, he was never angry. Anas bin Malik has reported that he served him (ﷺ) for ten years, but the Prophet ﷺ never questioned him about anything. He was never admonished for not doing anything. If any member of the Prophets family rebuked him for anything, the Prophet ﷺ used to check him by saying, "What is done is done." But if anything against religion was said or done, then his anger on such occasions was such that none could stand. The Prophet ﷺ was never angry or displeased about his personal matters; and if he ever felt offended with anyone, he merrily turned away his face from him but never admonished him.

Whenever the Holy Prophet ﷺ was pleased, he usd to lower his eyes-that is, he was so modest and shy. Whenever he had to laugh, he just smiled. He never kept himslef aloof from others to show his superiority. He also used to joke to please others, but even in his jokes he always told the truth.

He used to offer Nafl (optional prayers) in such abundance that his feet would swell by standing for long period. Whenever he recited or heard the Holy Qur'an, he used to weep for fear of Allah. He was so modest and humble that he had ordered his companions and followers not to praise him with exaggeration.

Whenever any maid-servant came and desired to say something to him aside, he (ﷺ) used to ask her to go to the road and would himself go there and listened her.

Whenever anyone, rich or poor, fell ill, he used to visit him and enquire about him. He joined the funerals of everyone. He gladely accepted the invitations of any poor or slave, and all with pleasure whatever they placed before him—even barley bread and ill tasting food. He made every effort to please people and never did anything to embarass anyone. He protected himself tactfully from the mischevious designs of the tyrant oppressors and always behaved with them with a smiling face.

If anyone of the daily visitors to him would not come, he used to inquire about him. He did everything in planned and orderly way and not haphazardly. Whenever he went to any gathering or meeting, he always used to sit at the first available spot and never tried to jump over others to reach a prominent place. While addressing a gathering the Prophet ﷺ was attentive to everyone turn by turn and was never paid attention to one person only neglecting others. His behaviour was such that everyone thought himself to be his greatest favourite. If anyone came to him and began to talk, he did not get up till the person finished his talk. His courtesy and politeness was common to all.

He never hesitated in doing his own domestic work with his own hands. He milked the goats, washed his clothes and even mended his shoes.

However a bad person came to him, he treated him kindly and politely and never displeased or offended him. He was in fact politest of all men. I he ever did not like anyone's talk, he never said so on his face. There was not the least harshness in his nature and behaviour and he never even

pretended to be angry before anyone to frighten him. He never raised his voice even in anger. He never returned evil for evil, but used to forgive and forego. He never hit or beat anyone with his hands, nor even an animal, except in case of punishment according to religious code. He never retaliated if anyone did wrong to him. He always remained cheerful with a smiling face, but it does not mean that he had no cares or anxiety. As already mentioned he was always in deep thought about the Hereafter and fear of Allah. He was totally devoid of bad habits of self praise and other human weaknesses. He was not abrupt in his talk and never criticised anyone. The noble habits and manners of the Holy Prophet ﷺ have been described here in a very short and concise way. It requires volumes for this very aspect of his noble life (ﷺ).

WHAT IS ISLAM

Islam literally means submission and in religious sense it means submission to Allah alone. One who completely submits to Allah and the Divine injunctions is a Muslim. Islam is a very wide term and covers the entire universe and religion of all such things which do not even possess life, will and discretion is Islam. In this connection the Holy Quran says :

أَفَغَيْرَ دِيْنِ اللهِ يَبْغُوْنَ وَلَهٗٓ اَسْلَمَ مَنْ فِي السَّمٰوٰتِ
وَالْاَرْضِ طَوْعًا وَّكَرْهًا وَّاِلَيْهِ يُرْجَعُوْنَ ○

"Do they seek for other than the Religion of Allah? While all creatures in the heavens and on earth have, willing or unwilling bowed to His Will (accepted Islam). And to Him shall they all be brought back." (3:83)

In another verse it has been said:

اَلَمْ تَرَ أَنَّ اللهَ يَسْجُدُ لَهٗ مَنْ فِي السَّمٰوٰتِ وَمَنْ فِي
الْاَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُوْمُ وَالْجِبَالُ وَالشَّجَرُ
وَالدَّوَآبُّ وَكَثِيْرٌ مِّنَ النَّاسِ

"Seest thou not that to Allah prostrate all things that are in the heavens and on earth, the sun, the moon, the stars, the hills, the trees, the animals and a great number among mankind." (22:18)

The above verses make it quite clear, that not only one or two things or creatures praise and glorify Allah but, everything animate or inanimate praises Allah and submits to Him.

Man is also one of the creatures and has been bestowed with the faculty of will and discreation. He is also the most distinguished of all the creatures, and has been given Divine injunctions for guidance. Allah says (when man was created),

فَاِمَّا يَاْتِيَنَّكُمْ مِّنِّىْ هُدًى فَمَنْ تَبِعَ هُدَاىَ فَلَاخَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ○ وَالَّذِيْنَ كَفَرُوْا وَكَذَّبُوْا
بِاٰيٰتِنَآ اُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ۔

"And if, as is sure, there comes to you guidance from Me, whosoever follows My guidance, on them shall be no fear, nor shall they grieve. But those who reject Faith and believe Our Signs, they shall be Companions of the Fire; they shall abide therein." (2:38-39)

It clearly shows that with the coming of man to this earth the Divine injunctions also began to be revealed throught His Messengers. This world has never been devoid of religion and as the Holy Qur'an says that there has not been a nation without a warner. Thus all the religions should be Islam and their followers should be called Muslims. But the position is quite different. According to Holy Qur'an Islam is the name of that religion which it presents and expounds and which has been revealed to the Holy Prophet Muhammad ﷺ. The Holy Quran says :

اِنَّ الدِّيْنَ عِنْدَ اللّٰهِ الْاِسْلَامُ

"The Religion before Allah is Islam (submission to His Will)" (3:19)
Again it says :

اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَاَتْمَمْتُ عَلَيْكُمْ نِعْمَتِىْ
وَرَضِيْتُ لَكُمُ الْاِسْلَامَ دِيْنًا ط

"This day I have perfected your religion for you and completed My

favour upon you, and have chosen for you Islam as your religion."
(5:3)

There is an interesting difference, for the followers of other Prophets were Muslims, but they were not called so. This unique honour is reserved for the followers of the last Prophet Muhammad ﷺ that they are Muslims not only in spirit but are also called and known as Muslims..

FUNDAMENTAL BELIEFS OF ISLAM

A religion is composed of preaching and practice. Same is the case with Islam. The teachings of Islam are of basic importance and they are called `Beliefs' (`Aqa-ed). Beliefs are the basis of religion, they are the principles and the rest is practice. The articles of Faith are not equal in degree and importance. Some of them are more important than the others, i.e. belief in Allah, belief in the Day of Judgement and belief in the Prophets. As a matter of fact these three beliefs are of basic importance and are the roots of Islam. The beliefs, according to Holy Quran and the traditions are six :

1. Belief in Allah
2. Belief in the Prophets.
3. Belief in the Day of Judgement.
4. Belief in the Revealed Books.
5. Belief in the Angels.
6. Belief in the Fate.

These articles of Faith are the edifice of the entire system of Islam. Hence they need detailed description and study.

1. BELIEF IN ALLAH

1. Allah is Eternal, Everlasting and Self-existing. He has always been and shall always be. He is unique. He has neither given birth to anyone nor has been born of someone. There is none like Him.

2. He is the creator of everything. There was no universe in the beginning. It came into being by His order.

3. He is the Lord, the King and the Ruler and everything of this universe is owned by Him and is subservient to Him. He provides provision to everyone and sustains everything.

4. He is Alive. He has command over everything and there is nothing without His Knowledge. He sees and hears everything. What has happened, what is happening and what will happen, all is in His Knowledge.

5. He is Mighty. He does whatever He likes according to His Will and there is none to stop Him or the materialisation of His intention.

6. He is the Just. All of His Orders, injunctions and decisions are just.

7. He alone is worthy being worshipped. He has no partners.

8. He is the Competent. He is Merciful to His creatures and the forgiver of sins. He rewards people according to their actions and deeds. He bestows respect or reduces one to disgrace. He has the greatest Tolerance and Forbearance. He values worship and devotion. He accepts longings and supplications.

9. He is Creator and Destroyer and will bring all to life again on the Day of Judgement.

10. He is One and has no partner or competitor. This attribute of Allah, that is unity, is the most special and of distinctive position. Firm belief in the unity of Allah is the essence of the articles of Faith. No one but Allah possesses the glory of being the One and only creator to be worshipped. No one can claim to be a ture Muslim until and unless the faith of unity of Allah is deeply enshrined in his heart.

11. His signs and qualities are known to all but no one can know the mystery of His existence.

12. He neither sleeps nor dozes and is never tired of controlling the affairs of the world.

13. All of his qualities are eternal and immortal. He is free from human qualities.

14. Allah is not bound by anything.

2. FAITH IN THE PROPHETS

1. Lot of Messengers have been sent to the world by Allah for the guidance of mankind. The chief aim of the creation of mankind is that he should worship Allah, and his happiness in the Hereafter depends upon the

fulfilment of this aim. His worship and submission to Him is subject to certain laws and injunctions. These cannot be ascertained by human reason, intellect or intuition. As a matter of fact Divine Guidance is nothing but defining the good and the bad. So Allah made some external arrangements for the guidance of mankind. How could man be left to grope in the dark for guidance ? This arrangement of Allah is called 'Prophethood' and the person through whom the guidance is conveyed is known as 'Prophet' or 'Messenger'.

2. Man cannot learn Divine injunctions and guidance without Prophet. The faith in Prophethood is absolutely essential for a Muslim. It is the medium which provides us the knowledge of Allah, Hereafter and Divine Guidance.

3. All Prophets were human beings. Allah has always chosen from mankind to convey His Guidance. The Prophets were neither angels nor jinns.

4. Every Prophet was raised from that very nation or group of men for whom he was sent as a Messenger of Allah. The language of the Prophet was also the same as that of that nation.

5. Prophethood cannot be acquired by effort. Man's intention or effort has nothing to do with it. It is bestowed by Allah as his special gift upon those only whom----------Allah chooses for this purpose.

6. The teachings of a Prophet are based upon the Revelations of Allah. He says nothing of his own. Teachings of a Prophet are of two kinds—those which are conveyed to him by Allah directly or through some angels, and those which a Prophet deduces from Divine injunctions.

7. All Prophets are innocent and free from all human weakness. All of their passions, conduct, thoughts and deeds protected against all kinds of evil influences by Divine supervision.

8. Complete submission and obedience to Prophet is absolutely essential and a pre-requisite of faith.

9. Belief in Prophethood is useless unless one believes in all the Prophets. Those are not Muslims who accept some of them and reject others.

10. So from the very beginning of this world, Messengers have been sent by Allah for the guidance of mankind. The first of these was Adam (peace be upon him) and the last is Prophet Muhammad ﷺ, and the rest

were in between. Some of them are very famous and known i.e. Prophet Noah, Ibrahim, Ishaq, Ismail, Yaqub, Yusuf, Dawud, Sulaiman, Ayyub, Musa, Ilyaas, Al-yas`, Yunus, Lut, Idriis, Dhul-Kifl, Saalih, Shu'aib (peace be upon them).

11. Allah has not revealed the actual number of Prophets sent to the world by Him. Our belief should be to have faith in all of the Prophets, known or unkown.

12. Out of the Prophets the position of some is more than the others and the most exalted is our Holy Prophet Muhammad ﷺ. No new Prophet shall come after him and he is the Prophet of all those to be born till Doomsday. Prophet Muhammad ﷺ was not sent by Allah to any particular community or country but to the whole world and entire mankind. In this connection the Holy Qur'an says :

وَمَآ أَرْسَلْنٰكَ إِلَّا كَآفَّةً لِّلنَّاسِ بَشِيْرًا وَّنَذِيْرًا وَّلٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ٥

"We have not sent thee (O Muhammad ﷺ) but as a (Messenger) to all mankind, giving them glad tidings, and warning them (against sin), but most men know not." (34:28)

13. The religion and Divine Law brought by the Holy Prophet ﷺ is perfect in every respect. No doubt the Divine religion brought by other Prophets was sent by Allah but the declaration of the same as being perfect was withheld till the coming of Islam.

Allah says :

اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَاَتْمَمْتُ عَلَيْكُمْ نِعْمَتِىْ وَرَضِيْتُ لَكُمُ الْاِسْلَامَ دِيْنًا ط

"This day I have perfected your religion for you and completed My favour upon you and have chosen for you Islam as your religion." (5:3)

14. Every word of the Book (Qur'an) which was given to Prophet Muahmmad ﷺ is safe and would remain so till Doomsday.

15. While awake our Holy Prophet ﷺ was taken by Allah, through

his angel, in his material body from Makka to Bait-ul-Muqaddas (Jerusalem) and from there through the seven Heavens upto where Allah wished. Then he was brought back to Makka. This is called Mi'raaj (Ascension).

3. BELIEF IN THE HEREAFTER : DAY OF JUDGEMENT

1. All the signs of the last Day as foretold by Allah and the Prophet ﷺ will come into being. A day will come when according to the Wisdom and Will of Allah the entire edifice and set up of the universe will be destroyed and all living beings will die. This is called Doomsday (Qiyaama).

2. Among the signs of that day some have been foretold by the Prophet ﷺ. Imam Al-Mahdii will appear and rule with justice. The one eyed devil called Ad-Dajjaal wil appear and shall create mischief in the earth. The Prophet `Isa (Jesus) shall descend from Heaven to destroy him. Yajuj and Majuj (Gog and Magog) who are a mighty people, will spread all over the earth and shall create great mischief; and in the end will be destroyed by the wrath of Allah.

An abnormal and unusual type of animals will come out of the earth and talk with human beings.

Sun will rise from the West. The Holy Quran will be lifted and within a short time thereof all Muslims will die and the world will be filled with pagans and non-believers.

3. When all the foretold signs and events would have happened, preparation for the Last Day would begin. The angel Israfiil shall, by the order of Allah, blow the Suur (trumpet) and with its blowing the entire world, earth and skies shall rent asunder and torn into pieces. All living creatures will die. A long period shall pass in such condition.

4. Again, when Allah will like, the entire world to be reborn, the Suur will be sounded again. All the dead will brought to life in body and soul. This is called the `Day of Resurrection' or the `Resuscitation.'

5. After resurrection all creatures will apear before Allah and shall be gathered in the Vast Maidan of the Day of Judgement. The Court of Allah shall be established. He will ask for the account of our lives spent in the

world. The complete record of our lives containing even the minutest virtue or vice shall be placed before us. The scales of Justice shall be fixed and our good and bad deeds will be weighed. The good and pious ones will be given their records in their right hands and sinners in their left hands. All shall have to cross the Pul Sirat (bridge). The good and pious ones will cross over it into the Paradise and the sinners shall fall from it into the Hell.

Such fortunate people whose actions and deeds will carry weight and whose account will comprise of good deeds will be awarded Paradise which will be full of Divine graces. These Divine graces will be unlimited, everlasting and far beyond human imagination.

6. After the completion of reckoning and the Judgement thereon, the second life will begin. This span of life shall be unending and death will be unknown. The virtuous will live in Paradise and the sinners in Hell for-ever.

7. Without belief in the Hereafter one cannot be a true believer.

8. Hell has been created. There are snakes, scorpions and other different kinds of dooms in it. Out of the dwellers of Hell those who have the slightest Faith will be sent to Paradise after completing their punishment and upon the recommendation of Prophets.

9. Paradise has also come into being. There are innumerable amenities and blessings of Allah in it.

10. It is at the discretion of Allah that may punish for a minor sin or may forgive a major one.

11. The sins of Kufr(disbelief) and Shirk (polytheism) shall not be excused by Allah.

12. No one has seen Allah with his eyes in this world; but the greatest blessing of Paradise shall be the countenance of sight of Allah by its dwellers and its pleasure will be so immense that other pleasures will appear minimus before it.

13. However good or bad a person may have been in his life, but he will be rewarded or punished according to his condition at the time of his death.

14. Whenever a person deprecates or begs for pardon or becomes a Muslim in his life, is acceptable to Allah. But just at the time of death

when the breath becomes irregular and angels of doom are visible, no deprecation or regret or faith is acceptable by Allah.

4. BELIEF IN THE REVEALED BOOKS

1. Allah has revealed many big and small Books and Scriptures to His Prophets through angel Gabriel to guide, teach and explain religious problems to their respective Umam (communities). Of All these, four Books are very famous—Torah (Old Testament) was given to Prophet Musa; Zabur (Psalms) to Prophet Dawud; Injiil (Bible) to Prophet `Isa and the Holy Qur'an to Prophet Muhammad ﷺ. The number of Sahifas (Scriptures) is not known.

2. The Holy Qur'an is the last revealed Book and its isntructions shall rule till the Day of Judgement. Some aberrated persons have intentionally interpolated in other books. Hence they have been abrogated. But the preservation of Qur'an has been promised by Allah. No one can change it in anyway.

5. BELIEF IN THE ANGELS

I. Allah has created some of his creatures from Nuur (light) and they are not visible to us. They are called angels. Their actual number is known to Allah alone. They remain engaged in different tasks and errands entrusted to them by Allah. They never disobey Him. Four of these angels are well known-Gabriel Michael, Israfeel and Hazrat `Izrael.

2. Allah has created some creatures with fire also and they, too, are not visible to us. They are called jinns. Amongst them some are good and some bad. They have progeny also. The most devil among them is Iblees or Satan.

6. BELIEF IN FATE

It has been related in a tradition that once angel Gabriel asked the Prophet ﷺ, "what is Faith?" The Prophet ﷺ replied,

"You affirm your Faith in Allah, His angels, His Books, His Messengers, in the Hereafter and in the Divine decree to good and evil."

Belief in facte is an integral part of belief in Allah. Whatever good or bad happens in this world has ever been in His Knowledge long before its happening and He lets that happen according to His Wisdom. This is

called fate or destiny. There are mysteries in the creation of evil which everyone cannot understand.

SOME COROLLARY BELIEFS

Mas'ala 1. All those Muslims who had the fortune and privilege of seeing the Holy Prophet ﷺ are called Sahaaba (Companions) of the Prophet ﷺ. High qualities have been attributed to them. Muslims should have affection and good opinion for all of them. If any differences are known among them, they should not be degraded on that account and none should speak ill of them.

Mas'ala 2. The most exalted among these Companions are Abu Bakr Siddiq, the first Caliph; `Umar bin Al-Khattab, the Second Caliph; `Uthmaan bin `Affaan, the Third Caliph and `Ali bin Abu Taalib, the Fourth Caliph. (may Allah be pleased with them).

Mas'ala 3. The status of all the Companions of the Holy Prophet ﷺ is so high and exalted that even a greatest saint cannot be equal to the humblest of them.

Mas'ala 4. All the noble consorts and progeny of the Prophet ﷺ are worthy of great respect.

Mas'ala 5. Faith is complete only when everything from Allah and the Holy Prophet ﷺ is admitted and believed to be true. To doubt Allah or the Prophet ﷺ in any matter or to find fault with or to ridicule them disrupts the Faith.

Mas'ala 6. Not to admit and believe the clear meanings of the Holy Quran or Hadith (Traditions) is antireligion and against the Faith.

Mas'ala 7. To think a sin is permissible will extinguish the faith.

Mas'ala 8. However major a sin may be but so long as it is believed to be evil, it will not disrupt the faith, but will only weaken it.

Mas'ala 9. To lose fear of Allah or to lose hope in him amount to Kufr (disbelief).

Mas'ala 10. No one, except Allah, knows about the unknown. But Prophets through revelations, saints by inspirations and common men through certain signs may know about them. It is Kufr (disbelief) to ask the astrologers

about the unknown and to believe them.

Mas'ala 11. It is a sin to call a person Kafir (disbeliever) or to curse anyone.

Mas'ala 12. After death when a person is buried or in whatever other manner the dead body has been disposed of, two angels come to that person th examine him. One of them is called Munkar and the other Nakir. They enquire from him as to who is his creator; what is his religion; and who is the Prophet Muhammad ﷺ? If the deceased has been a faithful believer his replies are corrrect and he gets peace and amenities of all kinds. They open a window in his grave towards the Paradise and its cool, sweet and fragrant air enters his grave and the deceased sleeps peacefully till the Day of Judgement.

But if the dead was not a true believer or had no faith, his replies to the questions of the angels are in the negative and he says that he does not know. Such a person is subjected to great hardships and punishment till Doomsday. Some noble souls are exempted from this test by Allah, but only the dead know about it and none else.

Mas'ala 13. After death every person is shown his permanent abode in the Hereafter every morning and evening. Blessed persons are given the good tidings by showing them their abode in Paradise, and the condemned ones are made more despondent by showing them their abode in the Hell.

Mas'ala 14. When a Muslim devotes himself to virtuous deeds and abstains from sins and does not love the world and whole-heartedly obeys Allah and the Prophet ﷺ, he becomes dear and friendly to Allah. Such a person is called `Wali' (Saint). Often such persons perform such thigns which others cannot. Such acts are called 'Karamat' (inspiration or supernatural acts).

Mas'ala 15. But however exalted a Wali may become, he can never be equal to the Prophet ﷺ.

Mas'ala 16. However dear a Waliy may be to Allah, the obedience of Sharii`a (religious instructions and practices) is incumbent upon him. He cannot be excused the observance of prayer (Salaat), fast and other practices so long as he retains his senses. For him, too, sinful acts are not permissible in any case.

Mas'ala 17. Anyone who does not follow the Sharii'a cannot be dear and friendly to Allah. If any surprising or extra ordinary act is done by him, it is either magic or Satanic. No one should believe him.

Mas'ala 18. Sometimes the saints come to know Something. mysterious in their sleep or while awake. It is called `Kashf' or `Ilham' (inspiration). If they are inconformity with the Sharii'a. They are acceptable otherwise not.

Mas'ala 19. All religious matters, acts and practices etc have been explained by Allah through the Holy Qur'an and the Traditions of the Holy Prophet ﷺ. To create and introduce new things in religion is not permissible. Such a thing is called Bid'at (innovation or bad practice). Bid'at is a major sin.

MISGUIDING ACTS AND BELIEFS

It deems proper at this stage that some bad beliefs, rites and customs which make our Iman (Faith) defective, should be described and explained so that the same may be avoided. Some of them are Kufr (disbelief) and Shirk (paganism). Some are Bid'a (innovations) and defection from the right path.

KUFR AND SHIRK

(Disbelief in Allah and attributing of partners to Him).

The following deeds and things are forbidden by religion and their practice is Kufr and Shirk;

Mas'ala 1. To like disbelief and to appreciate things of disbelief, or to cause someone else to commit an act of disbelief.

Mas'ala 2. To repent own faith on account of some difficulty and to think that had he not been a Muslim he could get such things and benefits.

Mas'ala 3. To lament and cry at the death of some relatives and to say that was he the only being left for Allah to kill and there was none else in the world. Or to say that Allah should not have done so. Or that no one commits such outrage as Allah has done.

Mas'ala 4. To consider bad or to criticise adversely any act, order or instructions of Allah and the Holy Prophet ﷺ and to find fault in them.

Mas'ala 5. To insult, defame or disgrace any Prophet or to find faults in them.

Mas'ala 6. To believe that any saint or pious man is away of our condition.

Mas'ala 7. To ask about unknown matters or future from an astrologer or a person said to be under the influence of jinn and to believe it.

Mas'ala 8. To take omens from the writings of pious persons and to believe them.

Mas'ala 9. To call a person, who is away, and to think that he has heard it.

Mas'ala 10. To think someone (other than Allah) to be the controler of the affairs of harm and benefit.

Mas'ala 11. To beseech someone else (other than Allah) for the fulfilment of one's desires, livelihood or a child.

Mas'ala 12. To keep fast in the name of someone. To bow before anyone.

Mas'ala 13. To release an animal or make an offering in the name of someone other than Allah.

Mas'ala 14. To make a pledge in the name of someone to do certain act; to make an offering in some one's name for the fulfilment of beseeched desire.

Mas'ala 15. To walk round the grave or house of someone.

Mas'ala 16. To give priority to worldly things over the orders of Allah and the Holy Prophet ﷺ.

Mas'ala 17. To make an offering of goat etc to please a jinn, to sacrifice an animal in anyone's name.

Mas'ala 18. To offer something to be relieved from ghosts. To worship the naval cord for the life of the child.

Mas'ala 19. To treat and respect any place equal to Ka'ba.

Mas'ala 20. To prick the ears or nose of a boy in the name of someone

and to let him wear ear or nose rings.

Mas'ala 21. To tie a coin around the arm as a token of protection in the name of someone or to wear a string in the neck in anyone's name.

Mas'ala 22. To tie floral chaplets to the boys or keep lock of hair over their heads or to dress them as beggars of someone. To give them such names as `Ali Bakhsh (given by `Ali), Hussain Bakhsh (given by Hussain) or Abdul Nabi (bondman of Prophet)

Mas'ala 23. To believe that the affairs of the world are under the influence of stars.

Mas'ala 24. To take omens and to enquire from the soothsayers about auspicious days and dates. To consider and believe any month or date to be inauspicious.

Mas'ala 25. To say that if Allah and His Holy Prophet ﷺ wished such and such things, then it will be done. (Allah alone knows and none else if anything will be or not).

Mas'ala 26. To count repeatedly the name of a saint as remembrance.

BID'AT (HERESY) AND BAD CUSTOMS

The following acts and practices are Bid'at :-

Mas'ala 1. To organise and hold fairs on the graves of saints, to arrange illumination there, to cover them with sheets and to visit them by the women.

Mas'ala 2. To construct pucca tombs over the graves and to respect them extremely with a view to please the saint who in the grave.

Mas'ala 3. To kiss Tazias (model of tombs) or graves rub their dust on the face or to go round them or to bow before them.

Mas'ala 4. To offer prayers facing the graves or to make offerings of sweet etc upon the graves.

Mas'ala 5. To chew betel leaf during the month of Muharram or refrain from using myrtle, lip paint and the company of husband during that month.

Mas'ala 6. To observe compulsorily the third and fortieth day death

ceremonies.

Mas'ala 7. To regard the marriage of widows as improper.

Mas'ala 8. To arrange with pomp and show the ceremonies of marriage, 'Khatna' (circumcision), Bismillah (beginning of Education) and to arrange musical bands, dance etc in them.

Mas'ala 9. To celebrate the festivals of pagans like Holi, Diwali etc.

Mas'ala 10. Instead of As-salamu "Alaikum" to greet in any other way or just to put hand on the forehead.

Mas'ala 11. Appearing unveiled by women without bashfulness before inlaws and other cousins or strangers.

Mas'ala 12. To listen music or play musical instrumetns or to watch the dance of dancing-girls and to give them rewards.

Mas'ala 13. To be boastful of one's family or to consider family relation with a saint as sufficeint for salvation.

Mas'ala 14. To taunt or look down upon someone on account of his humbler pedigree or to regard any profession as low and mean.

Mas'ala 15. To praise anyone with exaggeration.

Mas'ala 16. To spend extravagantly in marriage and other ceremonies and even to take loan for them on interest.

Mas'ala 17. To dress the bridegroom with such clothes which are forbidden under religious code. To adorn him with floral chaplets, wristlets and apply myrtle paste to his hands and feet. To make fireworks and other such unnecessary decorations on such occasions.

Mas,ala 18. To bring bridegroom among women and to let women appear unveiled before him or to joke with him.

Mas'ala 19. To try to peep in the privacy of bride and bridegroom; and if heard or seen something to spread it.

Mas'ala 20. Before marriage to make the bride sit and remain in strict seclusion for a certain period to the extent that even her prayers are missed.

Mas'ala 21. To fix exorbitant Mahr (dowry) just for the sake of boastfulness.

Mas'ala 22. To weep and lament aloud on the death of someone and to wail beating face and chest.

Mas'ala 23. After the death of someone to break the pitchers which were in use at the time of death or to wash the clothes which touched the dead body.

Mas'ala 24. Not to prepare pickles etc in the house of mourning or not to hold any function for about a year and to revive the mourning on certain fixed and particular days.

Mas'ala 25. To indulge in excessive make up and decoration (by women) and to hate simple dress.

Mas'ala 26. To hang pictures and photos in the house.

Mas'ala 27. To use gold or silver utensils.

Mas'ala 28. Wearing of very thin clothes and jingling ornaments by women.

Mas'ala 29. Going of women in gatherings of men such as processions, fairs etc.

Mas'ala 30. To adopt and wear the dress of opposite sex and its manners.

Mas'ala 31. To get the body tatooed.

Mas'ala 32:. To practise witchcraft.

Mas'ala 33. Embracing and hugging to prohibited persons by women at the time of departure or on coming back from a journey.

Mas'ala 34. To get ear or nose of a male child pricked as an omen for his long life and to make him wear nose or earring and other ornaments and silk or safron dyed clothes.

Mas'ala 35. To give opium to the children to keep them quiet and asleep

Mas'ala 36. To treat the ailment of a child with the milk or meat of a lion.

GRAVE SINS
Which Have Been Severely Warned Against

Mas'ala 1. To assign partners to Allah (Shirk)

Mas'ala 2. To kill anyone unjustly or without proper cause.

Mas'ala 3. Practising of witchcraft and charms by childless women during the confinement of any other woman so that the child of that woman may die and she may have a child. This amounts to murder.

Mas'ala 4. To tease the parents and to put them to inconvenience.

Mas'ala 5. To indulge in adultery.

Mas'ala 6. To misappropriate the property of orphans or others, or to deprive the daughters of their share in the legacy.

Mas'ala 7. To accuse any women of adultery even on slightest doubt.

Mas'ala 8. To oppress or speak ill of someone and to backbite.

Mas'ala 9. To lose Faith in Allah and be disappointed of His mercy and blessings.

Mas'ala 10. Not to fulfil a promise or to misappropriate a trust.

Mas'ala 11. To abandon intentionally any of the duties enjoined by Allah, such as Salaat, Saum, Hajj, Zakaat. To forget the Holy Quran after memorizing it.

Mas'ala 12. to tell a lie and to take false oath.

Mas'ala 13. To swear by name of someone other than Allah.

Mas'ala 14. To swear in such words as he or she be deprived of Kalima at the time of death or may die without Iman (Faith).

Mas'ala 15. To offer Sajda (prostration) befoer anyone other than Allah.

Mas'ala 16. to miss Salaat without legitimate cause.

Mas'ala 17. To call a Muslim a nonbeliever or dishonest.

Mas'ala 18. To call Allah's curse on anyone.

Mas'ala 19. To call anyone enemy of Allah.

Mas'ala 20. to complain against anyone or to hear such complaint.

Mas'ala 21. To steal or to commit theft or to abuse.

Mas'ala 22. To indulge in usury—taking or giving money on interest.

Mas'ala 23. To express joy on dearness of food-grains.

Mas'ala 24. To compell on lowering the price after setting the bargain.

Mas'ala 25. To sit in seclusion with prohibited persons of the opposite sex.

Mas'ala 26. To gamble or to take part in games of chance. Some persons play certain games with stakes. This is also gambling.

Mas'ala 27. To like and appreciate the customs of infidels.

Mas'ala 28. To find fault with food or with other persons.

Mas'ala 29. To enjoy music and dance.

Mas'ala 30. To drink wine and other intoxicating drugs.

Mas'ala 31. Not to advise others inspite of being in a position to do so.

Mas'ala 32. To ridicule other with a view to humiliate them.

MATERIAL LOSS BY SINS

Human being are always in loss on account of sins committed by them. Due to them they suffer here and in the Hereafter. Sins manifest themselves in wordly affairs also. A person engaged in sins:

(a) Is deprived of learning and knowledge.
(b) Faces decrease in sustenance and living.
(c) Dreads the remembrance of Allah.
(d) Fears men, particularly good and pious persons.
(e) Faces difficulties in most of his affairs.
(f) Loses purity of heart.
(g) Feels weakness of heart and body.

(h) Is debarred from submission and devotion.
(i) His life is shortened.
(j) Is deprived of the capabilities of repentence.
(k) Loses weight and abhorrence of sins after some time.
(l) Is humiliated in the sight of Allah.
(m) Loses his brain and wisdom.
(n) Is cursed by Holy Prophet ﷺ
(o) Is deprived of the good wishes of the angels.
(p) Faces shortage in crops.
(q) Loses modesty and sense of self respect.
(r) Loses the sense of the exaltedness of Allah.
(s) Loses the blessings and benediction of Allah.
(t) Is surrounded by difficulties and calamities.
(u) Satans are deputed over him.
(v) Loses peace of mind and heart.
(w) Is deprived of the capability of reciting Kalima at the time of death.
(x) Loses hope in the Mercy of Allah and dies without repentance.

The above are some of the examples of material losses to be incurred by the sinners. Muslims should not indulge in such activities and sins.

MATERIAL GAINS BY DEVOTION AND GOOD ACTS

1. Sustenance is increased.
2. Receives blessings and all kinds of abundance.
3. Removal of difficulties and harassment.
4. Easy accomplishment of all legitimate desires.
5. Life becomes a pleasure.
6. There are plenty of timely rains and all evils are warded off.
7. Allah becomes very kind and helpful.
8. The angels are ordered by Allah to keep the heart of such person ever strong.
9. Gets true respect and honour.

10. His status is raised and becomes very popular.

11. The Holy Qur'an becomes a source of deliverance for such a person.

12. Gets better compensation for any loss.

13. Experiences gradual increase in the blessings of Allah day by day and increase in his wealth.

14. Experiences comfort and peace of mind and heart.

15. His benefits pass on to his generations.

16. Hears mysterious tidings in life.

17. Angels give good tidings at the time of death.

18. His span of life is increased.

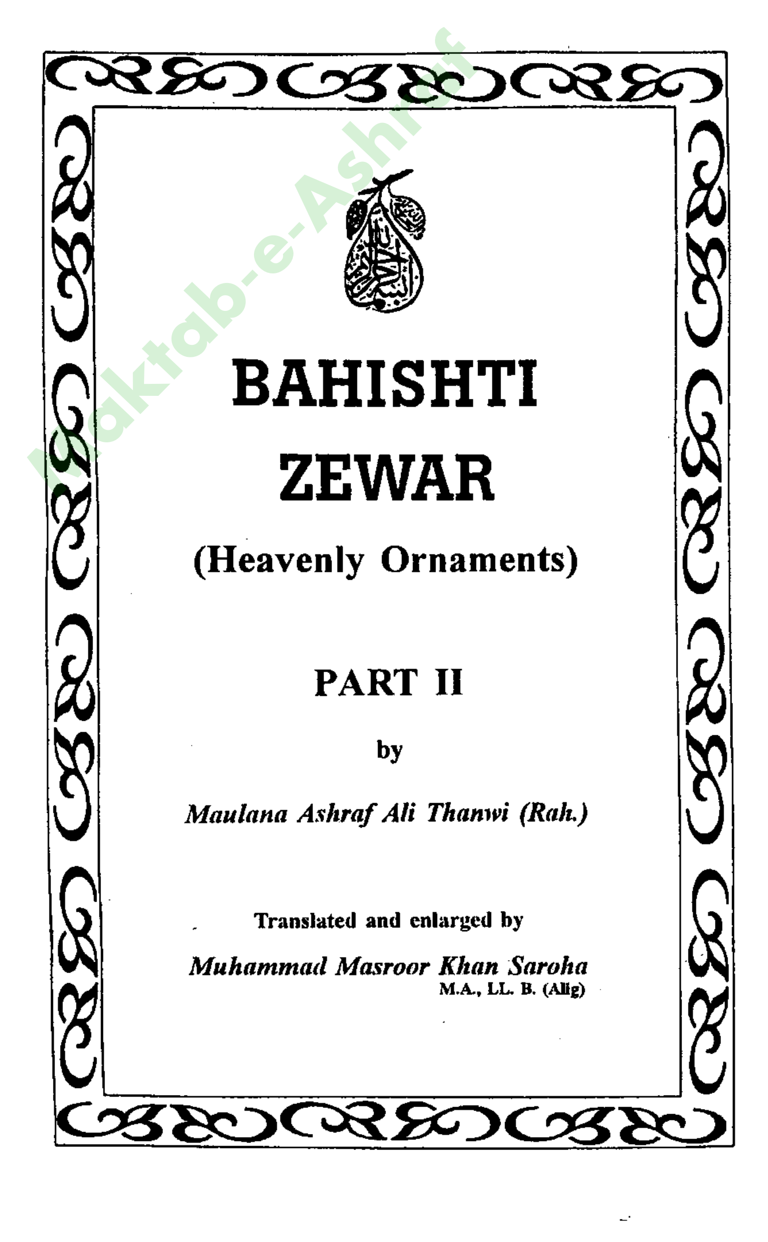
19. Remains immune to poverty and starvation.

20. Experiences abundance in thinsg which are small in quantity.

21. Removal and cooling of the wrath of Allah.

The above mentioned are some of the gains which a true believer gets on account of devotion and submission to Allah and avoiding sins.





BAHISHTI ZEWAR

(Heavenly Ornaments)

PART II

by

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FIVE PILLARS OF ISLAM

Having discussed the beliefs we now come to the practical side of Islam. The Prophet ﷺ has said that Islam is founded upon five things.

1. Belief in the oneness of Allah and Prophethood of Prophet Muhammad ﷺ.

2. Offering of daily prayers known as Salaat.

3. Giving Zakaat (obligatory charity).

4. Observing of Fasts during Ramadaan.

5. Performing Hajj at least once in life, if one is solvent.

In a tradition the fulfilment of the above five fundamentals or principles is called 'Islam'. The Prophet ﷺ has said, "Al-Islam implies that you testify that there is no god but Allah and that Muhammad ﷺ is the Messenger of Allah, and you establish prayer, pay Zakaat, observe the Fast of Ramadaan and performs Hajj to the Holy Ka'ba in Makka once in life-time if you are solvent to bear the expenses of the journey."

Admission of Oneness and Prophethood

Admission of oneness of Allah and the Prophethood of Muhammad ﷺ is a duty to be declared by Muslims verbally as under:

لَآ اِلٰهَ اِلاَّ اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ

> This Kalima signifies the admission of all the Prophets, Scriptures, Angels, Hereafter and Predestination.

It is not sufficient merely to believe in the unity of Allah and Prophethood of Muhammad ﷺ , but it has to be declared verbally. For being a whole heartedly in the unity of Allah and Prophethood of Muhammad ﷺ , but it is essential that he should make its verbal declaration also. In the absence of verbal declaration one's Iman (Faith) is not valid. Hence declaration of Islamic beliefs is of paramount importance.

Before discussing the other four pillars of Islam in detail, it is expedient to discuss the problems of cleanliness and purification. Islam has laid great stress upon cleanliness of mind and body. Hence it is essential that a Muslim should be aware of problems of cleanliness.

POLLUTION

Mas'ala 1. Pollution is of two kinds—one which is very thick or strong and even a slightest touch thereof makes washing and cleaning essential. This is called strong (Ghaliiz) pollution. The other is milder in nature and called weaker (Khafiif) pollution.

Mas'ala 2. Blood, urine, human excreta, semen, wine, the urine of dogs, cats; meat, hair, bones and everything of a pig, excretion of horse, donkey, mule, cow, bull, buffalo, goat, sheep—in short excretion of all animals, hen, duck, wild hen and other prohibited animals are strong or thick pollutions.

Mas'ala 3. Urine and stool of the suckling baby are also strong pollutions.

Mas'ala 4. The excretion of all prohibited birds and urine of permitted animals and of horse are milder pollutions.

Mas'ala 5. With the exception of hen, duck or fowl the excreta of other permitted birds such as pigeon, sparrow etc are not pollution. The urine and excretion of bat is also not pollution.

Mas'ala 6. If liquid or fluid part of strong pollution touches the body or clothes and is not more than the size of a rupee coin, then it is excusable. But not to wash the same and continue to offer prayers with that on body or clothes is execrable. But if the spot of pollution is more than the size of a rupee coin, it is not excusable. Offering of prayer without washing and cleaning the same would not be proper and in order.

Mas'ala 7. If stronger or thick pollution sticks to the body or clothes and its weight is not more than five grams, offering of prayer without washing the same would be in order. But if it is more than that, the prayer would not be in order.

Mas'ala 8. If milder pollution sticks to the body or clothes and it is on less than one fourth of that part body or clothes, it is excusable. But if it covers just one fourth or more, then it is not excusable and washing

is essential. For example, if it sticks to the hand or the sleeve and is less than one fourth of the hand or the sleeve then it is excusable. But if it is just one fourth or more of the hand or the sleeve, then it is not excusable and prayer shall not be in order unless washed and cleaned properly.

Mas'ala 9. If a strong pollution falls into water, then it will also become strongly polluted. Teh milder pollution will polute the water mildly. But in both cases the consideration of the quantity of pollution is immaterial. Even a drop of the same would pollute the water.

Mas'ala 10. If a clothes is smeared with polluted oil and has spread in a lay or two but is less than the depth of palm or the size of a rupee coin, then it is excusable. But if it exceeds that size, then it is not excusable and washing the same is essential.

Mas'ala 11. The blood of fish, fly, bugs and mosquitoes is not pollution and there is no harm if it falls on the body or clothes.

Mas'ala 12. If a small drop of the size of a needle point on body or clothes and is not visible, then it does not matter and wahsing of the same is not essential.

Mas'ala 13. If substantial pollution such as blood or excretion falls on body or clothes, it should be washed till it is removed properly and no stain of it is left. It should be washed as many time in which it is washed and cleaned properly. When it is removed the body or the clothes will become clean. If the pollution is removed in the first washing, then it should be washed twice more. Washing for three times is essential.

Mas'ala 14. If the pollution is such ; which is removed by washing it several times but its odour or some stain if it is left even then the clothes will become clean. It is not necessary to remove the stain or odour with soap or any other detergent.

Mas'ala 15. If pollution is liquid like urine and not substantial, then it should be washed an squeezed for three times and after the third wash it should be sequeezed with full force. If not squeezed with full force, the cloth will not be clean.

Mas'ala 16. If pollution is stuck to such an article which cannot be squeezed i.e. wooden seat, mat, ornaments, pots or shoes etc then the method of cleaning such things is to wash them once and let the dropings of water stop. Repeat it three times and let the article dry.

Mas'ala 17. Washing with a clean liquid like rose water etc. is permissible, but with oil, butter, milk etc. containing fats, is not permissible.

Mas'ala 18. If semen has stuck to clothes and dried, then mere scratching and rubbing would be sufficient to make the clothes clean. If it is wet, then washing is essential.

Mas'ala 19. If substantial or thick pollution such as blood, excretion etc sticks to shoe or leather hose, then it should be rubbed hard against the ground till pollution is completely removed and the shoe or hose would become clean. This rule applies to wet and dried pollution.

Mas'ala 20. Liquid pollution like urine, which is not substantial in nature, will not be clean unless washed.

Mas'ala 21. Body and clothes are cleaned by washing only. It does not matter whether the pollution is substantial or not.

Mas'ala 22. Polluted mirror, knife, gold and silver ornaments, articles of copper, brass, iron, gilt can be purified by rubbing them properly or polishing with dust. But engraved articles shall have to be washed for their purification.

Mas'ala 23. If the pollution falls on the ground and dries up in such a way that no trace of it or smell is left, then the ground will become clean. But Tayammum with it is not permissible. Prayer may be offered on this ground. The same rule applies to bricks or stones which have been so laid with cement or lime mortar that they cannot be removed or pulled out without digging. They become clean when their pollution has dried up and no trace of it or its smell is left.

Mas'ala 24. Bricks which have been only spread on the ground and no type of mortar has been used to fix them, they will not become clean by merely drying up of their pollution. They should be cleaned by washing.

Mas'ala 25. Grass growing on the ground also becomes clean when its pollution dries up and no trace or its smell is left. But the grass which has been cut, will not be clean without washing.

Mas'ala 26. Knife, earthen or copper vessels should be cleaned by putting them in burning fire.

Mas'ala 27. If pollution sticking on hand is licked by someone with tongue, hand would become clean but such licking is prohibited.

Mas'ala 28. Earthen pots made by a potter with unclean clay shall not be clean unless heated in fire.

Mas'ala 29. If an unused earthen pot is polluted and it has sucked the pollution also, then it would not be purified with washing only. It should be filled with water and when the water has absorbed the pollution, it should be emptied. This process should be repeated till any trace of pollution, its colour or smell comes in the water and when it is removed the pot would be clean.

Mas'ala 30. If honey, molasses, btter or oil is polluted, then it should be mixed with equal or more quantity of water and boiled till the entire water is evaporated. This should be repeated three times to clean the polluted thing.

Mas'ala 31. Cloth dyed with polluted colour should be washed till the colour of water becomes clean. The clothes would be clean whether the colour is washed away or not.

Mas'ala 32. The ash of dung cakes and or other polluted things like excretion of animals and smoke of these cakes is clean. There is no harm even if the ash touches the breads.

Mas'ala 33. if one corner of bed is polluted and the rest is clean, then offering of prayer on the clean part is in order.

Mas'ala 34. Ground plastered with cow dung is polluted and offering of prayer upon it is not permissible without spreading a clean cloth over it.

Mas'ala 35. If the cow dung plaster over the ground has dried up, then offering of prayer on it is permissible even if a wet cloth is spread over the ground. But the clothe should not be so wet that some plaster may stick to it.

Mas'ala 36. If one walks on polluted ground with wet feet and foot marks are impressed on the ground, then the feet would not be polluted. But if the earth under the feet becomes so wet that some of it sticks to the feet, then the feet would become unclean.

Mas'ala 37. If one sleeps on a polluted bed and it becomes wet with sweat, then neither the body nor the clothes of the person would be polluted. But if the clothes are so wet that some pollution of bed also sticks to them or the body, then the body would be polluted.

Mas'ala 38. If polluted myrtle is pasted on the hands and feet, they should be washed three tiems to be clean. Removing of colour is not essential.

Mas'ala 39. If polluted Surma (lead) Kuhl (Kajal) is applied to the eyes, then wiping or washing it, is not necessary. But if it has come out of the eyes then washing is essential.

Mas'ala 40. If polluted oil has been in the hair or rubbed on the body, then it should be washed thrice. It is not necessary to remove it with soap.

Mas'ala 41. If a dog puts its mouth in kneaded flour or a monkey has eaten out of it, then the polluted portion should be thrown away and ther rest is fit for consumption. If the flour is dry then only such part of it should be removed where the saliva of the animal is found.

Mas'ala 42. The saliva of a dog and not its body is pollution and unclean. Mere touching the body of a wet or dry dog does not pollute. But if the body bears some pollution then the clothes or body touching it would be polluted.

Mas'ala 43. If gases pass through the wet middle part of trousers then the trousers is not polluted.

Mas'ala 44. If a clean cloth is wrapped with polluted and wet cloth and the clean cloth absorbs some wetness of the polluted one and no colour or odour of the polluted cloth is transferred to it, then the clean cloth will not be polluted. But if the clean cloth becomes so wet that be squeezing it some drops come out then it will become polluted.

Mas'ala 45. If a wooden plank is polluted on one side and the other side is clean and it is so thick that it can be sawed into two, their offering of prayer on the clean side is permissible.

Mas'ala 46. If a cloth is double folded and one of the folds is polluted, and if both the folds are not sewn together, then offering of prayer upon the clean fold is permissible.

Some Typical Problems of Pollution

Mas'ala 1. If an ox passes urine over the grain while crushing it then it is excusable on account of necessity and the grain will not be polluted. But if it is done at any other time, then the grain will be polluted.

Mas'ala 2. The eatables and dishes prepared by non-believers, their utensils or cloths should not be treated as unclean unless it is proved by some reason or probability.

Mas'ala 3. Fat of a lion is not clean. But if a qualified physician prescribes it and says that there is no other remedy that fat, then according to some scholars it is permissible to be used for massage. But it is necessary that at the time of offering prayer such a man should be clean. The fat should be removed and cleaned before offering prayer.

Mas'ala 4. Mud and dirty water of the path is excusable provided it leaves no mark of it on the clothes. But as a precaution the clothes and the body should be cleaned whether the mark of pollution is visible or not.

Mas'ala 5. If pollution or dirt is burnt its smoke is clean.

Mas'ala 6. The dust resting over pollution is clean provided that the wetness of the pollution has not affected it.

Mas'ala 7. Gases rising from dirt are not unclean. Moths and insects of flowers are clean but their eating is not allowed. Moths berries and other fruits are also governed by same rule.

Mas'ala 8. Edibles when stale or stinking do not become unclean but their eating is not proper from health's point of view.

Mas'ala 9. Mushk (musk) and its sack are clean and so is Amber.

Mas'ala 10. The wate which comes out of one's mouth while asleep is clean.

Mas'ala 11. Rotten and unbroken egg of a permitted birds is clean.

Mas'ala 12. The crut of a snake is clean, but its skin is unclean.

Mas'ala 13. Water in which some polluted object has been washed is unclean.

Mas'ala 14. Water with which a dead body has been bathed is unclean.

Mas'ala 15. Saliva of a dead person is polluted.

Mas'ala 16. If some filth falls on a cloth within the permissile size but on penetrating to the other side its size exceeds the limit, even then it will be treated within the limit. But if the clothes has two folds and the filth

penetrates to other fold also, then the polluted part will exceed the limit and will not be excusable.

Mas'ala 17. While milking a cow or goat etc. if one or two bits of the animal's excretion or dung fall into the milk, it is excusable provided it is taken out immediately.

Mas'ala 18. If a child of four or five years of age who does not know the method of ablution or an insane person makes ablution, then the remaining water is not usable.

Mas'ala 19. Water with which clean clothes or utensils etc. have been washed may be used for ablution provided that two of the three qualities of water (taste, colour and smell) remain unchanged and unaffected. If any two qualities are changed, then it is not permissible.

Mas'ala 20. It is execrable to drink used water or to prepare food with it. Ablution or bath is also not permissible with used water. But cleaning of pollution is permissible.

Mas'ala 21. One who is without ablution should not make ablution with Zamzam water, and one in need of a bath should not bath with it. Washing dirty articles with it or performing Istinja with it is execrable. But in case of urgency when essential cleanliness can not be had with any other means then it is permissible with Zamzam water.

Mas'ala 22. Men should not make ablution or bath with the water left after bath or ablution by a woman.

Mas'ala 23. The water of those place where some nations have been cursed by Allah (as Thamuud and 'Aad) should not be used for bath or ablution. But there is a difference of opinion among scholars about this problem and it is also governed by the same rule as that of Zamzam water.

Mas'ala 24. A polluted oven will be purifed by burning fire in it provided that no trace of it is left after heating.

Mas'ala 25. If polluted earth is covered with soil in such a way that even its odour disappears, then its surface would be clean.

Mas'ala 26. Soap prepared with polluted oil or fat is clean.

Mas'ala 27. If any part of the body is polluted by pus or blood of an injury and use of water is injurious, then it is enough to wipe that part with a wet cloth and it would not be necessary to wash it after recovery.

Mas'ala 28. If polluted colour falls on the body or clothes or hair have been dyed with such colour, then so much washing is sufficient that washed water remains clean even if the colour is not removed.

Mas'ala 29. If a broken tooth is again fixed at its place either with a clean or unclean substance or a broken bone is replaced with a clean or unclean bond or a wound has been stuffed with some unclean medicine, then it should not be taken out after healing as all these will become clean automatically after being healed.

Mas'ala 30. If an unclean stuff such as oil, butter or fat of a dead animal sticks to anything, then it should be washed so much that the water remains clean and unchanged. It would become clean though the greasiness of the same may not be removed.

Mas'ala 31. If an polluted object falls into water and the splashed water falls on someone, then the splashed water would not be unclean provided there is no effect of the pollution in the water.

Mas'ala 32. If a cloth having two folds or stuffed with cotton becomes polluted on one side, then the whole would be treated as unclean. Offering of prayer on it is not proper. If both the folds of the cloth are not sewn together, then the other fold will not become unclean, and offering of prayer on the clean fold would be in order, provided that the pollution or its colour or stink of the other fold has not penetrated to it.

Mas'ala 33. If a fowl or any other bird is boiled in water without cleaning its stomach, it would not be clean.

Mas'ala 34. It is execrable to pass urine on the banks of a river or tank though the pollution (urine) may not fall in it.

CLEANLINESS

Cleanliness of body is a pre-requisite for a clean mind and heart. Body is cleaned by a bath. The method of a proper bath has also been described in the Traditions of the Holy Prophet ﷺ.

BATH : GHUSUL

Mas'ala 1. One who takes a bath should first of all wash both the hands up to and including the wrists, then wash private parts and remove

all dirt or filth from the body. Then make ablution. After ablution water should poured over the head three times in such a way that it flows all over the body then pour water over both the shoulders three times and move to a clean spot and wash the feet if not washed in ablution.

Mas'ala 2. Hands should be passed all over the body when water is poured so that no part of the body is left dry.

Mas'ala 3. The above method of bath is according to Sunnah (Traditions). Some of the items explained above are obligatory without which the bath cannot be complete and the person remains unclean; while some items are Sunnah. Their observation is creditable. The obligatory items are three only:

(a) To gargle and wash the mouth in such a way that water reaches everywhere inside the mouth.

(b) To wash and clean the inner side of nose upto its soft bone.

(c) To flow water all over the body.

Mas'ala 4. While bathing one should not sit facing the Ka'ba and should neither use more water than what is necessary nor it should be so insufficient that the bath may not be done properly.

Mas'ala 5. Bathe should be taken at such a place where no one can see the bather. One should not talk while bathing. The wet body should be wiped with a clean cloth or towel and should be covered quickly without delay.

Mas'ala 6. If the bathing place is secure and private where no one can see; it is permissible to bathe naked—whether standing or sitting but it is appreciable to bathe in sitting position. To expose the body from navel to below the knee by men before anyone, is sin. Some women bathe naked in presence of other women, it is very shameful.

Mas'ala 7. When water has flown all over the body, mouth has been rinsed and the inner nose cleaned, the bathe is complete whether it was intended or not. In the same way as if one stands in the rain or fall in a tank and the whole body is wetted, the mouth and the inner nose has also been washed, the bath is complete. Kalima, Holy Qur'an or any other prayer should not be recited during the bath.

Mas'ala 8. If any part of the body, even to the extent of hair's width, is left dry, the bath shall not be complete. It shall also be not complete if the mouth is not rinsed or the inner nose not cleaned and washed.

Mas'ala 9. If after taking bath it is recollected that a certain part or limb has been left dry, then only that part should be washed and it is not necessary to bathe again. But the portion in question should be washed, properly and mere passing of wet hand over it would not be sufficient.

Mas'ala 10. If on account of some illness' it is injurious to pour water over the head, then all other requirements of bathe should be completed leaving the head. The bath would be complete, but after recovery the head should be washed.

Mas-'ala 11. It is obligatory to wash the front skin of the urinary organ. The bath will not be complete without washing it.

Mas'ala 12. It is essential to wet all the hair and water should reach their roots. If a single hair is left dry or water did not reach the roots of the hair, bath would not be complete. But if the hair (of women) are gathered and tied, the washing of hair is not necessary but water should reach their roots. If the water cannot reach the roots, then the hair should be untied and washed.

Mas'ala 13. While bathing, a woman should move her nose, ear and finger rings so that water may reach under them. If she is not wearing any such ring even then water should be passed through the ear and nose holes. The bath would not be complete if any hole is left dry.

Mas'ala 14. If flour is sticking to the nails and has dried and while bathing water did not wash the nails, then the bath is faulty. The flour should be removed and the nails washed. The same is true for nail polish also. If any prayer has been offered without removing it, the prayer should be repeated.

Mas'ala 15. If the skin of hands or feet is cracked and some wax or ointment has been applied over it, then mere flowing of water over the portion would be sufficient to complete the bath.

Mas'ala 16. If mouth was not properly rinsed and gargled but only a mouthful of water was taken in such a way that it reached everywhere inside the mouth, then the bath is complete.

Mas'ala 17. If hair, hand and feet have been oiled before bath and while bathing water flows over them without wetting those parts, the bath is complete and there would be no defect.

Mas'ala 18. If a piece of betel nut or anything else is stuck between the teeth, it should be removed befoer taking a bath. If water did not reach to all the parts of teeth due to it, then the bath shall not be complete.

Mas'ala 19. If a woman has made decorative designs on her forehead or has applied gum etc. to her hair to the extent that water can not reach the skin of the forehead or the hair cannot be wet, then all this should be removed before the bath. The bath will not be complete without removing them.

Mas'ala 20. If a woman has applied lip-stick or nail polish it should be removed before taking a bath.

Mas'ala 21. If anyone has eye sore or conjectivities and a lot of matter comes out of the eyes and dries at the corners, it is essential to remove the same and wash the portion in bathe and ablution as neither would be complete without removing and washing the same.

KINDS OF BATH

(1) OBLIGATORY (3) SUNNAH

(2) ESSENTIAL (4) APPRECIABLE

1. OBLIGATORY

Things or acts which make bath obligatory :

Mas'ala 1. If semen is discharged with excitement while asleep or awake, bath becomes obligatory in whatever way it may discharge.

Mas'ala 2. If upon waking semen is found on clothes or the body, bath becomes obligatory whether there has been a wet dream or not. But the discharge of Madhii does not make bath obligatory.

(**Madhii** : At the time of excitement a liquid other than semen comes out, it is called Madhii. It is thinner than semen).

Mas'ala 3. If the top of male organ (penis) has entered the vagina and is not visible, bath becomes obligatory whether there has been a discharge

of semen or not. The insertion of penis from front or back makes bath obligatory. But it is a major sin to do so in the back side.

Mas'ala 4. When the menses or the afterbirth discharge ends, bath becomes obligatory for women.

Briefly bath is obligatory in four conditions :-

(1) On discharge of semen.
(2) Entry of the top of the penis into vagina.
(3) On stopping of menses.
(4) On stopping of afterbirth discharge.

Mas'ala 5. If anyone has sexual intercourse with a minor girl, then bath is not obligatory for her, but in order to make her used to bath she may be required to take bath.

Mas'ala 6. If a wet dream occured during sleep with excitement, but on waking up no sign of semenal discharge is found on clothes or body, then bathe is not obligatory. But if there is a definite discharge of semen, bath bcomes oligatory.

Mas'ala 7. If on waking up some part of the clothes is found wet and it is presumed to be Madhii, even then bath is obligatory.

Mas'ala 8. If small quantity of semen came out and the person took bath and after the bath more semen came out, bath becomes obligatory again.

Mas'ala 9. If a woman has bathed after the sexual intercourse with her husband and afterwards husband's semen came out of the vegina which was left there, then another bath is not obligatory for her.

Mas'ala 10. If due to some illness, weakness or any other causes semen is discharged without excitement or desire then bath is not obligatory-only ablution is enough in such case.

Mas'ala 11. If husband and wife were sleeping on the same bed and on waking up found certain stains of semen on clothes but neither of them remembers to have seen a wet dream, caution requires that both should take bath.

Mas'ala 12. One who bathes a dead body, it is appreciable for him to take a bath afterwards.

Mas'ala 13. If one, for whom bath has become obligatory, wants to eat or drink something, he should wash his hands, face and mouth before eating.

Mas'ala 14. When a bath has bacome obligatory for anyone, it is prohibited for him to touch the Holy Qur'an or to enter the mosque. But to send Darood upon the Prophet ﷺ is allowed.

2. ESSENTIAL BATH

Mas'ala 1. If a non-believer accepts Islam and before that he had an occasion which made bath obligatory for him and had not bathed or the bath was not correct according to religious code, then it is essential for him to bath after accepting Islam.

Mas'ala 2. If any person has matured before the age of fifteen years and has a wet-dream, caution demands that such a person should essentially bathe. Wet-dream after the age of fifteen years makes bath obligatory.

Mas'ala 3. To give bath to the dead body of a Muslim is essential and collective duty of the Muslims.

3. SUNNAH BATH

Mas'ala 1. Bath is Sunnah on Friday for whom Friday prayer is obligatory and it should be taken between Fajr and Friday prayer.

Mas'ala 2. Bath on Eid day is Sunnah for those on whom Eid prayer is essential.

Mas'ala 3. Bath is Sunnah before wearing Ahram for Hajj or `Umra.

Mas'ala 4. It is Sunnah to take a bath after mid-day on the day of Arafat for those who are performing Hajj.

4. APPRECIABLE BATH

Mas'ala 1. It is appreciable for one to bathe before embracing Islam provided that before that he was not in need of an obligatory bath.

Mas'ala 2. When a man or woman completes the age of fifteen years it is appreciable to take a bath on that occasion whether signs of maturity are visible or not.

Mas'ala 3. After the removal of insanity or unconsciousness etc. it

is appreciable to take a bath.

Mas'ala 4. After giving bath to a dead is appreciable to bathe for those who had given the bath.

Mas'ala 5. It is appreciable to bathe on the night of 15th of Sha'ban, i.e. Shab-i-Barat.

Mas'ala 6. It is appreciable to bathe on Lailat-ul-Qadr (Night of Excellence) for one who has the fortune of seeing it.

Mas'ala 7. It is appreciable to bathe before entering Medina.

Mas'ala 8. It is appreciable to bathe on the 10th of Dhul-Hijja after sunrise at Muzdalifa.

Mas'ala 9. It is appreciable to bathe before Tawaaf and visiting Ka'ba.

Mas'ala 10. It is appreciable to bathe before performing Ramii (the throwing of pebbles at the Jimaar at Minaa).

Mas'ala 11. It is appreciable to bathe before offering prayer of eclipses and want of rain.

Mas'ala 12. It is appreciable to bathe before offering a prayer of repentance or to seek forgiveness of a sin.

Mas'ala 13. It is appreciable to bathe before offering prayer of fear and trouble.

Mas'ala 14. It is appreciable to bathe after returning home from a journey.

Mas'ala 15. It is appreciable to bathe before going to attend a meeting and before putting on new clothes.

Mas'ala 16. It is appreciable to bathe for the person who is to be killed.

CONDITONS

When Bath is Obligatory or Non-Obligatory

Mas'ala 1. If any man's circumcision has not been done and his semen comes out and sticks in the superfluous skin which is cut off in circumcision, then bath will become obligatory for him.

Mas'ala 2. If a man enters his penis covering with cloth or anything else into the vagina of a woman and warmth of the body is felt, bath becomes obligatory. But caution demands that bath should be considered obligatory whether the warmth has been felt or not.

Mas'ala 3. If semen is discharged without excitement, then bath is not obligatory i.e. a man lifts a very heavy weight or falls down from a height and as result semen is discharged.

Mas'ala 4. If a man indulges in sexual intercourse with a minor girl, bath will not be obligatory if there is no seminal discharge.

Mas'ala 5. Bath will not be obligatory if a man enters less than the top of the penis in sexual intercourse.

Mas'ala 6. Bath is not obligatory in non-seminal discharge.

Mas'ala 7. Bath is not obligatory in the discharge of blood.

Mas'ala 8. If anyone is suffering from spermation and semen continues to come out, then it will not make bath obligatory.

Mas'ala 9. If a man inserts his penis into the navel of a man or woman and there is no seminal discharge, then bath will not be obligatory.

INJUNCTIONS FOR IMPURITIES

Mas'ala 1. It is prohibited for one who is in need of obligatory bath to enter a mosque. However, in case of urgent need it is permissible after performing Tayammum i.e. the door of anyone's house opens in the mosque and has no other way or water is available in the mosque only and nowhere else.

Mas'ala 2. It is permissible for a person in need of an obligatory bath

to enter Eidgah, Madrasa or Khanqah.

Mas'ala 3. To look at the navel or thigh of a woman during her menses or after-birth discharge or to indulge in sexual intercourse with her is unlawful according to religious code.

Mas'ala 4. It is not prohibited to kiss a woman in her menses or after-birth discharge or to drink or eat her leavings or to sleep with her or to embrace her. But it is execrable to avoid such a woman or to sleep away from her and not to mix with her on account of her menses of after-birth discharge.

ABOUT WATER

Clothes and body are cleaned with water. Traditions have described the suitableness or otherwise of water. Water possesses these qualities—taste, colour and smell and upon them depends its purity and cleanliness. For obtaining cleanliness it is essential that water should also be clean.

Mas'ala 1. If water qualities of taste; colour and smell are changed by some pollution, it is not fit and permissible to be used for any purpose, and it should not be given to the animals also. Preparing of morter with such water is also not permissible. If only one or two qualities of the water have changed, then giving it to the animals or preparing morter with its help is permissible.

Mas'ala 2. River, stream or a pond which is not in anyone's land or a well which has been donated by the builder for public use, their water may be used by everyone and no one has a right to check or create obstacles in their use, such as, to dig a canal from the pond which may drain its water. This is not a proper way of using water and everyone has a right to check and prevent such action.

Mas'ala 3. If a well, spring or a pond happens to be in someone's property, then he cannot prevent others from taking water from it or giving water to their animals or for ablution or for bath, or for washing clothes or for domestic purpose as the water is public property and everyone has a right in it. But if there is risk of the whole water being spent or the stream or pond being spoiled by a large number of cattle, then the owner has a right to prevent others from such use. But even in such case it will be seen whether

other persons' need can be met from somewhere else. If no such facility is available within one religious mile, then the owner of the source of water will be required to allow the use thereof on the condition that the well, pond, stream or canal shall not be demolished. But it is not permissible for others to take water without the permission of the owner to irrigate their fields or garden. The same is true for the common grass having no trunks. It is the property of all. But plants having trunks are the property of the owner of the land.

Mas'ala 4. If anyone takes water from the well of another person to irrigate his fields and the owner demands its price, there is a difference in the opinion of scholars whether charging of price is permissible or not. Scholars of Bukhara have decreed in favour of price taken.

Mas'ala 5. If anyone brings water from a well or stream it becomes his property and no one else can use it without his permission. But in case of severe thirst it is permissible even to snatch the water forcefully, but in such case the loss shall have to be made good.

Mas'ala 6. It is not permissible to make ablution or bath with such water which has been kept for public to drink. But if its quantity is sufficient then there is no harm. It is permissible to drink from the water kept for ablution.

SUITABLE OR UNSUITABLE WATER FOR BATH AND ABLUTION

Mas'ala 1. Bath or ablution is permissible with water of rain, brook, spring or pond—whether it is sweet or sour.

Mas'ala 2. To make ablution or bath with the juice of fruits or leaves is not proper and permissible. In the same way the water of water-melon or sugarcane cannot be used for these purposes.

Mas'ala 3. If something is mixed or boiled in water in such a way that it can no longer be called water but something else like syrup, soup etc then it is not permissible for bathe or ablution.

Mas'ala 4. If any clean thing has has been mixed in water and it has changed its colour, taste etc, but it has not been cooked or boiled in the water nor it has changed its density, for example, sand mixed in running water or some soap or saffron is mixed in the water and has slightly changed its colour,

then ablution and bath with such water are permissible.

Mas'ala 5. If anything has been cooked or boiled in water and it has changed its taste, colour then ablution or bath with such water is not permissible. But if any such thing is boiled in the water to purify it and it has not made it thicker, then such water is suitable for bath and ablution. For example, berry leaves are boiled in water to bathe a dead person, but if the leaves are boiled in such large quantity that the water becomes thick then ablution or bath with such water is not permissible.

Mas'ala 6. Water in which saffron or some other colour has been mixed for dying a cloth is not fit for bath or ablution.

Mas'ala 7. If milk is mixed in water and its colour is dominant, then the water is not suitable for bath or ablution. But if the milk is in such quantity that is does not give its colour to the water, then such water can be used for bath and ablution.

Mas'alā 8. While in a jungle if insufficient quantity of water is found, then so long as its filthiness is not established, it can be used for bath or ablution. It should not be discarded on mere doubt. In the presence of such water performing of Tayammum is not proper.

Mas'ala 9. If fallen leaves of trees have changed the taste or colour of the water of a pond and have also given it bad smell, such water is fit for ablution so long as the density of water is not changed.

Mas'ala 10. If water is polluted with filth, whether in small or large quantity, bath and ablution with such water are not allowed. Flowing water is not polluted with filth unless it changes its colour, taste, or smell. Water which carries away grass, leaves pebbles etc. in its flow is a running water whether the flow is quick or slow.

Mas'ala 11. A large tank measuring about 5 x 5 metres and is so deep that when water about an arm deep is taken out from it; its bed is not visible, is also treated as running water. If some filth falls into such tank and is not visible, like urine, blood, wine etc., its water is permissible for ablution from all of its sides. If, however, the filth is visible, then water should be used from the side where filth has not fallen. But even in such a tank if the fallen filth changes its colour, taste or smell, then its water becomes polluted and does not remain suitable for ablution etc.

Mas'ala 12. The water of a tank measuring about 12 1/2x2 metres

or 10x2 1/2 metres is also treated like running water.

Mas'ala 13. If filth lying on a roof comes down the spout with rain water, so if half or more than half of the roof was covered with the filth the water will be polluted otherwise not.

Mas'ala 14. If the flow of water is slow, then one should not make haste in performing ablution with that water as there is risk of the used water coming back into the hands again.

Mas'ala 15. If from a tank measuring about 5x5 metres, water is taken from the side where filth has fallen then there is no harm.

Mas'ala 16. Water is not polluted if a non-believer or a child puts his hands into it. If, however, it is found that his hands were filthy, the water would be polluted. But children cannot be trusted, hence such water should not be used for bath or ablution as a precaution.

Mas'ala 17. If a living creature whose blood does not flow, such as, fly, mosquito, gnat, scorpion, bug etc dies in water or falls into it after dying, the water is not polluted.

Mas'ala 18. If an acquatic being like fish, frog, turtle, crale etc dies in the water, then water is not polluted. Their dead bodies do not pollute the water.

Mas'ala 19. Creatures which live in water but are not born in water (such as ducks) , if die in water, then it becomes polluted.

Mas'ala 20. If a frog or turtle dies in water and its body is dissolved in it, then the water is fit for ablution. But it should not be used for drinking or cooking purposes.

Mas'ala 21. Water heated or burnt in the sun should not be used for bath or ablution as it is likely to cause leprosy (white spots).

Mas'ala 22. The skins of dead animals when dried or treated chemically become clean and purified and may be used for offering prayer on them or can be used for making water bags. But the skin of a pig can never be clean. To use the skin of a human being in any way is a major sin.

Mas'ala 23. The skins of dogs, monkeys, cats etc. become clean after curing them chemically. These skins are also clean if these animals are killed by reciting Bismillah whether they are cured or not.

Mas'ala 24. The hair, horn, bone and teeth of dead animals are clean and they will not pollute the water if they fall into it, provided that there is no fat of the animal upon them as in such case they are unclean and would pollute the water.

Mas'ala 25. The bones and hair of human beings are also clean but their use in any way is prohibited. These should be burried in the ground with respect.

THE WELL — CLEAN AND UNCLEAN

Mas'ala 1. If some filth falls into a well, it becomes polluted but by drawing out its water it becomes clean. The quantity of the filth may be large or small but the entire water of the well should be drawn out to make it clean. There is no need to wash the walls and gravel of the well. All these will be automatically cleaned along with the bucket and the rope when the well has been cleaned by drawing out its entire water.

> **Note** : Drawing out of entire water means that the well becomes so empty that even half a bucket cannot be filled with its water.

Mas'ala 2. The well is not polluted if the excretion of a pigeon or a sparrow falls in it, but the excretion of a hen or a duck would pollute it and entire water should be drawn out to make it clean.

Mas'ala 3. If a goat, dog, or human being passes urine into a well, then whole water should be drawn out.

Mas'ala 4. If a human being, dog, cat or some other animal falls into a well and dies in it, or died outside and then falls into the well, then whole water of the well should be drawn out.

Mas'ala 5. If a living being, big or small, dies in a well and its body is decomposed or burst, then entire water should be drawn out.

Mas'ala 6. If a rat or a sparrow or any other being of their size falls into a well and dies in it but its body is not decomposed or burst, then drawing out twenty buckets is appreciable. Before drawing out water the dead being should be taken out first.

Mas'ala 7. The above rule also applies to a lizard which has liquid blood. The being whose blood is not liquid does not pollute the water.

Mas'ala 8. If a pigeon, hen or cat or an animal of their size falls into

a well and dies but its body does not burst or decomposed, then forty buckets of water should be drawn out and drawing sixty buckets is better.

Mas'ala 9. The count of buckets is according to the size of the bucket which is normally in use for that well. If a bucket, larger than that is used for drawing out the water, its proportion to the one in use will be taken- whether the larger bucket is equal to two or more of the one normaly in use.

Mas'ala 10. If the fount of the well is so large that the entire water cannot be drawn out as water continues to come out of the fount, then in such case the quantity of the water in the well should be estimated as to how many buckets of water are in it and then draw out accordingly. If the estimate is not possible then 300 buckets should be drawn out.

Mas'ala 11. If a mouse or any other creature was discovered dead in a well and it had not yet burst or decomposed and also the duration of its falling in the well could not be ascertained, then those who usually make ablution with its water should repeat their prayers of one day and night and the clothes washed with this water should be washed again. But if the body has burst or decomposed then prayers for three previous days and nights should be repeated.

Mas'ala 12. If anyone in need of an obligatory bath goes down a well to search the bucket and there is no filth upon his body or clothes, then the well would not be polluted. The same rule is applicable to a non-believer if he enters the well. But if there is filth on the body or clothes, then the water of the well will be polluted and entire water should be drawn out.

Mas'ala 13. If a goat or a rat falls into a well and comes out alive, the well is not polluted.

Mas'ala 14. If a bleeding rat falls into a well, the entire water should be drawn out to make it clean.

Mas'ala 15. If a rat comes out of an outlet or spout and its body is covered with filth and then falls into a well, the entire water should be drawn out irrespective of the consideration whether the rat dies in the well or is taken out alive.

Mas'ala 16. If the slashed tail of a rat falls into a well, its entire water should be drawn out. The same rule applies for the bleeding tail of a lizard.

Mas'ala 17. If the thing which has polluted the well, cannot be traced inspite of bestefforts. Then the nature of the thing should be judged. If it is observed that object in itself is clean but has become polluted by being soiled i.e. cloth, ball or shoe, then taking out the object is excused. But if the thing is unclean in itself like a dead creature, then so long as it is not proved that it has decayed and turned into mud, the well shall remain unclean. When it is reduced to mud by a suitable passage of time, then all the water should be drawn out.

Mas'ala 18. The quantity of water which is to be drawn out may be drawn at a stretch or little by little, the well shall become clean in either case.

ISTINJA

Washing or Cleaning the Private Parts After Natural Evacuation

After taking a bath one may not be in need of the same for several days, but there are things attached with mankind which require washing and cleaning. We pass urine and ease ourselves daily. The method of cleanliness for these has also been described. It is Called Istinja.

Mas'ala 1. On getting up from sleep one should not put his hands directly into water without washing them up to wrists whether they are clean or unclean. If the water is in a small pot like a jug or tumbler, it should be picked up by the left hand and the right hand be washed thrice then the pot be taken by the right hand and the left hand be washed in the same manner. If the water is in a large container and there is no tumbler etc to take water out of it, then the water may be taken by handfuls provided there is no pollution on the hands.

Mas'ala 2. It is Sunnah to clean thoroughly both the private parts from which pollution—urine or excreta—has come out.

Mas'ala 3. If pollution does not stick to the sides of the organ and without using water it can be removed with the help of a clean clod of earth or stone, then it is permissible if the private organ is cleaned in such a way that no trace of pollution is left. But such practice is against the fine taste of cleanliness and should only be done when water is not available.

Mas'ala 4. There is no specific method of performing Istinja. Only

care should be taken that pollution does not spread and the organs are cleaned properly.

- **Mas'ala 5.** After Istinja with a clot of earth, it is Sunnah to wash with water also. But if the pollution is more than the size of a rupee coin, then washing is essential and without washing, offering of prayer would not be proper.

Mas'ala 6. While cleaning one should sit with relaxed body and wash properly till satisfied that the organ or part has become quite clean. Then wash both the hands up to wrists.

Mas'ala 7. It is not proper to bare one's private parts before others. If no lonely place is found for Istinja. Then in such circumstance prayer can be offered without Istinja. Baring one's organs before others is a major sin.

Mas'ala 8. It is improper and not permissible to perform Istinja with a bone or unclean stuff like dung, coal, pebbles, grass, burnt brick, eatables or paper and with right hand. No doubt if one does, the body would be clean but it should be avoided.

Mas'ala 9. Passing urine in standing position is prohibited.

Mas'ala 10. To sit facing Ka'ba while passing urine or easing oneself or to sit with back towards Ka'ba is prohibited.

Mas'ala 11. It is execrable and prohibited to keep the face of a child towards Ka'ba while making him to pass urine or stool.

Mas'ala 12. To perform ablution with the water left after Istinja or to perform Istinja with the water left after ablution, is permissible but it should be avoided.

Mas'ala 13. While going to latrine one should recite `Bismillah' outside the door and the following prayer should be recited just before entering :

اَللّٰهُمَّ اِنِّیْٓ اَعُوْذُ بِكَ مِنَ الْخُبُثِ وَالْخَبَآئِثِ

Mas'ala 14. One should not enter the latrine bare headed. If the name of Allah or the Prophet ﷺ is engraved upon a ring, it should be left outside.

Mas'ala 15. One should enter the latrine with left foot and the name

of Allah should not be called inside the latrine. Neither one should talk inside it.

Mas'ala 16. If one has to sneeze then `Al-hamdu lil-lah' should be said within himself and should not utter it.

Mas'ala 17. One should come out of the latrine placing the right foot first and the following prayer should be recited out:

غُفْرَانَكَ اَلْحَمْدُ لِلّٰهِ الَّذِیْ اَذْهَبَ عَنِّی الْاَذٰی وَعَافَانِیْ

Mas'ala 18. After performing Istinja left hand should be cleaned and washed properly.

THINGS UNSUITABLE FOR ISTINJA

Cleaning after urination or easement with the following articles is execrable.

(a) Bones, eatables, dung, all polluted thing, and clod of earth which has once been used for such cleaning.

(b) Burnt brick; broken pieces of earthen ware, glass, coal, lime and iron.

(c) Things which do not clean filth like vinegar etc.

(d) Things which animals eat like grass, husk etc.

(e) Things which have a price, like cloth or herbal water.

(f) All human parts of body like hair, bone, flesh etc.

(g) The mat of a mosque, dirt, broom, leaves of trees, paper written or unwritten, and Zamzam water.

(h) With the property of another person without his permission whether it is water, cloth or anything else.

(i) Cotton and all such things which are useful for mankind and animals.

THINGS TO BE AVOIDED IN URINATION OR EASEMENT

While passing urine or easing oneself the following acts should be avoided.

(a) Talking or coughing unnecessarily.

(b) To recite any verse of the Holy Qur'an or to keep on body any other sacred name or writing.

(c) To keep or wear any such thing at such time upon which the name of Allah or the Holy Prophet ﷺ or of an angel is engraved. However, if such a thing is in pocket and wrapped in anything, then there is no harm. But it should be avoided.

(d) Passing urine while standing or lying down without any genuine cause or easing so being completely naked.

(e) Facing the sun or moon or keeping back towards them while passing urine or easing oneself.

(f) It is highly execrable to pass urine or ease under shady trees where people rest, or under trees bearing fruits or flowers or where people sit during the winter.

(g) To pass urine or ease in the middle of cattle or near a mosque or Eid gah that its smell and stink causes inconvenience to the prayers.

(h) In graveyards or at such places where people make ablution or in the path or towards the flow of air or near a caravan or some gathering, it is execrable to urinate or ease.

(i) In short at all such places which are used by mankind in any way.

(j) To perform Istinja with right hand. All of the above acts are execrable and should be avoided.

LEAVING OF ANIMALS

Mas'ala 1. The leavings of human beings are clean whether the

person is an infidel or unclean. So a woman's leavings are also clean whether she is in her monthly course or after-birth discharge.

Mas'ala 2. The leavings of a dog are unclean. If a dog puts its mouth in a utensil it would become polluted and it should be washed at least three times and rinsed with earth whether it is an earthen or copper vessel. But it is better to wash it seven times.

Mas'ala 3. The leavings of a pig, wolf, jackal, monkey and all other ferocious animals is filthy and polluted.

Mas'ala 4. Leavings of a cat, though clean, is detestable. If a cat put its mouth in the water and if other water is available then this water should not be used. If no other water is available then this water may be used.

Mas'ala 5. If a cat puts its mouth into milk or curry etc then a person who can afford, should not consume it. But a poor man may use it as there is no harm or sin in it nor it is execrable.

Mas'ala 6. If a cat immediately after eating a rat puts its mouth in a pot, then it shall become polluted. But if it is done after sometime of eating the rat and having licked its mouth, then the pot shall not be unclean but execrable only.

Mas'ala 7. A roaming hen which eats filthy and dirty things, its leavings are execrable. But if the hen is kept as a pet and fed with clean food, its leavings are clean.

Mas'ala 8. The leavings of hunting birds like falcon, hawk etc are execrable. But if these birds do not eat dead animals and are pet birds trained for the purpose of hunting and their beaks are not filthy, then their leavings are clean.

Mas'ala 9. Leavings of Halal animals (slaughtered according to Islamic law) like ram, sheep, buffalo, antelope etc and birds like maina, pigeon, parrot, sparrow etc are clean. The leavings of a horse are also clean.

Mas'ala 10. Leaving of creatures like snake, scorpion, mouse, lizard etc are execrable and detestable.

Mas'ala 11. If a rat nibbles a bread then it is advisable to cut off the nibbled part and the rest may be eaten.

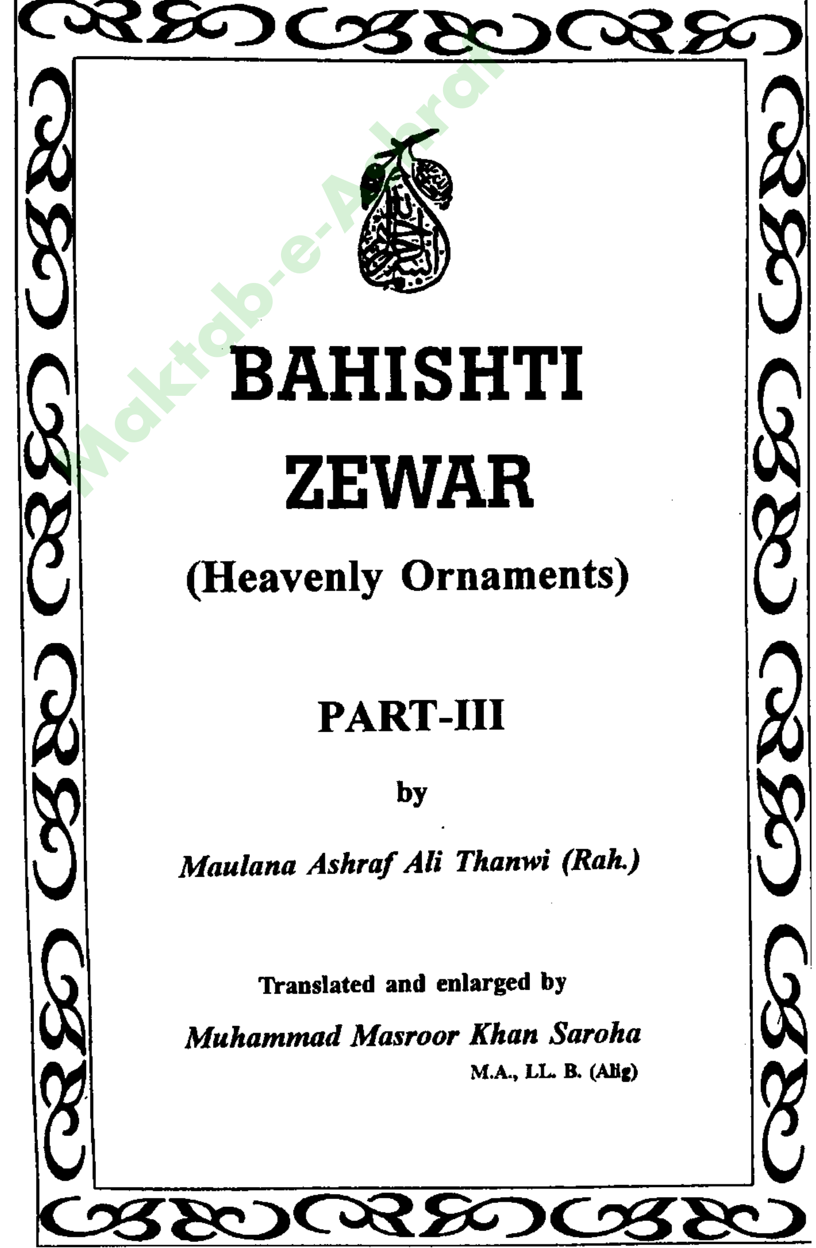
Mas'ala 12. The water left over by a donkey or mule is clean but it should not be used for ablution and should be avoided. But if no other water is available, then it may be used, but one should perform Tayammum also along with ablution.

Mas'ala 13. Animals whose leavings are unclean, their sweat is also unclean. Those whose leaving is execrable, their sweat is also execrable. But the sweat of a donkey or mule is clean and if it soils a cloth, it is not necessary but preferable, to wash it.

Mas'ala 14. If a pet cat licks the hands of anyone then it should be washed and the saliva should not be allowed to remain. If not washed, then it is unclean and execrable.

Mas'ala 15. For a woman it is detestable to eat or drink food or water left by an unrelated person. If she is unaware that the food etc has been left over by a stranger, then it is not execrable.





BAHISHTI ZEWAR

(Heavenly Ornaments)

PART-III

by

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WUDU' (ABLUTION)

(A Pre-requisite of Prayer)

Wudu' (ablution, is indispensable for every prayer and recitation of Holy Quran. No prayer is acceptable to Allah without Wudu'. The Holy Qur'an says :

"O Believers when you stand for prayer, wash your faces and hands up to the elbows, and anoint our heads, and also wash your feet up to the ankles, and if you are polluted (on account of sexual intercourse), then clean yourself (with a complete bath) thoroughly"

Method of wudu' :

While making ablution, one should sit on some raised place facing Ka'ba. Reciting "Bismil-lahir-Rahmanir-Rahiim" (In the name of Allah the most Merciful and most Compassionate), first of all both the hands should be washed up to wrists thrice. Then clean and rinse the inner mouth three times and rub the teeth with a Miswak (tooth-stick). If Miswak is not available, teeth should be rubbed clean with the help of fingers or rough cloth. One should gargle properly. While fasting gargle is not allowed.

Then inner part of the nose should be washed and cleaned by pushing water up to the soft bone in both the nostrils by left hand. But while fasting, water should not be pushed deep into the nose.

Then wash the face three times wetting the forehead from beneath the hair of the head to the lower portion of the ears. No portion of the face should remain dry.

Then both the arms should be washed up to and including the elbows three times each beginning from the right arm. Pass fingers of one hand between the fingers of the other hand. If wearing a ring,it shoud be moved freely to allow the water to pass under it.

Then perform Masiah, that is, wet hands should be passed all over the head and the first fingers of both the hands should be moved in the right

and left ears and in the same operation thumbs should be passed around the ears. Then pass the backs of the hands over the hind part of the neck only. Hands should not be passed on the fore-neck (throat) as it is prohibited. Fresh water need not be taken for performing Masah of the ears.

Then wash the feet beginning with the right foot up to and including the ankles three times each. The little finger of the left hand should be passed between the fingers of both the feet beginning from the little finger of the right foot and ending with little finger of the left foot.

This is the method of performing Wudu' as prescribed by Sunnah traditions.

OBLIGATORY AND SUNNAH ACTS OF WUDU'

Some of the items of ablution as described above are Fard (obligatory), some are Sunnah and the rest are Mustahab (appreciable).

Mas'ala 1. The obligatory items of Wudu' are four only: Washing the face once, washing both arms once including the elbows, performing Masah of one-fourth of the head and washing both the feet up to and including the ankles once only. If any of these obligatory items is missed or even the slightest part of any limb is left dry, then ablution will be incomplete.

Mas'ala 2. The Sunnah acts of Wudu' are, to wash both hands up to and including the wrists, reciting Bismillah, rinsing the inner mouth, washing the inner part of nose, passing wet hands over the whole head and around ears, passing of fingers between the fingers of the hands and feet, using Miswak and washing each limb thrice. The rest are Mustahab or appreciable.

Mas'ala 3. With the washing of the four prescribed limbs ablution will be performed whether it has been intended or not. For example, anyone flows water over his body without intending Wudu' or falls into a cistern, or stands in the rain and in this way the four prescribed limbs are washed or wetted, then ablution will be complete. But such a person will not get any credit of performing ablution.

Mas'ala 4. It is proper and Sunnah to perform ablution as described in the beginning, but if anyone alters or reverses its procedure so as to wash the feet first and so on, no doubt the ablution will be complete but will not be in comformity with the Sunnah and there is apprehension of sin also.

Mas'ala 5. In the same way if the left foot is washed before the right foot, ablution will be complete but it is not appreciable.

Mas'ala 6. There should not be so much delay between the washing of two limbs that the former is dried up. The next limb should be washed immediately. If the first limb dries before the next is washed, no doubt the ablution would be complete but it is against Sunnah.

Mas'ala 7. While washing a limb, it is also Sunnah to pass hand over it so that no part of it may remain dry. Men should pass their fingers between the hair of their beards thrice.

Mas'ala 8. It is appreciable to prepare for prayer and perform ablution well before time.

Mas'ala 9. Unless checked by some legitimate cause, ablution should be performed by oneself and should not ask anyone else to pour water.

Mas'ala 10. While performing ablution one should not indulge in worldly talk but should recite Bismillah and Kalima while washing the limbs.

Mas'ala 11. Irrespective of the quantity of water, only so much water should be used as is necessary neither excessive nor so sparingly that the limbs may not be washed properly.

Mas'ala 12. No part should be washed for more than three times. While washing the face, water should not be thrown on the face forcefully nor the water of the face should be blown to sprinkle about. The eyes and mouth should not be closed lightly while washing the face. These practices are Makruuh (execrable) and undesirable. If any part of the eyes or lips is left dry, the ablution will be incomplete.

Mas'ala 13. If a woman's ornaments like rings, bangles or wristlets are so loose that water can pass under them freely, even then it is appreciable to move them. If they are so tight that water cannot pass under them, then it is obligatory to move them properly to let the water reach under them. The same should be done for the nose pin.

Mas'ala 14. If flour-sticking over the nails of women dries up and the water did not reach under it, then ablution will not be complete. Whenever recollected the flour should be removed and water poured over the nails. If some prayer has already been offered, it should be repeated after removing the flour and washing the nails.

Mas'ala 15. If someone has applied decorative paint over the forehead or nails and pour water over it, the ablution will not be complete. It should be removed before ablution.

Mas'ala 16. After performing ablution, Sura Al-Qadr (97:1 - 5) and the following prayer should be recited:

اَللّٰهُمَّ اجْعَلْنِىْ مِنَ التَّوَّابِيْنَ وَاجْعَلْنِىْ مِنَ الْمُتَطَهِّرِيْنَ
وَاجْعَلْنِىْ مِنْ عِبَادِكَ الصّٰلِحِيْنَ وَاجْعَلْنِىْ مِنَ الَّذِيْنَ لَا
خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ۔

"O' Allah, make me of those who return to You often in repentance and make me of those who remain clean and pure and make me of those who shall have no fear or sorrow."

Mas'ala 17. After performing ablution two Rak'aat Nafl prayer should be offered. This is called, "Tahiyyaatul Wudu'" (Complimentary to Wudu') which has much credit according to Traditions.

Mas'ala 18. If ablution was done for one prayer but it remained intact then next prayer may be offered with this ablution. But a fresh ablution for each prayer has much credit.

Mas'ala 19. When an ablution has been performed and it is intact, it is prohibited and detestable to perform another ablution unless some prayer has been offered with it. If ablution was performed while bathing, then prayer should be offered with it.

Mas'ala 20. If anyone's skin of hands and feet is cracked and some wax or ointment has been applied over the same and it is injurious to remove the medicine or to wash the injured part, it would be sufficient to flow water over the affected part to complete the ablution.

Mas'ala 21. While performing ablution if the heel or any other part could not be washed and it is recollected after completing ablution, then that part should be washed and it would not be enough to pass wet hand over it.

Mas'ala 22. If there is an abscess in the hand or foot or one is suffering

from such a disease in which washing with water is injurious, then water should not be flowed over the affected part, merely passing of wet hand over it would be sufficient. This is called MASAH. Even if Masah could increase or aggravate the illness, then the affected part may be left dry.

Mas'ala 23. If a wound is bandaged and it is harmful to wash it or pass wet hand over it, or the removing of the bandage is painful, then a wet hand may be passed over the bandage. If it is not so and the bandage can be removed, then a wet hand should be passed over the wound.

Mas'ala 24. If the wound is not under the entire bandage, then the bandage should be removed and the portion of the limb, other than the wound, should be washed. If the bandage cannot be removed then wet hand should be passed over the entire bandage.

Mas'ala 25. In case of a fracture where splints and pads are applied, the above rules would apply and if the splints cannot be removed, it is enough to pass wet hand over them. The same is true when a vein is opened (fasd) for bleeding.

Mas'ala 26. In case of splints, pads or bandage, it is appreciable to pass wet hand over the entire covering. It is also permissible to pass wet hand over more than half of the covering. But it is not permissible to pass wet hand over less than half or just half of the covering.

Mas'ala 27. If after performing Masah, the bandage, pads or the splints fall but the wound has not healed yet, the same may be tied again and the previous Masah is sufficient. But if the wound has healed and it requires no further bandaging, the limb should be washed before offering prayer. There is no need for fresh ablution if the previous one is intact.

Mas'ala 28. It is obligatory for men to pass their fingers through the hair of their beards in ablution.

Mas'ala 29. If the hair of beard, brow or mustache are very thick and the skin below them is not visible, then only those hair should be washed which are within the limits of the face.

Mas'ala 30. To perform ablution on the floor of the Mosque is not proper and desirable.

BREACHES OF WUDU' (ABLUTION)

The happening of anyone of the following would breach ablution.

Mas'ala 1. Passing of stool, urine or gases breaches the ablution. If some worm, like earth-worm, or stone comes out from the anus or the urinary organ then ablution is breached.

Mas'ala 2. If a worm comes out of a wound, ear or a piece of flesh falls from a wound and there is bleeding also, the ablution is breached.

Mas'ala 3. If someone has been bled (fasd) or has nose-bleeding or got injured with bleeding, or blood pus flows out of a wound, then ablution is breached. If the blood or pus remains up to the mouth of the wound and does not flow out, then ablution is not breached. If it flows even a little beyond the affected part, the ablution is breached.

Mas'ala 4. If anyone sneezes and with it some dried up blood comes out then ablution is not breached. If is breached only when the blood is thin and flows. If anyone passed his finger in his nose and blood stain was found on it, but it is not more than a stain and neither flowed, the ablution is not breached.

Mas'ala 5. If a boil in the eye opens but its water or pus remains just inside the eye, then ablution is not breached. But if it flows out of the eye, then ablution is breached.

In the same way if an abscess of the ear opens and its blood or pus remains up to the part which is not compulsorily washed in ablution or bath, then ablution is not breached. But if it flows out up to the part of the ear which is washed in ablution or bath, then the ablution is breached.

Mas'ala 6. If a wound is scratched and its blood or pus does not flow, then ablution is not breached. If it flows out then ablution is lost.

Mas'ala 7. If a abscess or wound is very deep but its blood or pus does not flow out, then ablution is not breached.

Mas'ala 8. If blood or pus is pressed out of a wound and it flows, then ablution is lost.

Mas'ala 9. If blood trickles out of a wound and it is wiped off every time or covered with dust, then it should be guessed and judged whether

it would have flowed if not wiped off, then Wudu' is breached. If it seems that it would have not flowed, then the ablution is not lost.

Mas'ala 10. If blood is discovered in someone's saliva but its colour is whitish or yellowish, then ablution is not lost. But if the blood is equal or more than the saliva or its colour is reddish, then ablution is breached.

Mas'ala 11. If anything is cut with teeth and a blood stain is found upon it, or while using a tooth-pick, redness of blood is seen on it but there is no blood in the saliva, then ablution is not lost.

Mas'ala 12. If anyone gets stung by a leech and it sucks so much blood that on cutting the leech the blood flows, then ablution is lost.

Mas'ala 13. If on account of pain in the ear water flows out of it, the such water is filthy and desecrated. Though there may be abscess but mere coming out of water would breach the ablution.

Mas'ala 14. Similarly the flowing of water from the nose with pain, will breach the ablution.

Mas'ala 15. Water coming out of breast with pain is also filthy and will breach ablution. If it is not accompanied with pain, then ablution will not be lost.

Mas'ala 16. If one vomits and it is mouthful, then ablution is lost. If one vomits several times in quick succession and they together equal to one mouthful, then ablution will be lost. Buf if the vomits are caused after intervals, then the ablution will not be lost.

Mas'ala 17. If one sleeps on bed or with the support of something without which he could fall, then ablution is breached. If one sleeps during the prayer while standing or sitting, then ablution is not lost. But if he sleeps while prostrate (in Sajda) then ablution is breached.

Mas'ala 18. If someone sleeps, while not in prayer, sitting on his hams and his heels pressed against the buttock and does not take help of a wall etc., ablution is not lost.

Mas'ala 19. If there is a sudden attack of sleep while sitting and it makes one fall, but if he rises immediately, the ablution is not lost. But if he got up after some time, then ablution is breached. If one continues to drowse while sitting, ablution is not breached.

Mas'ala 20. If anyone faints or loses sense in insanity, the ablution is lost even though the faintness or insanity was momentary. Similarly if some intoxicant is consumed and it makes one to lose his balance while walking and his steps become unsteady, then ablution is lost.

Mas'ala 21. If one laughs so loudly in the prayer that it is heard by the laugher and those near him, then ablution and prayer both are lost. But if the sound is heard by the laugher alone and not by others, then prayer alone shall be lost and not the ablution. While in a laugh only the teeth are visible and no sound is produced, then neither the prayer nor the ablution is lost.

Mas'ala 22. On being touched by the opposite sex or just by thinking, liquid comes out of the urinary organ, ablution is breached.

Mas'ala 23. If sticky or glutinous liquid comes out of vagina of a woman due to some illness, then it is unclean and the ablution is breached.

Mas'ala 24. If a drop of urine or liquid (Madhii) comes out of the urinary organ and remains within the covering skin of the organ, even then the ablution is breached.

Mas'ala 25. If a man's organ touches woman's private part and no cloth etc. intervenes, then ablution is breached. Similarly if two women join their private organs, ablution is breached.

Mas'ala 26. If nails are clipped or dead skin of a wound is scratched after making ablution, then ablution is not breached.

Mas'ala 27. If after performing ablution, one sees by chance such private part of someone which is compulsory to be covered, or took bath and made ablution in nakedness, then ablution is complete and intact. There is no need for fresh ablution. But it is detestable to expose one's own or see other's private part intentionally.

Mas'ala 28. The matter or liquid whose discharge causes breach of ablution is unclean and desecrated, while that which does not breach ablution, is not unclean. Thus a little blood which comes out and does not flow and vomit which is not mouthful, are not unclean and if these fall on the body or clothes, their washing is not obligatory. But if the vomit is mouthful and blood flows, both are unclean and washing is essential.

If after, vomit which is mouthful, mouth is cleaned with water and

the tumbler or glass containing the water is touched by the lips, then that also becomes unclean. It should be rinsed and washed.

Mas'ala 29. A suckling child's milk vomit is also covered by the same instructions. If it is mouthful then it is unclean otherwise not. If the child's mouthful vomit is on clothes of the mother and she offers prayer, it would not be in order. She should repeat the prayer after washing the clothes.

Mas'ala 30. If one remembers that he had performed Wudu' but does not remember whether it has been breached or not, then prayer without fresh ablution would be in order. But it is preferable to make a fresh ablution.

Mas'ala 31. If one is in doubt whether a certain limb has been washed or not in ablution, then that part should be washed. If the doubt crops up after completing ablution, then it is complete and need not worry. But if convinced that a certain item of ablution has been left, then that item should be completed.

Mas'ala 32. It is not proper and permissible to touch the Holy Qur'an without ablution. But it can be touched by a cloth which the person is not wearing. If the Holy Qur'an is being read without touching it, then it is permissible. In the same way touching an amulet or a plate on which the verses of Holy Qur'an are written or inscribed is not permissible without ablution.

Mas'ala 33. The space between the cheeks and the ears should be washed. It is obligatory whether the beard has appeared or not.

Mas'ala 34. It is essential to wash the part of lips which remains visible after closing the mouth.

Mas'ala 35. Ablution is breached if some part of the anus comes out with excretion whether it goes back of its own or is pushed back with the help of some cloth etc.

Mas'ala 36. If anyone loses sense and it does not amount to insanity or unconsciousness, then ablution will not be breached.

Mas'ala 37. Ablution will not be breached of one, major or minor laughs in a funeral prayer or while reciting Holy Qur'an.

TAYAMMUM

(Making ablution or bath with clod of earth)

In the absence of water, Tayammum is an alternative to ablution or bath. When water is not available under conditions explained below, ablution or bath may be done with a clod of earth. It is called Tayammum.

METHOD OF TAYAMMUM

Selecting a clean piece of ground, strike palms of both the hands upon it and pass the dusted hands on the face. Then again strike both the hands on the earth and pass them over both the arms including the elbows. Women should be careful to rub under their ornaments of fingers, ears, nose or wrists. If the least space is left out Tayammum will not be complete. Fingers should also be passed through the fingers of hands. With these two acts, the Tayammum will be complete. The method of Tayammum for bath is also the same.

Mas'ala 1. If anyone is in a jungle and is not aware as to where water can be found, nor there is anyone to guide him to get water, then he can perform Tayammum as described above.

If anyone is found and pointed out that water would be available within a legal mile or himself guessed that water would definitely be found, then in such circumstances the search for water is essential. To make Tayammum without searching water is prohibited. If it is definite that water will be found within a legal mile then it is compulsory to get water from there for bath or ablution.

A legal mile according to Sunnah is equal to nine furlongs or about 1-1/4 kilometre.

Mas'ala 2. If water is available but it is at a distance of more than a legal mile, then it is not essential to bring water from there but Tayammum should be done.

Mas'ala 3. If a person is at a distance of one mile from the population and no water is available within a mile, then Tayammum is permissible for him whether he is in journey or not.

Mas'ala 4. If a well happens to be on the way but there is no bucket

or rope to draw water, the Tayammum is permissible in such case.

Mas'ala 5. If water is available but it is so little in quantity that it can hardly be sufficient to wash face, both hands and feet once only, then Tayammum is not permissible. These parts should be wahsed once and wet hands be passed over the head. But if the water is not sufficient even for washing once, then Tayammum is permissible.

Mas'ala 6. If due to some illness water is harmful and ablution or bathe may aggravate or delay its healing, then Tayammum is allowed. If cold water is injurious then ablution or bath should be performed with warm water. If warm water is not available, then Tayammum may be performed.

Mas'ala 7. If water is available within a mile, it is not permissible for woman not to go there merely on account of shyness or Purdah. Tayammum is not allowed for them in such circumstances. Purdah which obstructs the performance of religious duty is not permissible. They should go there covering themselves with sheets or veils to perform ablution with water. Of course, they should not make ablution sitting before men unabashed.

Mas'ala 8. So long as water is not available one should continue to perform Tayammum in place of ablution or bathe and let no doubt or misgiving creep in mind even if it continues for several days. The same cleanliness and purification is obtained from Tayammum as from bath or ablution.

Mas'ala 9. If water is sold and one has no money to purchase it, then he may perform Tayammum. But if one has the means and can purchase, then it is essential to purchase water and make ablution. But if the price is exorbitant, then there is no need to purchase water and Tayammum is permissible.

Mas'ala 10. If the climate of any place is very cold and bathing may be fatal or cause some sickness nor there is any quilt or blanket to cover the body after bath, then in such circumstances Tayammum is permissible.

Mas'ala 11. If one is suffering from small-pox or has wounds over more than half of his body, bath is not essential for him. Only Tayammum would suffice.

Mas'ala 12. If in some large maidan or expanse of land, one had offered prayer with Tayammum without knowledge of water being near, then Tayammum and prayer both are in order.

Mas'ala 13. While in a journey, if someone else has water, then it is not proper to perform Tayammum without asking for water from him. If it is feared that he will not give water then Tayammum is permissible. If under this impression prayer was offered with Tayammum and after that water was got by asking, then prayer should be repeated after making ablution.

Mas'ala 14. If no other water except Zamzam, is available, then Tayammum is not permissible. Bath or ablution should be done with Zamzam.

Mas'ala 15. If in a journey, one has water but it is apprehended that more water would not be available on the way. If the available water is used then it is feared that he may die of thirst or of illness on account of thirst, then the water may not be used for ablution. Tayammum is sufficient in such case.

Mas'ala 16. If bathe, and not ablution is injuriuos for health, then Tayammum be done for bathe and ablution be made with water, Tayammum for ablution in such case is not permissible.

Mas'ala 17. After striking palms on the ground the excessive dust should be blown so that it may not stick to the face while performing Tayammum and make one look ugly.

Mas'ala 18. Besides earth, Tayammum may also be done with anything possessing earthen qualities i.e. common earth, sand, stone, lime, surma, geru etc. But Tayammum is not permissible with such things like gold,silver, antimony, wheat, wood, etc which do not possess earthen qualities. But if any of these things is covered with sufficient dust, then Tayammum is permissible with that dust.

Mas'ala 19. Matter which is neither burnt in fire nor rots possesses earthen quality Tayammum is permissible with that. But anything which is reduced to ash after burning or rots, Tayammum is not allowd with that. Tayammum is also not permissible with ash.

Mas'ala 20. Tayammum is not permissible with copper, quilts, pillows or cloth. But if these are coverd with sufficient dust which reises when struck with the palms of hands and smears the hands, then Tayammum is also allowed with that dust. Tayammum is also allowed with earthen pot or pitcher whether empty or filled with water. But if it is painted, then Tayammum is not allowed.

Mas'ala 21. Tayammum is permissible with stone even if it is not covered with dust or has been washed clean, similarly Tayammum is permitted with a burnt brick.

Mas'ala 22. Tayammum with mud is permitted but not desirable. If there is an urgency and apprehension of missing a prayer, then Tayammum may be done with wet or dry mud.

Mas'ala 23. If there was urine or other filth on the ground and it has dried up to the extent that even its odour has gone, then the ground had become clean. But Tayammum with it is not permitted though prayer may be offered upon it.

Mas'ala 24. A woman who has just completed her monthly course or after birth discharge, she can perform Tayammum. There is no difference between the Tayammum for bath and ablution.

Mas'ala 25. Intent to make Tayammum is essential. If it was performed just to demonstrate its method but with no intent, then it would not be valid.

Mas'ala 26. While intending Tayammum, it is sufficient ot say within oneself that Tayammum is being done or be purified or to offer prayer. This intent would suffice.

Mas'ala 27. If Tayammum is made for the purpose of reciting Holy Qur'an, then prayer cannot be offered with it. The same is true for Wudu'.

Mas'ala 28. If Tayammum is made to offer prayer of one time, the next prayer can also be offered with it if intact. Recitation of Holy Qur'an is also permissible with it.

Mas'ala 29. If one is in need of ablution and bath, then only one Tayammum would be sufficient for both. There is no need for separate Tayammum for each.

Mas'ala 30. If one offered prayer with Tayammum and water becomes available immediately after that and the time of that prayer is still there, then repeating of that prayer with ablution is not necessary. The prayer offered with Tayammum is proper and in order.

Mas'ala 31. If water is available within one legal mile but time is short and there is risk of missing the prayer if one goes ot fetch water, even then Tayammum is not permissible. One should fetch water, make ablution and offer the prayer as delayed Qada prayer.

Mas'ala 32. If water is available then it is not permissible to make Tayammum to touch the Holy Qur'an.

Mas'ala 33. While in a journey there is hope of getting water after some time and the time of prayer will also remain, then it is preferable not ot offer prayer in its early time with Tayammum, but one should wait for the water, However, the prayer should not be delayed so much that it may become execrable.

Mas'ala 34. While in a train, if water is available nearby but there is a fear of missing the train, then Tayammum is permissible. In the same way if there is a snake or any other dangerous animal near the water and it cannot be obtained, then Tayammum is permissible in such conditions.

Mas'ala 35. If water was put in the luggage while going on journey but it was forgotten and prayer was offered with Tayammum and later on it was remembered, then there is no need to repeat the prayer.

Mas'ala 36. Causes which breach ablution also breach Tayammum. It is also breached when water becomes available. For example, if anyone after doing Tayammum proceeds his journey and reaches a place where water is available within one legal mile, then Tayammum is gone.

Mas'ala 37. If Tayammum was done for ablution and then so much water becomes available which is sufficient for ablution, the Tayammum would be finished. In the same way if it was done for bathe and then water is available to be sufficient for bath, then the Tayammum for bath shall break.

Mas'ala 38. Water was available on way in a journey but the traveller could not learn about it, then the Tayammum would remain. In the same way water is available and one knows about it, but it is not possible to come down from the train to fetch it, even then the Tayammum would remain intact.

Mas'ala 39. If Tayammum was made on account of some illness and after recovery when ablution or bath is not harmful, then Tayammum is gone. Now ablution and bathe are compulsory and obligatory.

Mas'ala 40. If Tayammum was done for lack of water and then one fell ill. Now water is available but it is harmful to him on account of his illness. In such case the Tayammum is finished as it was done due to lack of water. Fresh Tayammum be made now.

Mas'ala 41. If one is taking an obligatory bathe and during it the water exhausts and some parts of the body remain dry, the purification is incomplete. Such a person should perform Tayammum and whenever water is available those parts should be washed.

Mas'ala 42. If someone's body and clothes are smeared with filth and he is in need of ablution also, but the water at his disposal is not enough for all purposes. Then such a person should wash his body and clothes with the water and perform Tayammum in place of ablution.

Mas'ala 43. If water is available but one is incapable of taking it out and there is no one else also to help him to take out water, then in such case Tayammum is permissible.

Mas'ala 44. If the inability on account of which Tayammum was performed was not natural but was due to someone's action, then on the removal of that all prayers offered with Tayammum should be repeated. For instance, a man is in prison and he is not allowed to take water for ablution or someone is threatened by anyone to be killed if he dared to make ablution, then Tayammum can be made and upon the removal of that inability all those prayers should be repeated with ablution.

Mas'ala 45. It is permissible for several persons to make Tayammum with the same clod of earth or spot one by one.

Mas'ala 46. If one is unable to use either water or earth because of their non-availability or on account of illness, then such a person should offer prayer without ablution or Tayammum and should repeat them on recovery or availability of water.

Mas'ala 47. A person is travelling by train and the time of prayer is passing, but no water, earth or dust is available and the time of prayer has also become narrow, then he should offer prayer without ablution or Tayammum and should repeat it when he is able to make ablution.

Mas'ala 48. If one is certain or has strong hope of getting water up to that the train would stop a station where water would be available upto the last time of the prayer, then it is appreciable for him to wait for the water.

Mas'ala 49. One is travelling by train and he is sure or has strong hope that the train would stop at a station where water would be available up to the last time of the prayer then it is appreciable for him to wait in such case.

Mas'ala 50. If anyone, travelling by train, had made Tayammum in the absence of water and during the journey he sees water ponds, well or canals, etc. from the train, then his Tayammum is not breached as that water is beyond his reach and he can not come down the train to take it.

MASAH

(Passing of wet hand over any part)

It has already been explained that passing of wet hand over certain limb while performing ablution is called Masah. Other problems relating Masah are described below-

Mas'ala 1. If leather hoses (Socks) are put on after making Wudu' and in due course it is breached, then while performing fresh ablution it is allowed to pass wet hand (Masah) over the hoses instead of removing them and washing the feet. But it is better to remove the hoses and wash the feet.

Mas'ala 2. If the hoses are so small that ankles are visible then Masah over thsoe hoses is not permissible. If hoses are put on without making ablution, then Masah over them is not allowed. They should be removed and the feet shoud be washed.

Mas'ala 3. While in a journey, it is permissible to do Masah over the leather hoses for three days and nights and if not in a journey then for one day and one night only. The day and night shall be counted from the time the first ablution was breached and not from the time when the hoses were put on. For instance, the hoses were put on after making ablution for Zuhr prayer and the ablution was breached at sunset, then Masah over the hoses would be proper till sunset of the next day or while travelling till sunset of the third day. After sunset of the permitted period Masah would not be proper.

Mas'ala 4. If an obligatory bath becomes due, hoses should be removed before bath. Bathing with hoses is not permissible.

Mas'ala 5. While doing Masah over the hoses, wet hands should be passed over the upper side of the hoses and not under the heels.

Mas'ala 6. The method of doing Masah is that after wetting all the fingers of both hands they should be placed on the front side of the hoses keeping the palms apart and then the fingers be drawn towards the ankles.

If palms are also placed upon the hoses and drawn with the fingers, it is also permitted.

Mas'ala 7. If anyone reverses the method of Masah i.e. starts from the ankle and ends at the fingers or passes the fingers across, it is also permitted but not appreciable.

Mas'ala 8. Passing of fingers on the sides of the heels or corners of the hoses is against the rules and the Masah shall not be complete.

Mas'ala 9. If full length of the fingers is not placed upon the hoses and only the tips are used and the rest part of the fingers is kept standing, then Masah shall not be in order.

Mas'ala 10. It is appreciable in Masah if it is done with the sides of the palms and it is also permissible in Masah if it is done with the upper side of the palm.

Mas'ala 11. If one did not perform Masah over the hoses nad came out in the rain or walked upon wet grass and thus the hoses were wetted, then Masih will be complete.

Mas'ala 12. While performing Masah, it is necessary to pass full three fingers over the hoses. Less than that would not be sufficient. A width equal to three fingers be covered over the hoses.

Mas'ala 13. The things or acts which breach ablution also breach Masah and it is also breached when the hoses are removed. For instance, if anyone's ablution has not been breached but he has removed his hoses, then Masah is breached and he should wash his feet. Fresh ablution is not necessary.

Mas'ala 14. If anyone removed one of his hoses, then the other should also be removed and both feet should be washed.

Mas'ala 15. If the specific period of Masah has expired, Masah is breached. But if ablution has not been breached then the feet should be washed. If ablution is also breached then fresh ablution should made after removing both hoses.

Mas'ala 16. If the foot of a person who has made Masah falls into water and hose being loose the whole or more than half of the foot is wetted, then Masah is breached. Both the hoses should be removed and feet washed.

Mas'ala 17. If a hose is torn and the foot equal to the measure of

three fingers is visible, then Masah is not permissible on that hose.

Mas'ala 18. If the opening in one hose is equal to two fingers and in the other equal to one finger, then Masah is permissible on such hoses. But if the hose is torn at several places and the total opening is equal to three fingers, then Masah upon it is not allowed.

Mas'ala 19. If one performed Masah over his hoses and before the expiry of day and night of limit, he goes on a journey, then he may continue to do Masah for three days and nigths.

Mas'ala 20. If one made Masah during a journey and came back home, then if one day and night have passed, he should remove the hoses and wash his feet. Fresh Masah upon the same is not permissible.

Mas'ala 21. If hoses are worn upon socks, even then Masah is allowed upon the hoses.

Mas'ala 22. Masah upon socks is not permissible, but if the socks are so hard and thick that they can stand on without being tied and one can walk with them a distance of three or four miles, then Masah on such socks is permissible.

Mas'ala 23. Masah on hand-gloves is not permissible.

Mas'ala 24. Masah on boots is permissible provided that they cover the whole feet including the ankles and their laces are so tied that the skin of the feet is not visible to the extent upon which Masah is not allowed.

Mas'ala 25. If anyone puts on hoses after Tayammum then Masah cannot be made over them while performing ablution as Tayammum is not complete purification.

Mas'ala 26. Masah is not permissible for one who is taking a bathe whether it is Sunnah or obligatory bathe.

Mas'ala 27. Just as the ablution of an incapacitated person is breached after the time of prayer, in the same way Masah of such a person is also breached and removing of both the hoses and washing of feet becomes essential.

Mas'ala 28. If the major portion of feet is washed or wetted in any way, then Masah is lost and both the hoses should be removed and feet should be washed.

THE PRAYER (SALAAT)

Salaat is the second pillar of Islam and occupies a pre-eminent position among the practical duties of Muslims. Prayer is the first manifestation of Iman (Faith). It is, in fact submission to Allah in appearance as well as in effect. It is a complete and unparallel form of worship comprising of utmost humility, meekness, servility, supplication, praise and recitation. Every posture, action and movement signifies one or the other aspect of bondship of mankind to Allah.

In the Traditions of the Holy Prophet ﷺ and the verses of the Holy Qur'an after the admission of Faith first thing which is mentioned is Salaat. The Holy Qur'an says:

إِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحَاتِ وَأَقَامُوا الصَّلٰوةَ وَاٰتَوُا الزَّكٰوةَ
لَهُمْ اَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَاخَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ۰

"Those who believe and do deeds of righteousness and establish regular prayer and give Zakaat, will have their reward with their Lord: On them shall be no fear, nor shall they grieve." (2:277)

At another place Allah says:

إِنَّنِيْٓ أَنَا اللهُ لَآ إِلٰهَ إِلَّآ أَنَا فَاعْبُدْنِيْ وَاَقِمِ الصَّلٰوةَ لِذِكْرِيْ ۝

"Verily, I am Allah: There is no god but I : so serve Me (only), and establish regular prayer for my remembrance." (20:14)

Allah holds Salaat in great esteem and no other prayer or devotion is dearer to Him. Five times prayer has been enjoined by Allah for His

servants. Offering of prayer is virtue and its omission a major sin. The Holy Prophet ﷺ has stated:" The essence of Faith (Iman) is the admission of the Unity of Allah and Prophethood of Muhammad and its pillar is Salaat. One who offers prayer properly, keeps the Faith and one who demolishes this pillar (by not offering prayer) destroyes Faith."

The Prophet ﷺ has said, "one who performs ablution properly and offers prayer with sincerity and devotion, all of his minor sins shall be forgiven by The Almighty Allah on the Day of Judgement."

In another Tradition the Prophet ﷺ has said, "Whoever deliberately neglects an obligatory prayer, Allah absolves of him.",

"The first question that would be asked on the Day of judgement would be about Salaat. Those who have offered their Salaat properly and punctually, their faces, legs and hands shall shine like the sun. Those who have intentionally omitted Salaat shall be deprived of this blessing."

"The end of worshippers (those who offered Salaat) shall be with the Prophets, martyrs and Waliys (saints) while those who have omitted Salaat shall be treated like the nonbelievers."

Salaat brings one nearer to Allah so much so that "when in prayer, he converses with Allah. To remember Him, to be near Him and to converse with Him, is prayer.

Islam is a mission and it infuses all of its followers with it. To achieve the mission it is imperative for the Muslims to lead a well-disciplined collective life. This discipline is taught by Salaat. When they are called to prayer (by Adhaan) they leave their houses, shops, offices, field and workshop etc and go to the mosque. There they stand up in straight rows and follow the Imam who leads the prayers without any disregard for him.

Prayer creates brotherhood and fraternity among the Muslims. The real sign of a true believer is that he should like for his Muslim brother what he likes for himself. In prayer and supplication to Allah Muslim prays:

اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ

Ihdinas-siraatal mustaqiim.

`Show us the straight path" (1:6), and

رَبَّنَآ اٰتِنَا فِی الدُّنْیَا حَسَنَةً وَّفِی الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ ۝

"Our Lord ! Give us good in this world and good in the Hereafter, and save us from the torment of the Fire." (2:201)

Thus, the Muslims not only pray for themselves but beseech guidance, help and forgiveness from Allah for all. Islam has declared all mankind as children of one parentage and enjoins to treat all men accordingly. It ordains that no one should consider any of his fellow beings as low or inferior to him. Nobody is high or low on account of his birth, colour, country, race, rank, parentage or wealth. Righteousness and fear of Allah is the criteria for superiority. The Prophet ﷺ said "Man's superiority depends upon his religiousness and piety." Salaat manifests this reality in its mode and moral. Men of all ranks and races stand in one row following the same Imam and obeying him simultaneously. In this way prayer eliminates all kinds of distinctions of rank and race. Kings, lords, the rich, the slaves, servants and the poor stand on equal footing and bow their head alike before Allah.

An upright prayer is one which is performed at its proper time and in congregation with grace, discipline and sincere attention.

Salaat is obligatory for all except a lunatic, small boys and girls. It is obligatory for parents to make their children offer Salaat when they attain the age of seven years. They should be punished at the age of ten years for not offering Salaat.

AWQAAT-US-SALAAT

(The Times of Prayers)

1. FAJR PRAYER (MORNING)

In the last part of the night when it is nearing dawn in the east wherefrom the sun rises, some whiteness is visible in the length of the sky and after sometime it appears in its breadth and spreads quickly and very soon it lits up everywhere.From the moment, this broad whitish gleam appears, the time of Fajr prayer begins and lasts till the rising of the sun. It is preferable to offer Fajr prayer in its early time.

2. ZUHR PRAYER (MID-DAY)

The time of Zuhr prayer begins at the decline of noon. As the sun rises in the sky the shade of everything goes on decreasing. When this lessening

of shadows stops, it is noon. Then again the shades begin to increase and the shade moves slowly from the west towards north and then towards east. At this stage it means that the noon has declined and the time of Zuhr prayer begins from this moment. The time will end when the shade of a stick spreads two cubits and four fingers in length.

3. 'ASR' PRAYER (AFTERNOON)

The time of 'Asr prayer starts from the end of Zuhr time and lasts till sun-set. When the colour of the sun changes and the sunshine turns pale, the offering of 'Asr prayer at this time is execrable. But if the prayer was delayed due to some unavoidable reason, then it may be offered at this time and should not be postponed or put off. No other prayer is permissible at this time.

4. MAGHRIB PRAYER (JUST AFTER SUN-SET)

When the sun has set, the time of Maghrib prayer begins and lasts till the redness on the corner of the sky remains in the west. But the Maghrib prayer should not be delayed so much that stars may begin to twinkle. Such delay is execrable.

5. 'ISHAA' PRAYER (NIGHT)

When the redness of the sky in the west disappears, the time of `Ishaa' prayer begins and lasts till morning. But offering of `Ishaa' prayer after mid-night is execrable and its virtue decreases. It is preferable to offer `Ishaa' prayer before one-third of the night passes away. It should not be delayed till after mid-night.

KINDS OF PRAYERS

There are three kinds of prayers :-

(1) Fard (obligatory) (2) Sunnah (3) Nafl

1. Fard prayer has been enjoined on every Muslim as a Commandment of Allah and it can not be avoided or excused under any circumstances. It is obligatory. The Holy Qur'an says.

"Prayer (Salaat) has been enjoined on all the Muslims at its appointed times."

2. Sunnah is a prayer which is offered as an "Uswah" or conduct

of the Prophet ﷺ. It is offered because our Holy Prophet ﷺ used to offer this kind of prayer before and after the Fard prayers. There is great credit and blessing for them. These too, cannot be avoided. It is a sin to give them up.

3. Nafl prayers are entirely voluntary. There is no compulsion to offer them. There is no fixed number of Nafl prayers and these can be offered as many as one can.

NUMBER OF FARD, SUNNAH, NAFL RAKA'AT IN PRAYERS

There are five prayers in a day and consist of Fard, Sunnah and Nafl Raka'at as under :-

1. **FAJR** : Two Raka'at of Fard and two Raka'at of Sunna. Before offering Fard prayer of Fajr, offering of two Raka'at is Sunnah. Their importance has greatly been stressed in the Traditions of the Prophet ﷺ and should never be omitted. If one is late and prayer time is short, then two Raka'at of Fard may be offered in time and the Sunnah be offered as postponed prayer after sunrise.

2. **ZUHR** : In Zuhr prayer first four Raka'at of Sunnah, then four Raka'at of Fard and lastly two Rak`aat of Sunnah are offered. These six Raka'at of Sunnah prayer at Zuhr time are essential and have been stressed in Traditions. Their ommission is a sin.

3. **'ASR** : At the time of 'Asr, foru Raka'at of Suunah and then four Raka'at of Fard are offered. But the Sunnah prayer of 'Asr has not been stressed. If offered one will get credit and reward for the same.

4. **MAGHRIB** : At the time of Maghrib, first three Raka'at Fard and then two Raka'at of Sunnah are offered. These two Sunnah Raka'at are also stressed and their omission is a sin.

5. **'ISHAA'** : In 'Ishaa' prayer, it is better and appreciable to offer first four Raka'at of Sunnah, then four Raka'at of Fard, then two Raka'at of Sunnah and then, if desired, two Raka'at of Nafl may be offered. The two Raka'at of Sunnah after the Fard have been stressed and their omission is a sin. Then three Raka'at of Witr prayer.

NOTE :- Sunnah, the offering of which is essential, is called

MU'AKKADA i.e. stressed. They are twelve during the day and night. Two before Fajr prayer, four before and two after Zuhr prayer, two after Maghrib prayer and two after 'Ishaa' prayer. Then there are four after Juma' (Friday) prayer.

All the prayers other than Fard and Sunnah are Nafl prayers. There is no limit of these and the more Nafl prayers one offers the greater will be the credit and reward for them. There have been such servants of Allah who used to offer Nafl prayers throughout the night.

CONDITIONS FOR OFFERING PRAYER

Mas'ala 1. a) Ablution should be performed properly. If one is in need of bath, then one should bathe first.

b) If there is filth on body or clothes, it should be removed.

c) The place of offering prayer should be clean and devoid of all pollution.

d) Women should cover their whole body from head to feet with the exception of face, palms and feet. Men should not be naked from below the navel up to and including the knees.

e) Face should be towards Ka'ba and one should think of the prayer which is to be offered.

f) Intent for the prayer may just be said within oneself.

g) To offer prayer at its appointed time.

All of the above are requisites of prayer and if anyone of these is omitted, the Salaat will not be in order.

Mas'ala 2. It is not proper for women to put on very thin scarf or covering while offering prayer.

Mas'ala 3. If one-fourth of the calf or thigh of a woman opens in prayer and remains exposed for such a period in which **"Subhaan Allah"** can be recited thrice, then the prayer will be disrupted and it should be repeated. But if it was covered immediately, then the prayer will remain in order.

Similarly if one-fourth part of the body which is essential to be covered

by men and women in prayer is exposed for more than the period mentioned above, then the prayer shall be disrupted.

Mas'ala 4. If scarf of a girl, who has not attained maturity, falls during prayer, then the prayer will not be disrupted.

Mas'ala 5. If there is filth on the body or clothes and water is not available anywhere, then prayer may be offered in the same condition.

Mas'ala 6. If the clothes are filthy or only less than one-fourth of them is clean and the rest unclean and there are no other clothes to wear, then it is in order to offer prayer with these clothes. It is also proper in such circumstances to remove the clothes and offer prayer in nakedness. But it is better to offer prayer with unclean clothes than in nakedness.

Mas'ala 7. If one has no clothes at all to wear then prayer should be offered in nakedness. But it should be offered in seclusion and in sitting position. For bowing (Ruku') and prostrations only motion be made and should not perform them actually.

Mas'ala 8. While in a journey if one has a very small quantity of water and has to make ablution and also to wash filth from the clothes. If the water is used to wash the filth then nothing will be left for ablution. In such condition, the water should be used for washing the filth and Tayammum be made for ablution.

Mas'ala 9. If one has offered Zuhr prayer and later on realised that the time of Zuhr prayer had passed and it was Asr time, then he should not repeat the prayer and the offered prayer will be counted as postponed or delayed prayer.

Mas'ala 10. If any prayer has been offered before its appointed time, it would not be in order and should be repeated in its time.

Mas'ala 11. If the sheet of cloth with which one is offering prayer has some filth upon it, but it is so large that its filthy party does not move with the movements of one offering prayer with it, then there is no harm.

Mas'ala 12. All the things carried on person while offering prayer should be clean. If one carries filth or pollution on his person but it is in its place of birth and has no out-ward expression, then it is not objectionable i.e. a person has a stale egg in his pocket. Its yellow substance has changed

into blood but it has no out-ward expression or effect of its rottenness, then it is not objectionable to carry it in pocket while offering prayer.

Mas'ala 13. The place where prayers are offered should be clean and free from all real pollution and filth, like urine, excretion and semen etc. But if it is within permissible limit, then there is no objection or harm. The place of prayers means the spots where a person puts feet, knees, hands, fore-head and nose while offering prayer.

Mas'ala 14. If the spot under one foot is clean and unclean under the other, and if the other foot is kept raised during prayer, then it is permissible.

Mas'ala 15. If prayer is offered on a piece of cloth, then its cleanliness to the extent explained above at No. 13 is essential. Cleanliness or purification of the whole cloth is not necessary.

Mas'ala 16. If prayer is offered on a clean cloth spread over unclean ground, then the cloth should not be so thin that the ground under is visible.

Mas'ala 17. There is no harm if one's cloth falls over dry polluted ground while offering prayer.

Mas'ala 18. If a person having no clothes offers prayer without them, then it is proper and there is no need to repeat it. But if the inability to wear clothes is due to some other person's act, then prayer should be repeated after the removal of the inability. For instance, one is in jail and the wardens have removed his clothes, then in such case repetition is essential after being released from jail.

Mas'ala 19. If anyone has only one cloth with which he can either cover his body or spread it for prayer, then he should cover his body with it and offer prayer on bare ground.

INTENT FOR PRAYER

Mas'ala 1. It is not essential to express the intent for prayer in specific words. It is just enough to think in one's mind that he is offering such and such (**Fard, Zuhr, `Asr** etc), and saying "Allahu Akbar" cross his hands below the navel and the intent would be in order. There is no need to recite the long customary intent.

Mas'ala 2. If the intent is expressed in words then it is sufficient to

say that he intends to offer that day's Fard (obligatory) or Sunnah prayer, and cross his hands below the navel after reciting the Takbiir (Allahu Akbar). It is not necessary to specify the number of Raka'at to be offered or to say 'facing the Ka'ba.'

Mas'ala 3. If one intends for Zuhr prayer and the word `**Asr** slips out of his mouth, even then the prayer would be in order.

Mas'ala 4. If unintentionally instead of saying 'Four Raka'at one uttered" six or three Raka'at "even then the prayer would be in order".

Mas'ala 5. If anyone intends to offer missed prayers, then he should mention the particular time of prayer which he wants to offer. He should intend thus: " I intend to offer the missed Fajr or Zuhr prayers" Only saying that he was offering a missed prayer would not be in order and the prayer should be repeated.

Mas'ala 6. If prayers of several days have been missed, then while intending the date and day should also be mentioned along with the time of the prayer. For instance if anyone missed prayers from Saturday to Tuesday. Then he shoud intend that he is offering the missed prayer of Fajr of Saturday or Sunday. After completing all the missed prayers of one day, he should offer prayers of next day and so on.

Mas'ala 7. If prayers of several months or years have been missed, then month or year should also be mentioned in the intent. Without intending in this way, the missed prayers would not be offered correctly.

Mas'ala 8. If one does not remember the day, date, month or year of the missed prayer, he should intend thus, "Of all the missed prayers of Fajr, Zuhr etc. due towards him he is offering that which is the first of them." When he is satisfied in his mind and heart that all of his missed prayers have been offered, then he should stop offering missed prayers.

Mas'ala 9. While offering Sunnah or Nafl prayers if only praying has been intended without specifying Sunnah or Nafl, then it would be in order. But while offering Sunnah Tarawiih care should be taken to specify it.

Mas'ala 10. The follower should also intend to follow the Imam.

Mas'ala 11. The Imam should intend for his prayer only. It is not necessary for him to intend to lead the prayer. But if a woman wants to follow him in prayer and stands with men and it is not funeral, Friday or Eid prayer,

then to justify his leading of the prayer, the Imam may intend so. But if the woman does not stand with men or it is a funeral, Friday or Eid prayer, then it is not necessary.

Mas'ala 12. It is not necessary for the follower to specify the name of the Imam in his intent. It is just enough to say that he is following the Imam. If anyone specifies the Imam and he (Imam) happens to be someone else, then the prayer of that person would be lost.

Mas'ala 13. In funeral prayer one should intend that he is offering the funeral prayer for the pleasure of Allah and Du`aa' (pray) for the deceased. If the follower does not aware of the gender of the dead then he should intend `whose prayer is being led by the Imam he also intend for same.'

FACING KA'BA IN PRAYERS

Mas'ala 1. It is essential to face Ka'ba while offering prayer. If one is at such a place where he cannot be sure or ascertain the direction of Ka'ba nor is there anyone to enquire from, then he should judge within himself and offer prayer in the direction towards which his heart testifies. If one offered prayer without thinking thus, the prayer would not be in order. However, if later on it is proved that the direction was correct, then the prayer would be in order.

Mas'ala 2. If a woman, becaue of her shyness, did not ask the direction of Ka'ba from a man who was present and offered prayer, then it would not be in order. She should not feel shy on such occasions.

Mas'ala 3. If there was no one to tell the direction of Ka'ba and prayer was offered according to the indication of heart and later on it was discovered that the direction was wrong, even then the prayer would be in order.

Mas'ala 4. If during a prayer it is discovered that the Ka'ba was not in that direction, then the persons or person offering prayer should turn towards the correct direction. If after knowledge of the correct direction one still continues to offer prayer towards the wrong direction, the prayer would not be in order. It should be repeated.

Mas'ala 5. Offering of prayer inside the Ka'ba is proper and there the prayer can be offered in any direction.

Mas'ala 6. In the premises of Ka'ba all kinds of prayers i.e. Fard,

Sunnah or Nafl are proper and in order.

Mas'ala 7. In the congregational prayer when correct direction of Ka'ba is not known, the Imam and the followers should act according to their strong presumption or consensus.

METHOD OF OFFERING PRAYER

The method of offering a Fard (obligatory) prayer is described below:

Mas'ala 1. (a) After intending for the prayer raise both the hands up to the ears with palms facing Ka'ba and saying "Allahu Akbar" cross both hands below the navel holding the left wrist with the thumb and small finger of the right hand and its remaining three fingers stretched on the wrist of the left hand. The fingers of the left hand should also remain stretched.

Women while saying Allahu Akbar should raise their hands up to their shoulders only keeping their hands in the covering (dupatta). Then they should put their hands on their chests instead of below the navel keeping the palm of right hand on the back of the left hand.

(b) Then this prayer should be recited:

سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالٰى جَدُّكَ وَلَآ اِلٰهَ غَيْرُكَ

(Subhaana-Kallahumma wa-bihamdika wa-tabaarakasmuka wa-ta'ala jaddoka-wa laa ilaaha ghairuka)

"Glory be to you, O Allah, and Yours is the praise, and blessed is Your name, and exalted is Your majesty, and none has the right to be worshipped but You."

(c) Then after reciting 'A'uudhu-billah' and Bismillah recite Surat Al-Faatiha and say Amiin after Walad-dualliin i.e., at the end of Surat. Then reciting Bismillah again recite some Surat of the Holy Qur'an.

(d) After reciting the Surat go to Ruku' (bowing) saying Allahu Akbar once and then recite in Ruku Subhaana-Rabbiya-l-`Aziim for three, five or seven times. While in Ruku, men should hold their knees with fingers spread apart, arms spread and a little distance between the feet. They should bow so well that their head, back and haunches are in one line.

WOMEN : In Ruku' women should bow to the extent that their hands reach their knees. They should keep their fingers joined while holding knees and their arms pressed to their sides and keeping their ankles joined.

(e) from Ruku' head should be raised saying:

سَمِعَ اللّٰهُ لِمَنْ حَمِدَهٗ

(Sami`al-lahu liman hamida) and

رَبَّنَا لَكَ الْحَمْدُ ط

(Rabbanaa lakal-hamd)
and should stand erect for a while.

(f) Then go in prostration (Sajda) saying Allahu Akbar placing the knees on the ground first and keeping hands in line with the ears put the fore-head on the ground between the hands. In this posture the fore-head and nose should touch the ground and the fingers of the hands and feet should be towards Ka'ba. In prostration recite "Subhaana-Rabbiyal A'la" at least thrice. Then raise head saying Allahu Akbar', sit properly for a while and then saying Allahu Akbar perform the second Sajda in the same manner as described above and stand up saying Allahu Akbar. Thus one Raka'at has been completed.

WOMEN : In Sajda women should keep their belly and armpits joined together and pressed against the thighs. They should not keep their feet standing on toes. They should place their elbows flat on the ground while men should keep them raised from the ground.

(g) While performing Sajda men should keep their feet standing on their toes with fingers towards Ka'ba.

(h) To begin the second Raka'at one should stand up after performing second Sajda saying Allahu Akbar without putting hands on the ground. The second Raka'at should be performed in the same manner as for the first and after performing the second Sajda of the second Raka'at, put the left foot on the ground and sit over it keeping the right foot standing on its toe with fingers facing the Ka'ba and recite At-Tahiyyaat as under:

اَلتَّحِيَّاتُ لِلّٰهِ وَالصَّلٰوتُ وَالطَّيِّبَاتُ اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ
وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ اَلسَّلَامُ عَلَيْنَا وَعَلٰى عِبَادِ اللّٰهِ الصّٰلِحِيْنَ
اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

(At-Tahyyaatu lil-lahi-wassalawaatu wat-taiyibaatu As-Salaamu `alaika aiyuhan-Nabiiyu wa rahmatul-lahi wa barakaatuhu. As-salaamu 'alainaa wa 'alaa `ibaadil-lah is-saalihin. Ash-hadu an laa-ilaaha illal-laho wa ash-hadu anna Muhammadan `abduhuu wa Rasuuluh).

While reciting At-Tahiyyaat when one reaches the Kalima he should make a circle with the thumb and middle finger of the right hand and raise the first finger while reciting "Ash-hadu-an laa-ilaaha illa-l-lah" and drop the finger at "illal-lah," but the circle should be kept till the end of the prayer or rising for the third Raka'at. If four Raka'at are to be offered then nothing should be recited after At-Tahiyyaat but stand up for the third Raka'at saying Allahu Akbar and offer two more Raka'at in the same manner described above. In the last two Raka'at of Fard prayer no other Sura should be added with Sura Al-Faatiha and in the final sitting after the second Sajda of the fourth Raka'at recite Durood Sharif after At-Tahiyyaat as under :

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ
عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ۔
اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّ عَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ
عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ۔

(Allahumma salli `alaa Muhammadin wa `alaa aali Muhammadin, kamaa sal-laita `alaa Ibraahiima wa `alaa aali Ibraahiima innaka Hamiidum Majiid)

(Allahumma baarik `alaa Muhammadin wa `alaa aali Muhammadin,

kamaa baarakta `alaa Ibraahiima wa `alaa aali Ibraahiima, innaka Hamiidum Majiid)

(i) Then recite this Du`aa':

رَبَّنَآ اٰتِنَا فِی الدُّنْیَا حَسَنَةً وَّفِی الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ

(Rabbanaa aatinaa fiid-dunyaa hasanataw wa fiil-aakhirati hasana waqinaa `adhaaban-naar). Or recite:

اَللّٰھُمَّ اغْفِرْ لِیْ وَلِوَالِدَیَّ وَلِجَمِیْعِ الْمُؤْمِنِیْنَ وَالْمُؤْمِنَاتِ
وَالْمُسْلِمِیْنَ وَالْمُسْلِمَاتِ اَلْاَحْیَآءِ مِنْھُمْ وَالْاَمْوَاتِ

(Allahummaghfir lii waliwaalidayya walijamii`il-mu'miniina walmu'minaati walmuslimiina walmuslimaati al-ahyaa' minhum walamwaat).

or any other Du`aa' mentioned in the Holy Qur'an and the Tradition.

WOMEN : While sitting for At-Tahiyyaat should sit on the left hunch and spread both feet towards right side in such a way that the right thigh is over the left and the right calf over the left.

(j) After reciting Du`aa' one should turn his or her face towards right saying

اَلسَّلَامُ عَلَیْکُمْ وَرَحْمَةُ اللهِ

(As-Salaamu-`alaiikum warahmatul-lah) and then turn towards the left repeating the same words. This is called Salaam or end of the prayer. While saying these words one should think of sending salutations to the angels and the other Namazees present in the congregation. So this is the method of offering prayer.

Some of the above mentioned items are Fard (obligatory) and if any of them is missed or omitted deliberately or inadvertently, the prayer would not be performed.

Some items are Waajib (essential). If their omission is deliberate, the prayer becomes worthless and bad and should be offered again. If not repeated, no doubt the Fard would be fulfilled but it is a major sin. If omission

is inadvertent then Sajda-e-Sahav (prostration for omission) should be offered to rectify the omission. In the same way some items are Sunnah and some are Mustahab (appreciable).

Mas'ala 2. In prayer six items are Fard (obligatory):

1. To say Allahu Akbar after intent.
2. To stand.
3. To recite some Sura or verse of the Holy Qur'an.
4. To bow (perform Ruku`)
5. To perform two prostration (Sujuud) in each Raka't.
6. To sit for the time required for the recitation of At-Tahiyyaat.

Mas'ala 3. The essentials (Waajib) of prayer are:

(a) To recite Sura Al-Faatiha and to add some other Sura with it.

(b) To perform each Fard item properly, in order and patiently.

(c) To recite Sura Al-Faatiha and some other Sura with it in standing position.

(d) To bow (Ruku`) and offer Sajda.

(e) To sit after performing two Raka'at and to recite At-Tahiyyaat in both the sittings.

(f) To recite Du`aaul-Qunuut in Witr prayer.

(g) To turn face right and left at the end and to offer Salaam saying As-Salaamu-`alaikum warahmatul-lah.

(h) To perform all the items of prayer slowly and with patience and not make haste.

Mas'ala 4. With the exception of the above items the rest are either Sunna or Mustahab (appreciable).

Mas'ala 5. If anyone did not recite Surat Al- Faatiha in prayer and recited some other Sura or verse, or did not add other Sura, or did not sit after offering two Raka'at and stood up for the third Raka'at without reciting At-Tahiyyaat, or sat but did not recite it, then in all such cases no doubt the Fard would be discharged but the prayer would be worthless and bad and it is essential to repeat it. It would be a major sin not to repeat the prayer.

If the omission was inadvertent, then Sajdat-e-Sahav would be offered to rectify it.

6. If anyone did not offer Salaam at the end of the prayer and began to talk or went out or did anything which disrupts the Salaat, then in all such cases repeating of prayer is essential and it would be a major sin not to do so.

Mas'ala 7. If one recited any Sura before Surat Al-Faatiha and then recited Surat Al-Faatiha, then the prayer should be repeated. If the omission was unintentional, then Sajdat-e-Sahav should be performed.

Mas'ala 8. After reciting Surat Al-Faatiha any other Sura or at least three verses of a Sura should be recited. If only one or two verses are recited and one is so long that it is equal to three verses, then it would be proper.

Mas'ala 9. If anyone did not say.

(Subhaana-Rabbiyal-`Aziim) in Ruku' OR

سَمِعَ اللّٰهُ لِمَنْ حَمِدَهٗ

(Sami`al-lahu liman hamida)

while rising from Ruku' or did not recite (Subhaana-Rabbiyal A'la) in Sajda or did not send Durood Sharif upon the Prophet ﷺ after At-Tahiyyaat in the final sitting, then the prayer would be complete no doubt but it would be against the Sunnah.

Mas'ala 10. It is Sunnah to raise hands at the time of intent. If anyone omits it, the prayer would be complete, but it would be against the Sunnah.

Mas'ala 11. Bismillah should be recited before Sura Al-Faatiha in each Raka'at. It is also appreciable to recite Bismillah before adding a Sura with it.

Mas'ala 12. While offering Sajda if the forehead and nose both are not placed on the ground but only the forehead and not the nose, then the prayer would be in order. But if only the nose and not the forehead, is placed on the ground then the prayer would not be in order. Due to some incapacity or inability nose alone is allowed to be placed on the ground.

Mas'ala 13. Not to stand erect after bowing (Ruku') and to go in Sajda raising the head slightly from Ruku', would make the prayer defective and

it should be repeated.

Mas'ala 14. If one did not sit properly between the two Sajdas and performed second Sajda after raising the head a bit, then the prayer would not be complete. But if the head was raised to the position of nearly sitting, the prayer would be offered but it would be defective and should be repeated. It would be a major sin not to repeat it.

Mas'ala 15. If a Sajda is offered on grass or cotton then the forehead should be so pressed upon it that further pressing is not possible. If the head merely touches it, then the Sajda shall not be accomplished.

Mas'ala 16. If in the last two Raka'at of Fard prayer some Surah is also recited with Sura Al-Faatiha, then there would be no defect in prayer.

Mas'ala 17. If in the last two Raka'at Sura Al-Faatiha is not recited by someone and instead said "Subhanallah" three times, then it is in order. But the recitation of Sura Al-Faatiha is better. But if anyone has not learnt by heart Sura Al-Faatiha or any other verse and does not recite it or anything else and just remains standing silently till such time in which "Subhanallah" can be said thrice, even then there is no harm and the prayer would be in order. But it is essential for a Muslim to learn Sura Al-Faatiha and other small Suras, At-Tahiyyaat, Duroos Sharif upon the Prophet ﷺ and other supplication (Du`aa) by heart to offer the prayers properly.

Mas'ala 18. It is essential to add some Sura with Surat Al-Faatiha in the first two Raka'at of prayer. If not done, then it should be added in the last two Raka'at. If the omission was unintentional, then Sajda-e-Sahav should be performed, but if it was deliberate then the prayer should be repeated.

Mas'ala 19. While offering prayer alone, Sura Al-Faatiha should be recited in a very low tone but in such a way that the voice is audible to one's own ears. If it is not so then the prayer shall not be complete.

Mas'ala 20. No particular Sura or verses should be specified or fixed for any prayer. Any Sura may be recited: It is execrable to fix a particular Sura.

Mas'ala 21. A long Sura should not be recited in the second Raka'at than that of the first Raka'at.

Mas'ala 22. Women should offer their prayers individually and not

in congregation. They should also not go to the mosques to offer prayer in congregation with the men. If any woman makes a congregation with her husband or dhii-Mahram, then she should not stand in line with him but behind him, otherwise the prayer of both shall be spoiled.

Mas'ala 23. If ablution is breached while offering a prayer, then it should be repeated after making fresh ablution.

Mas'ala 24. While offering prayer it is appreciable that eyes should remain focused at the point of Sajda while standing; on the feet while bowing (Ruku'); on nose while in prostration and while concluding the prayer with "As-Salaamu-'alaikum warahmatul-lah" eyes should be towards the shoulders.

Mas'ala 25. If yawning is felt during prayer, then it should be checked by pressing the lips and if not checked thus the back of the palm should be put on the mouth. In case of irritation in the throat, coughing should be checked and prevented as far as possible.

Mas'ala 26. On entering the mosque if the Imam is in Ruku' of an obligatory prayer, some ignorant persons join him hurriedly by saying "Allahu Akbar, It is not correct. Takbiir (Allahu Akbar) is necessary for prayer and it should be said in standing. When one did not stand and joined the Imam in Ruku', then the Takbiir was not said and consequently the prayer is not offered. It should be repeated.

SOME REQUISITES OF FARD SALAAT

Mas'ala 1. While reciting Surat Al-Faatiha in a prayer, the letter "Alif" in Aamiin should be prolonged in pronunciation and thereafter recite any other Sura.

Mas'ala 2. While in a journey or in an urgent need, one may recite any Sura after Surat Al-Faatiha, but when resident or not in any urgent need then Surat Al-Hujuraat or Surat Al-Buruuj should be recited in Fajr and Zuhr prayers or any other Sura that comes between them in the Holy Qur'an. A lengthy Sura should be recited in the first Raka'at of Fajr prayer. In other prayers the Suras should be equal. The difference of one or two verses in the Suras is immaterial.

In the prayer of `Asr and `Isha, Sura At-Taariq or Sura Al-Baiyana or any other Sura between them should be recited, while in Maghrib prayer, Sura Al-Zalzalah should be recited up to the end.

Mas'ala 3. In a congregational prayer while rising from Ruku' the Imam will say only.

سَمِعَ اللّٰهُ لِمَنْ حَمِدَهٗ

(Sami`al-lahu liman hamida)

and the followers will respond with:

رَبَّنَا لَكَ الْحَمْدُ

(Rabbanaa lakal-hamd) But when praying alone one should say both. After that one should go to Sajda taking care that the Takbiir ends exactly when the prostration begins.

Mas'ala 4. While performing Sajda first knees should placed on the ground, then hands, nose and lastly the forehead. The face should be between both the hands with their fingers joined and stritched towards the Ka'ba, both feet should remain standing on their toes, the abdomen should remain away from the thighs and the arms away form armpits. The space between abdomen and the ground should be so much that a small kid may pass through it.

Mas'ala 5. In the first two Raka'at of Fajr, Maghrib and `Isha prayers the recitation of Holy Qur'an shall be aloud by the Imam. In the Zuhr and `Asr prayers the recitation of the Holy Qur'an by the Imam will be in a low tone audible to himself alone. But the Takbiirs in all the five prayers shall be called aloud by the Imam and the followers will respond them in a low voice.

Mas'ala 6. When the prayer is concluded both the hands should be raised up to the chest for prayer (Du`aa). One should pray for himself and if he is the Imam he should pray for the followers also. After the pray (Du`aa) both hands should be passed over the face. The followers should either pray for themselves or say "Aamiin" in response to Imam's prayer (Du`aa)

Mas'ala 7. In prayers which are followed by Sunnah prayer i.e., Zuhr, Maghrib and `Isha, the (Du`aa) should not be very long. One should pray shortly and begin performing Sunnahs. But in prayers which are not followed by Sunnah, (Du`aa) may be lengthy. In such prayers the Imam should turn towards right or left and pray facing the followers provided no Masbuq is offering his missed prayer opposite the Imam.

Mas'ala 8. After Fard prayer, if there are no Sunnah, or after Sunnah prayer it is appreciable to recite thrice,

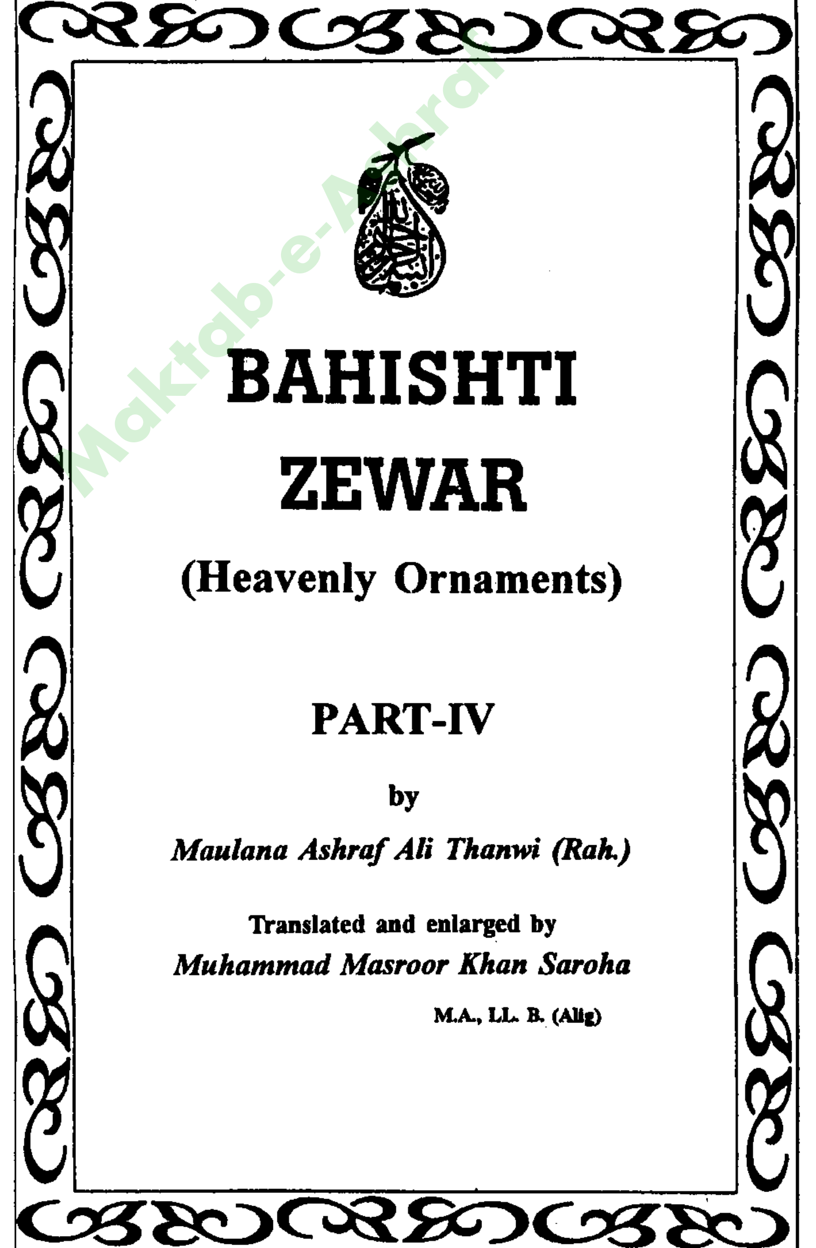
اَسْتَغْفِرُ اللّٰهَ الَّذِیْ لَآ اِلٰهَ اِلاَّ هُوَ الْحَیُّ الْقَیُّوْمُ وَاَتُوْبُ اِلَیْهِ

(Astaghfirul-lahal-ladhii laa ilaaha illa Huwal-Hayyul-Qyyuum wa-a-tubo Elaihi)

Or Ayat Al-Kursii or Sura Al-Ikhlaas, Sura Al-Falaq and Sura An-Naas once each and

Subhaanal-lah, Alhamdu lillah 33 times each and Allahu Akbar 34 times.





BAHISHTI ZEWAR

(Heavenly Ornaments)

PART-IV

by

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Translated and enlarged by

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PRAYER : SALAAT

Instructions for Prayer

Mas'ala 1. There should be no haste in offering Zuhr prayer during summer and it is appreciable to offer Zuhr prayer when mid-day heat has decreased, while during the winter it is appreciable to offer Zuhr prayer in its early time.

Mas'ala 2. The rule for `Asr prayer is the same during winter and summer season. It is better to delay `Asr prayer a bit so that Nafl prayer (voluntary) may be offered because offering of Nafl prayer after `Asr is not permissible. But the delay should not be so much that the colour of sun changes and turns pale.

Mas'ala 3. It is appreciable to make haste in offering Maghrib prayer immediately after sun-set.

Mas'ala 4. One who is used to offer Tahajjud (special after midnight prayer) and is confident to wake up at that time, then it is better for him to offer Witr prayer after Tahajjud prayer. But if one is not confident to wake up for Tahajjud in time, then he should offer Witr prayer after `Isha prayer before going to sleep.

Mas'ala 5. It is preferable to offer Fajr, Zuhr and Maghrib prayers with some delay on cloudy days, but one should not make haste in offering `Asr on such days.

Mas'ala 6. No type of prayer is in order at the time of rising of the sun, noon and sun-set. But `Asr prayer if not offered, may be offered when the sun is setting. During these three times it is execrable to Sajdatut-Tilaawat (prostration of recitation) also.

Mas'ala 7. The offering of Nafl prayer after Fajr prayer before rising of the sun is execrable, but offering of postponed prayer is proper before sunrise. But when the sun has risen the offering of even postponed prayer is also not permissible till full light.

In the same way Nafl prayer is not permissible after 'Asr prayer but

postponed 'Asr prayer and prostration of recitation of Qur'anic verses are permitted. But when the sun light becomes dim even these are not allowed.

Mas'ala 8. Being late and for fear that sun may rise one has hurriedly offered only Fajr prayer, then Sunnah prayer should be offered after sunrise and not before that.

Mas'ala 9. In the morning when it is Fard prayer time, no Nafl prayer is permissible but is execrable except two Raka'at of Sunnah and two Raka'at of Fajr prayer. But offering of postponed prayer and Sajda-e-Tilaawat is permissible.

Mas'ala 10. While offering Fajr prayer if the sun has risen, then the prayer is not in order and should be repeated as postponed or delayed prayer after the sun has risen and brightened. But if the sun sets while offering `Asr prayer, then the prayer is in order and there is no need to repeat it.

Mas'ala 11. Sleeping before `Isha prayer is execrable. One should sleep after offering `Isha prayer. But if one is sick or tired on account of journey and asks someone to wake him up at prayer time, then it is allowed to sleep.

Mas'ala 12. It is appreciable (Mustahab) for men to begin Fajr prayer at such time before sunrise when light has spread and there is so much time in which forty verses of the Holy Qur'an may be recited in the prayer, or if the prayer is to be repeated with forty verses there should be time for it also.

WOMEN should always offer Fajr prayer while it is yet dark. It is appreciable for men to offer Fajr prayer in dark during Hajj at Muzdalifa.

Mas'ala 13. The time of Juma' (Friday) prayer is the same as that of Zuhr prayer, but Juma' prayer is offered in its early time as it is Sunnah according to the Traditions and general consensus.

Mas'ala 14. The time of Eid prayers begins when the sun has risen fully and lasts till a little before mid-day. The full rising of the sun means that its paleness is gone and its glare becomes so strong that eyes cannot bear its that is, the sun should be as high as the length of a spear.

Mas'ala 15. It is appreciable to offer prayer of both the Eids in early time. But the prayer of Eid-ul-Fitr should be delayed a bit.

Mas'ala 16. When the Imam has stood to deliver the Sermon, whether

of Friday or Eids or Hajj, offering prayer at this time is execrable. Similarly at the time of Nikaah or Khatm-ul-Qur'an (completion of Qur'an) it is execrable to offer prayer when the Sermon has begun.

Mas'ala 17. When Takbiirs of Fajr prayer are being called, it is execrable to begin offering of any other prayer. But if the Sunnah prayer of Fajr has not been offered and one is certain or has strong hope of joining the congregation in at least the last Raka'at, then offering of Sunnah prayer is not execrable. Or if the offering of Sunnah prayer has been begun, then it should be completed.

Mas'ala 18. Offering of Nafl prayer before both Eid prayers whether at home or in Eid gah is execrable and after Eid prayer in `Iidgah only.

THINGS OR ACTS WHICH DISRUPT SALAAT

Mas'ala 1. If anyone speaks deliberately or otherwise, the prayer is disrupted.

Mas'ala 2. Prayer will also be disrupted if anyone utters "Oh," "Ah", or "O", or cries loudly during the prayer. But the prayer will not be disrupted if someone's heart is moved on remembering Hell or Heaven and some sound or words of exclamation are uttered involuntarily.

Mas'ala 3. Coughing or clearing the throat unnecessarily in such a way that some letter or word is also uttered disrupts the prayer. But mere coughing is permissible when it is inevitable.

Mas'ala 4. If one sneezes during a prayer and says "Alhamdu-lillah", then the prayer will not be disrupted, but it is better not to say so. If someone else sneezes and one in prayer says "Yar-hamukallah!" in response, then his prayer will be disrupted.

Mas'ala 5. Prayer will be disrupted if verses during it are recited by seeing in the Holy Qur'an.

Mas'ala 6. While offering prayer if one turns to the extent that his or her chest also turns from the direction of Ka'ba, then the prayer will be disrupted.

Mas'ala 7. While in prayer if one responds to someone's greeting by saying "Wa'alaikum As-Salaam," then the prayer would be disrupted.

Mas'ala 8. If a woman collects her hair and ties them in a knot during

a prayer, then the prayer will be disrupted.

Mas'ala 9. Prayer is disrupted by eating or drinking anything during it even if a small quantity like the same seed or a bit of betel nut is picked up and placed in the mouth. But if a bit of betel nut etc. is stuck between the teeth and it is less than a gram in size, the prayer will not be disrupted, if it is swallowed. But if it is equal to or larger than a gram then the prayer will be disrupted.

Mas'ala 10. If a man has betel leaf in his mouth while offering prayer an its juice enters his throat, then the prayer is disrupted.

Mas'ala 11. If anything sweet was eaten by someone and after cleaning the mouth starts offering prayer but its taste is still in the mouth and goes down his throat with saliva, then the prayer will not be disrupted.

Mas'ala 12. If while offering a prayer one hears good news and says "Al-Hamdu-lil-lah" or on hearing some death news says, Innaa lil-lahi wa innaa ilaihi raaji`uun, then the prayer will be disrupted.

Mas'ala 13. If during a prayer a suckling child sucks the milk of mother, then the prayer of the mother is disrupted. But if the milk did not come out then the prayer is not lost.

Mas'ala 14. If Bismillah is uttered by one in prayer on the falling of someone, then the prayer is disrupted.

Mas'ala 15. Prayer is also lost if any letter or word of a verse is prolonged or pronounced incorrectly in recitation during the prayer.

Mas'ala 16. Prayer will not be disrupted if during it anyone on seeing a letter or book, reads or understands it within himself without reading aloud.

Mas'ala 17. Prayer will not be disrupted if anyone or an animal passes in front of a person offering prayer. Hence it is advisable to offer prayer at such a place where no one may pass in front of him and also others may not be inconvenienced. If no such place is available, then a Sutra be fixed in the ground in the front. But it should not be exactly in the center but towards the right or left eye. If a stick is not available then something of the height of a chair or stool be kept in front. Now it would be permissible to pass in front of such a person.

Mas'ala 18. If on account of some reason a step is advanced towards Ka'ba or receded, it will not disrupt the prayer provided that the chest

remains in the direction of Ka'ba. But if one advances beyond the spot of Sajda, then the prayer will be disrupted.

EXECRABLES OF SALAAT

Mas'ala 1. Makruuh (execrability) is an act which, though does not disrupt Salaat but spoils it and reduces its credit. It is a sin also.

Mas'ala 2. It is execrable to play with one's clothes or ornaments or remove pebbles etc. during a prayer. But if due to the pebbles or gravels Sajda is hindered, then one can remove them or level the ground once or twice only with hands.

Mas'ala 3. To crack fingers or put hand on haunch or to turn face and look hither and thither while offering prayer is execrable.

Mas'ala 4. While praying it is execrable to sit with both knees up or sit like a dog. But in case of illness one may sit in any posture.

Mas'ala 5. To raise hand in reply of greeting is execrable while praying and if the reply is in words then the prayer will be disrupted.

Mas'ala 6. To collect clothes in order to prevent their being soiled, is execrable during a prayer.

Mas'ala 7. It is execrable to offer prayer at such a place where there is an apprehension of someone making him laugh or distract his mind or any likelihood of some omission.

Mas'ala 8. If anyone is sitting in front engaged in some work, then it is not execrable to offer prayer behind the back of such a person. but if that person feels inconvenienced by being checked to move, then prayer should not be offered behind his back.

In the same way if people are talking so loudly that a prayer may be disturbed, then it is execrable to offer prayer at such place. It is also execrable to offer prayer face to face with another person.

Mas'ala 9. There would be no harm in prayer if the Holy Qur'an or a sword is hanging in front of a person offering prayer.

Mas'ala 10. Offering prayer on a floor painted with pictures is in order but Sajdas should not be offered on pictures. To keep pictured prayer-mat is execrable and it is a sin to keep pictures in house.

Mas'ala 11. At a place where a picture is hung over head or in the ceiling or is canopy or in front or on the right or left, then it is execrable to offer prayer there. But it is not execrable if it is under the feet. If the picture is so small that one cannot see it while standing if placed on the ground, then there is no harm. If it is not a complete picture or its head is cut off or defaced, then such a picture does not disrupt or execrate the prayer in whatever position it may be.

Mas'ala 12. It is execrable to offer prayer wearing a picture printed cloth.

Mas'ala 13. It is not execrable if the picture is of a house,tree or an inanimate object.

Mas'ala 14. To count on fingers the verses of the Holy Qur'an etc during a prayer is execrable. But there is no harm if it is counted by pressing the fingers.

Mas'ala 15. It is execrable to make the second Raka'at longer than the first one.

Mas'ala 16. It is also execrable to fix or particularise any Sura for a prayer and to recite it always and not to recite any other Sura.

Mas'ala 17. It is execrable to offer prayer with a shawl or sheet hanging from the shoulders.

Mas'ala 18. It is execrable to offer prayer wearing very bad and dirty clothes, but it is allowed if one has no other clothes to wear.

Mas'ala 19. It is not only improper but execrable also to offer prayer with some coins etc. in the mouth. A thing kept in mouth which obstructs the recitation of the Holy Qur'an, will disrupt the prayer and it will be lost.

Mas'ala 20. It is execrable to offer prayer when there is an urgent need of passing urine.

Mas'ala 21. If a peson is hungry and food is also ready, then he should eat his food first and offer prayer afterwards. In such case to offer prayer without taking food is execrable. But if the time of prayer is about to end, then he may offer prayer first and then take the food.

Mas'ala 22. It is not proper to pray with eyes closed. But if the closing of eyes enhances concentration in the prayer, then there is no harm.

Mas'ala 23. To spit or clean the nose in a prayer is execrable, but it is permissible when one is obliged to do so. For instance, someone coughed and his mouth was filled with phlegm then in such case he may spit it towards his left or rub it by taking it in a cloth. But he should not spit towards his right or in the direction of Ka'ba.

Mas'ala 24. If a bug bites one offering prayer, it should be caught and thrown and to kill it is not proper. If it has not stung, then it should not be caught either as it is execrable.

Mas'ala 25. In Fard prayer it is execrable to stand with the help of walls etc.

Mas'ala 26. If one while reciting a Sura in a prayer went in Ruku' (bowing) and finished the Sura while bowing, then it is execrable and the prayer is lost.

Mas'ala 27. If the spot of Sajda is higher than the position of feet, then it should be judged as to how much high it is. If it is higher then a span (distance between stretched thumb and small finger of a hand) then the prayer will not be in order. But if it is just equal or less than a span, then it is permissible. But to do so is execrable except in necessity.

Mas'ala 28. It is prohibited to wear clothes in a disorderly manner while offering prayer i.e. against the common usage as are not put on by civilised men.

> **EXAMPLE :** If one covers himself with a sheet but does not throw its corners over the shoulders, or wears a shirt but does not put arms into its sleeves, then it will make the prayer execrable.

Mas'ala 29. It is execrable to offer prayer bare-headed. But if it is done out of humility and devotion then there is no harm.

Mas'ala 30. If a man's cap or truban falls down while in prayer, then it is preferable to pick it up and put on. But if it requires substantial act to pick it up, then leave it.

Mas'ala 31. It is prohibited for men to spread their arms flat on the ground while offering Sajda. The arms should be kept raised.

Mas'ala 32. It is milder execrability for the Imam to stand inside the arch while leading a prayer. But if he stands outside and performs the Sajdas inside the arch, then it is not execrable.

Mas'ala 33. It is milder execrability for the Imam to stand alone on a higher place than the followers without any necessity. If some followers are also with him, then it is not execrable. If there is only one follower, even then it is execrable. According to some jurists it is execrable if the height is equal to one arm-length or more and according to some even if it is less than that.

Mas'ala 34. It is milder execrability for the followers to stand at a higher place than the Imam without any necessity. It is not execrable if congregation is large and the space is not sufficient. Or if some of the followers stand at the level of the Imam and others on a higher level.

Mas'ala 35. To perform any act of prayer, like Ruku', Sajda etc before the Imam is prohibited execrability for the followers.

Mas'ala 36. The followers should not recite any Sura of the Holy Qur'an, even Sura Al-Faatiha or any other Du`aa' while the Imam is engaged in recitation in standing postures. It is prohibited execrability.

DIFFERENCE IN POSTURES OF MEN AND WOMEN IN PRAYERS

Women should also offer prayer like men with the following difference in some postures :-

Mas'ala 1. While saying Takbiir-e-Tahriima (Allahu Akbar) in the beginning of prayer, the women should raise their hands up to their shoulders without taking them out of their covering (dupatta) and not up to their ears like men.

Mas'ala 2. After saying Takbiir-e-Tahriima, men should cross their hands below the navel, but women should put their hands on their chests keeping right hand over the left.

Mas'ala 3. Men should make a circle with their little finger and thumb of the right hand to catch the left wrist and spread the remaining three fingers over the left wrist, while crossing arms below the navel. But women should only put their right palms over the back of the left hand and should not make a circle to catch the left wrist.

Mas'ala 4. In Ruku, men should bow so much that their head, back and haunches be in one line, but women should bend only so much that their hands reach their knees.

Mas'ala 5. In Ruku', men should keep their fingers of hands spread over their knees, while women should keep their fingers joined on the knees.

Mas'ala 6. In Ruku', men should keep their elbows apart from their sides, while women should keep them pressed their sides.

Mas'ala 7. In Sajdas men should keep their bellies apart from their thighs and arms from their armpits, but women should keep their bellies and arms pressed.

Mas'ala 8. In Sajdas men should keep their arms raisd from the ground and only hands should be on the ground, while women should keep their arms spread on the ground.

Mas'ala 9. In Sajdas men should keep both of their feet standing on their toes, but women should not, but should spread both feet towards right side.

Mas'ala 10. In sittings for At-Tahiyyaat men should sit on left foot and keep the right foot standing on its toe; while women should sit on the left haunch and spread both the feet towards right side in such a way that the right thigh is over the left thigh and the right calf over the left calf.

Mas'ala 11. Women are not allowed to recite the Holy Qur'an loudly at any time, but should always recite it in a low voice.

BREACHES DURING SALAAT

If there is some breach of purity and it is a stronger breach which necessitates a bath, the prayer shall be lost. But if it is a minor breach, then it should be seen whether it is voluntary or involuntary and in its occurance anyone's will or intention plays a role or not. If the will or intention is there, the prayer shall be lost.

For example, if one laughs loudly in a prayer or causes some injury to himself leading to bleeding or intentionally passes gases ; or someone while walking on the roof causes some brick or stone to fall down injuring a person offering prayer and he bleeds, then in all such cases the prayer shall be lost as in all these actions human will and intention is present.

If it is involuntary, then it may be either rare occurrence, i.e. insanity, unconsciousness or death of the Imam during the prayer; or common occurrence such as passing of gases, urination, stool or Madhii. Then if it

is of rare occurrence, the prayer shall be lost, but if it is not of rare occurrence, the prayer shall not be lost, but such a person may remove the impurity and complete the remaining part of the prayer. This is called Bina, But it is better to repeat the prayer.

In case of Bina the prayer will not be lost with the following conditions.

(a) That no item of prayer is offered during breach of purity.

(b) That no item of prayer is offered by him while going to make a fresh ablution or returning thereafter i.e. he should not even recite the Holy Qur'an during this period as recitation is an item of prayer.

(c) That he should do no such action which is against the prayer i.e. talk with anyone.

(d) After breach of purity during prayer one should go immediately to make fresh ablution and should not wait so long in which an item of prayer can be performed. But if delayed due to some unavoidable reason, then there is no harm, such as, the rows of congregation are several and he is in the first row and it is very difficult to pass through them and disturb them.

Mas'ala 1. If the breath of purity occured to a person praying alone, then he should immediately make fresh ablution with all of its requisites and complete the remaining part of his prayer preferably at the same spot where he was offering prayer before. But it is better to break the prayer after the breach by saying Salaam towards right only and repeat it in full after making fresh ablution.

Mas'ala 2. If the breach occurs to the Imam, then even if he is in the last sitting of the prayer, he should immediately go to make a fresh ablution and it is better for him to oppoint someone from the followers as his substitute whom he thinks qualified to be the Imam. It is preferable to oppoint a Mudrik as substitute. It is permissible if a Masbuq is appointed as substitute, but the Imam should tell him by signs as to how many Raka'at remain to be offered. The number of Raka'at should be pointed out by raising fingers, Ruku', by putting hands on the knees, Sajda by putting hand on the forehead and the recitation by putting hand on the mouth and so on.

After making ablution the Imam should join the congregation if still continuing as follower of his substitute. But if the congregation has ended he may either complete his prayer at the place where he made ablution or at his original place.

Mas'ala 3. If the water is available near the floor of the mosque then it is not necessary for the Imam to appoint a substitute—may or may not appoint—but should go to make fresh ablution and on return assume his position and during this period the followers should wait for him.

Mas'ala 4. After appointing a substitute a Imam does not remain a Imam. If the prayer has ended, he should offer his remaining prayer like a Laahiq. If the Imam did not appoint a substitute and the followers appoint someone from amongst themselves or a follower himself advances and occupies the place of the Imam and intends to be the Imam, then it is proper provided that in the meantime the Imam has not gone out of the mosque and if the prayer is not in a mosque, then if the Imam has not gone out of the rows or the Sutra. If the Imam has crossed these limits, then no one else can be the Imam and the prayer will be spoiled.

Mas'ala 5. If a breach of purity occurs to a follower, he should immediately make a fresh ablution and if the congregation is still continuing, he should join it and if not he should complete his prayer individually. It is proper for him to complete his prayer just near the place where he made ablution.

Mas'ala 6. If a Masbuq was appointed substitute by the Imam, then the Masbuq after leading Raka'at which were due to the Imam should appoint some Mudrik as Imam so that the Mudrik may offer the Salaam and the Masbuq should perform his missed Raka'at.

These problems are very delicate and everyone cannot understand them easily. Hence the better course, in case of breach of purity during a prayer, is not to resort to Bina but one should end the praeyr by offering Salaam and should repeat the whole prayer after making fresh ablution.

CONDITIONS WHEN BREAK IN SALAAT IS PROPER

Mas'ala 1. While going on a journey one is offering prayer on the platform. The train starts and his luggage or family members are in the train, then it is allowed to break the prayer to catch the train.

Mas'ala 2. If snake appears near the place where one is offering prayer, then it is permissible to break the prayer if there is risk of being stung by the snake.

Mas'ala 3. If one is engaged in prayer and someone lifts his shoes with the intention of stealing them, and it is a apprehended that he may disappear with the shoes, then it is allowed to break the prayer.

Mas'ala 4. A pet bird or fowl was left uncaged at night and a cat has come near it, then it is permissible to break the prayer to save it.

Mas'ala 5. If a woman engaged in prayer feels that the pot on the oven is over-boiling or that the food-stuff in it is being burnt and its cost is Re. 1/- or more, then it is permissible to break the prayer to look after it.

Mas'ala 6. If one feels a strong urge to pass urine or ease himself, then it is permitted to break the prayer.

Mas'ala 7. If a blind man is going and there is a well in his path and it is feared that he may fall into it, then it is obligatory to break the prayer to save the blind man : If one neglects it and the blind man falls into the well, then the person offering prayer would commit a sin.

Mas'ala 8. If a child's or anyone's clothes catch fire, then it is permissible to break the prayer to save him.

Mas'ala 9. If someone's parents, grand parents---paternal or maternal, call him due to some distress or in some genuine need, then it is Waajib (essential) for him to break the prayer to attend them. It is equally good for Fard prayer also. For instance, if anyone of the parents is ill and while going to or coming back from the latrine slipped and fell down, then it is compulsory to break the prayer and look after him. But if there is someone else to help them, then the prayer should not be broken.

Mas'ala 10. Prayer may also be broken if anyone of the parents is about to fall and called for help. If not called then it is not proper to break the Fard prayer.

Mas'ala 11. If one is offering Sunnah or Nafl prayer and anyone of his parents call him not knowing that he is engaged in prayer, then it is essential for him to break the prayer to attend him whether the call was for an urgent need or not. If he does not respond, he will commit a sin. But if the parents are aware that the person is engaged in prayer and even then they call, then the prayer should not be broken unless the call was made under some distress or urgent need.

SOME IMPORTANT NAFL PRAYERS

Some of the Nafl prayers have a very great credit. Therefore it is better to offer these Nafl prayers instead of others because a little amount of extra labour entitle one for greater reward. They are :

(i) **Tahiyaatul Wuduu** (ii) **Tahiyaatul Masjid** (iii) **Ishraaq.** (iv) **Salaatud-Duhaa** (v) **Salaatul-Awwaabiin** (vi) **Tahajjud** (vii) **Salaatul Tasbiih**.

Mas'ala 1. TAHIYAATUL WUDUU :- It is of two Rak'aat and is offered whenever ablution is performed. Its virtue has been mentioned in the Traditions.

Mas'ala 2. TAHIYAATUL MASJID :- It is of two Raka'at and may be offered on entering the Mosque before sitting.

Mas'ala 3. ISHRAAQ : After offering Fard prayer one should remain sitting on the prayer-mat till the sun rises and is sufficiently high. But during this period one should remain sending Durood Sharif upon the Prophet ﷺ or Kalima or remembering Allah or any other prayer (Du'aa') and should not indulge in useless wordly talks or business. When the sun is high, offer two or four Raka'at. Its reward is equal to the reward of a Hajj or 'Umra. But if one is engaged in worldly affairs after Fard prayer and then offered Ishraaq prayer, then it would be proper but its reward will be decreased.

Mas'ala 4. SALAATUD-DUHAA :- When the sun is sufficiently high and hot , two or four Raka'at are offered as Salaatud-Duhaa (Chasht) prayer. Its reward is also very great.

Mas'ala 5. SALAATUL-AWWAABIIN :- After the Fard and Sunnah prayer of Maghrib, six to twenty Raka'at are offered as Awwaabiin prayer.

Mas'ala 6. TAHAJJUD :- Offering of prayer on rising after mid-night is of great merit and virtue. This is called Tahajjud prayer. This is most acceptable to Allah and its credit and reward is the greatest. At least four and twelve at the most are its Raka'at. If not four, only two Raka'at may also be offered. If one cannot be sure to get up after mid-night, then he may offer it after 'Isha prayer. But its reward will be reduced.

Mas'ala 7. SALAATUL-TASBIIH :- Geat merit and reward has

been attributed to this prayer in the Traditions. This prayer was taught by the Holy Prophet ﷺ to his uncle `Abbas. The Prophet ﷺ told him that on account of offering this prayer all of his past and future, old and new, great and small sins will be forgiven by Allah and said that if possible this prayer should be offered daily, or once a week or once a month, or once a year and even if this is not possible, then at least once in life.

METHOD OF PERFORMING SALAATUL -TASBIIH

After making ablution one should intend for four Rak`aat of Salaatul Tasbiih. After reciting "Subhaanakal-lahumma" Sura Al-Faatiha and any other Sura, reite the following Du`aa' fifteen times before, Ruku', :

سُبْحَانَ اللهِ وَالْحَمْدُ لِلّٰهِ وَلَآ اِلٰهَ اِلَّا اللهُ وَاللهُ اَكْبَرُ

(Subhaanal-lah walhamdu-lillah walaa-ilaha illal-lah wallahu Akbar).

Then bow and, after reciting "Subhaana Rabbiyal-`Aziim" recite the above prayer ten times. Then rise from Ruku saying "Sami`al-lahu liman hamida" stand and recite the same Du`aa' ten times. Rise from the Sajda, sit and recite it ten times. Then perform the second Sajda and in it also recite the prayer ten times. Then sit after rising the second Sajda and recite the prayer ten times before standing for the second Raka'at. Then complete the second Raka'a in the same way as described above and while sitting for At-Tahiyyaat recite this prayer for ten times before At-Tahiyyaat. The four Raka'at should be completed in this way. In each Raka'at this prayer shall be recited seventy five tiems. No particular Suras are prescribed for these four Raka'at. Any Sura may be recited.

INSTRUCTIONS ABOUT NAFL PRAYERS

Mas'ala 1. When Nafl prayers are offered during the day, then each should be of two or four Raka'at only. To intend for more than four Raka'at in one prayer during the day is execrable. But at nigth six or eight Raka'at at a time may be intended. But to intend for more than eight Raka'at in one prayer is execrable even at night.

Mas'ala 2. If the intent is for four Raka'at of Nafl, then while sitting after two Raka'at one may send Durood Sharif upon the Prophet ﷺ and

Du`aa' also with it and then stand up for the third Raka'at.

Mas'ala 3. If the intent is for eight Raka'at in one prayer, then it should not be concluded after the fourth Raka'at but after the eighth Raka'at and fourth sitting for At-Tahiyyaat.

Mas'ala 4. It is essential to add some Sura with Sura Al-Faatiha in all the Raka'at of Sunnah or Nafl prayers. It would be sinful if the Sura is omitted deliberately. If the omission is due to forgetfulness, then Sajda-e-Sahu should be offered.

Mas'ala 5. It is essential to complete a Nafl prayer after intending. it is sinful to break it. If done, it should necessarily be offered as postponed (Qada) prayer. But in Nafl every two Raka'at are a separate unit. If the intent of the broken prayer was for four or six Raka'at, then offering of the same number of Raka'at, is not essential—only two Raka'at will be due. In the same way there is no harm if anyone intended for four Raka'at of Nafl but concluded after two Raka'at only.

Mas'ala 6. If one had intended for four Raka'at of Nafl prayer but broke it before even two Raka'at were completed, then postponed (Qada) prayer of only two Raka'at shall be due.

Mas'ala 7. If one had intended for four Raka'at but broke it after two or in the third or fourth, then if he had recited At-Tahiyyaat etc. after the second Raka'at then only two Raka'at of postponed prayer will be due. But if he did not sit after the second Raka'at and stood up deliberately or unintentionally without reciting At-Tahiyyaat, then postponed prayer of four Raka'at will have to be offered.

Mas'ala 8. If the inten for four Sunnah Raka'at of Zuhr is broken, then all the four Raka'at have to be repeated whether At-Tahiyyaat was recited or not in the first sitting.

Mas'ala 9. It is allowed to offer Nafl prayer in sitting posture, but in such case the credit is reduced to half. So it is better to offer Nafl prayer in standing position. Nafl prayer after Witr also come under the same category. But if it is not possible to stand due to some incapacity or illness, then Nafl prayer may be performed in sitting position and in such case its credit would be full. Fard and Sunnah prayers are not permissible to be offered in sitting position unless there is some legitimate cause for it.

Mas'ala 10. If Nafl prayer was begun in sitting position and then

after performing some part of it one stood up, then the prayer is in order.

Mas'ala 11. Similarly the prayer would be in order if the Nafl prayer was begun in standing position and then one sat down after performing some part of it.

Mas'ala 12. If one offering Nafl prayer took the support of some wall etc being tired, then the prayer would be in order as such support is permissible in such circumstances.

WITR PRAYER

Three essential Raka'at are offered after `Isha prayers. It is called Witr prayer.

Mas'ala 1. Witr prayer is Waajib (essential). Waajib is nearly equal to Fard and its ommission is a sin. If ever missed, it should be performed whenever there is an opportunity.

Mas'ala 2. Three Raka'at have been prescribed for Witr prayer. After the second Raka'at one should sit for At-Tahiyyaat but should not send Durood Sharif upon the Prophet ﷺ and should get up for the third Raka'at immediately after At-Tahiyyaat. In the third Raka'at after reciting Sura Al-Faatiha and some other Sura, hands should be raised up to the ears by men and up to shoulders by women saying "Allahu Akbar" cross hands again and recite Dua-e-Qunuut and then complete the Raka'at and conclude with Salaam.

Mas'ala 3. Dua-e-Qunuut is as under :

اَللّٰهُمَّ اِنَّا نَسْتَعِيْنُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ وَنُثْنِيْ
عَلَيْكَ الْخَيْرَ وَنَشْكُرُكَ وَلَانَكْفُرُكَ وَنَخْلَعُ وَنَتْرُكُ مَنْ يَّفْجُرُكَ
اَللّٰهُمَّ اِيَّاكَ نَعْبُدُ وَلَكَ نُصَلِّيْ وَنَسْجُدُ وَاِلَيْكَ نَسْعٰى وَنَحْفِدُ
وَنَرْجُوْا رَحْمَتَكَ وَنَخْشٰى عَذَابَكَ اِنَّ عَذَابَكَ بِالْكُفَّارِ مُلْحِقٌ ط

"Allahumma inna nasta`iinuka wa nastaghfiruka wa nu`minu bika.wa natawakkalu `alaika wa nuthnii `alaika-l-khaiira wa nashkurka wa

la nukfuruka, wa nakhla`u wa natruku manyyarjuruka. Allahumma iyyaka na`budu wa laka nusallii wa nasjudu wa ilaika nas`a wa nahfidu wa narju rahmataka wa nakhsha `adhaabaka; inna `adhaabaka bi-l-kuffari mulhaq."

Mas'ala 4. Some Sura of the Holy Qur'an should be added in all the three Raka'at of Witr prayer.

Mas'ala 5. If one forgets to recite Dua-e-Qunuut in the third Rak'aat and goes for Ruku' and remembers it there, then he should not get up to recite it, but should offer Sajda-e-Sahu in the end. But if he got up from Ruku' and recited it, no doubt the prayer would be in order, but it should not be done and Sajda-e-Sahu is essential in such case also.

Mas'ala 6. Due to forgetfulness Dua-e-Qunuut was recited in the first or the second Raka'at, then it would not be counted. It should be recited again in the third Raka'at and Sajda-e-Sahu is also essential.

Mas'ala 7. If anyone has not learnt Dua-e-Qunuut by heart, he may recite this prayer :

رَبَّنَآ اٰتِنَا فِی الدُّنْیَا حَسَنَةً وَّفِی الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ ۝

or recite three times

"Ya Rabbi, Ya Rabbi, Ya Rabbi"

The Witr prayer will be performed in order.

THINGS OR ACTS WHICH SPOIL SALAAT

Mas'ala 1. If the recitation of Holy Qur'an by someone (other than the Imam) is corrected by anyone in prayer, then the prayer will be disrupted.

Mas'ala 2. It is proper for the follower to correct the recitation of his Imam and the prayer will not be spoiled.

Mas'ala 3. If the Imam has recited the necessary verses incorrectly, he should immediately go for Ruku' and should not force the followers to correct him as it is execrable. The followers should not correct the Imam unless it is absolutely necessary as it is also execrable. Absolute necessity

means that the Imam after the recitation wants to proceed further or does not bow or stands silent. If he was corrected even without absolute necessity, the prayer will not be spoiled.

Mas'ala 4. If anyone corrects someone else who is offering prayer and the man who has corrected is not his follower (whether he is in prayer or not) and if the man accepts the correction then his prayer would be lost. But if he himself recollects whether before or after the correction and is not on account of the correction, then there will be no harm in the prayer.

Mas'ala 5. If a follower corrects anyone else, other than his Imam, then his prayer will be lost.

Mas'ala 6. If the follower on hearing the recitation of someone else or by consulting the Qur'an, corrects the Imam, then his prayer will be spoiled. If the Imam accepts such correction, his prayer will also be spoiled. But if the follower himself remembers either by hearing the recitation or by consulting the Holy Qur'an and then corrects the Imam , then the prayer will not be spoiled.

Mas'ala 7. Similarly while praying if a so verse is recited after consulting the Holy Qur'an, then the prayer will be spoiled. But if the verse which was recited after consulting the Holy Qur'an was already in his memory, then the prayer will not be spoiled.

Mas'ala 8. The standing of a woman alongside of a man in prayer in such a way that any part of the body of one confronts a part of body of the other will spoil the prayer provided:

(a) That the woman has attained maturity or is a minor but competent for sexual intercourse. Thus if a minor and little girl stands alongside of a man in prayer, then his prayer will not be spoiled.

(b) That both of them are in prayer. If only one of them is in prayer, then the prayer will not be spoiled.

(c) That no Sutra or partition intervenes between them. So if there is some such thing intervening or the distance between both is so much in which a person may stand between them, then the prayer will not be spoiled.

(d) That the woman is normal and possesses all the requisites of prayer. So if a woman is insane or is in her menses or after-birth discharge, then the prayer will not be spoiled if she confronts anyone in such conditions as she will not be considered to be in prayer.

(e) That it is not a funeral prayer because in funeral prayer the standing of women alongside of men does not spoil the prayer.

(f) That the confrontation continues for such time in which one item of prayer is completed. So if it is for short time in which Ruku' or a Sajda cannot be performed, then the prayer will not be spoiled.

(g) That Takbiiratul- Ihraam of both is the same i.e. the woman is the follower of this man or both are followers of a third man.

(h) That if the Imam had intended either in the beginning or when the woman joined to lead her prayer. If the Imam had not intended to lead her, then the prayer will not be spoiled by her confrontation but her own prayer will be spoiled.

Mas'ala 9. If the Imam on account of breach of his ablution went out of the mosque without appointing any substitute, the prayer of all the followers will be spoiled.

Mas'ala 10. If the Imam in case of breach of his ablution appoints such person as his substitute who is not competent to be Imam i.e. an insane, a minor child or a woman, then the prayer of all including the substitute will be spoiled.

Mas'ala 11. If a woman kisses a man while he is praying then his prayer will not be spoiled. But if the man is excited by her kissing, his prayer will be spoiled. But if a man kisses a woman while she is in prayer, her prayer will be spoiled whether he kissed her in excitement or not and also whether she got excited or not.

Mas'ala 12. If anyone intends to pass in front of one engage in prayer, then it is permissible to prevent him provided it does not amount to substantial act and if it is so, then the prayer will be spoiled.

CONGREGATIONAL PRAYER

SALAAT-AL-JAMA'AT

It is emphasised Sunnah (Mu`akkada) to offer prayers in congregation. At least two persons offering prayer together make up the congregation, that is, one of them is Imam and the other follower (Muqtadii).

Participation of only one person besides the Imam will make up the

congregation complete, whether the person is a man or woman, slave or free, or a minor. But in the prayers of Friday and both the Eids at least three persons besides the Imam are essential to constitute a congregation.

It is not necessary that a congregation should be for Fard (obligatory) prayer only, even Nafl prayers may be offered in congregation. But it is not proper to do so as a custom.

VALUE OF CONGREGATION

The importance and excellence of congregation has been reported in several Traditions with the definiteness that congregation is pre-eminent requisite or condition for perfection of Salaat. The Holy Prophet ﷺ never missed it, even in his illness he went to the mosque with the help of others to offer prayer in congregation. He (ﷺ) used to be very angry with those who missed or neglected congregation and wished to award severe punishment to such persons. A few of the Traditions are mentioned below.

Mas'ala 1. Ibn 'Umar has reported the Holy Prophet ﷺ to have said that the reward of a congregational prayer is twenty seven times more than the credit of a prayer offered alone.

Mas'ala 2. The Holy Prophet ﷺ has said that offering prayer with a person (in congregation) is much better than offering it alone, and it is still better to offer it with two others. The larger the congregation, the more it is liked by Allah.

Mas'ala 3. Once after the `Isha prayer the Holy Prophet ﷺ said to his companions who were present in the congregation that some men have gone to sleep after offering prayer individually, but the time they (present in congregation) spent in waiting for the congregation is aslo counted as spent in the prayer.

Mas'ala 4. Buraida Aslamii has reported that the Holy Prophet ﷺ has said that glad tidings be given to those who go to the mosque in dark nights that on the Day of Judgement there will be brightest light for them.

Mas'ala 5. It has been reported by `Uthmaan bin `Affaan that the Holy Prophet ﷺ has said that one who offers his `Isha prayer in congregation

will be rewarded credit equal to half night's worship, and one who offers his 'Isha and Fajr prayers in congregation, will be rewarded with credit equal to whole nights' worship.

Mas'ala 6. Abu Huraira has reported that one day the Holy Prophet ﷺ said that he wished to order someone to collect fire-wood and then order for Adhaan to be called and deputing someone to lead the prayer he (Prophet ﷺ) would go to the houses of those who did not come to the congregation and set their houses at fire.

Mas'ala 7. Abu `Abbas has reported that the Holy Prophet ﷺ to have said that one who does not join the congregation after hearing the Adhaan without any legitimate excuse, then the prayer which he offers alone in his house will not be accepted. The companions asked as to what could be the legitiamte excuse. The Prophet ﷺ replied, "Fear or illness".

CONDITIONS FOR PROPER CONGREGATION

Mas'ala 1. Persons joining congregation should be males. It is not essential for women.

Mas'ala 2. To be matured and major. For minor children congregation is not essential.

Mas'ala 3. To be a free man.Congregation is not necessary for slave.

Mas'ala 4. To be free from all legitimate excuses.

Mas'ala 5. To be a Muslim. The participation of a non-Muslim is not proper.

Mas'ala 6. To be sane. The participation of an insane, unconscious or inebriated person in congregation is not proper.

Mas'ala 7. While intending a congregational prayer the follower should also intend to follow the Imam-- that is, to say in mind that he intends to offer the prayer following that Imam.

Mas'ala 8. The place of the Imam and the followers should be the same i.e. both should be in the same mosque or building.

(a) If the followers stands on the roof of the mosque and the Imam inside the mosque, then it would be in order as the roof is a part of the mosque. In the same way if anyone's roof adjoins the mosque and there is nothing between them, then that roof will also be treated as part of the mosque for the purpose of following the Imam.

(b) If the mosque is very large or it is a house or jungle and the distance between the Imam and the follower is so much in which rows (Safs) can be formed then both the spots shall be considered Apart from each other and in such case the following will not be correct.

(c) If there is a canal or some clean tank or pond intervening between the Imam and the followers or there is a public street or passage and there are no rows of worshippers in passage, then both the places will be treated as separate and the prayer will not be in order on account of the gap between them.

(d) The following of a rider by a padestrian or of a rider following another rider is not in order as the places of both are different. If they are on the same mount, then following of one by the other would be in order.

Mas'ala 9. The prayer of the Imam and the follower should not be different. For instance, the Imam is offering Zuhr prayer and the follower intends for `Asr prayer, `or the Imam is offering previous days' Zuhr prayer and the follower intends for this day's Zuhr prayer, then the following will not be in order. But if the Imam is offering Fard prayer and the follower intends for Nafl prayer, then the following would be in order.

If the Imam is offering Nafl prayer in Ramadaan and the follower intends for Taraawiih prayer, then the following will not be in order as the prayer of the Imam is weak.

Mas'ala 10. The prayer of the Imam should be correct. If Imam's prayer is disrupted then the follower's prayer will also be disrupted automatically whether known during or after the prayer under such circumstances :-

(a) If the Imam was without ablution and remembered it during or after the prayer, then the prayer would be disrupted.

(b) If the Imam had strong pollution stuck to his clothes more than the prescribed limit and it was discovered during or after the prayer, then the prayer would be disrupted.

CAUTION : If the prayer of the Imam has been disrupted and the followers are unaware of it, then it is the duty of the Imam to inform the followers as soon as possible so that they may repeat their prayer. The information may be conveyed through announcement in the mosque, by messenger or even letters if the disruption was known after some time.

Mas'ala 11. The follower should not stand ahead of the Imam but should be on his side or behind. If he stands ahead of him the following would not be in order.

Mas'ala 12. If the heel of the follower is ahead of the heel of Imam while standing on on his side, then the follower would be treated as standing ahead of the Imam. If the heel is not ahead but only the fingers of the follower are ahead of the fingers of Imam, then the following would be in order.

Mas'ala 13. The follower while in prayer should be aware of the changes in the postures of the Imam like, Ruku', Sajda, sitting etc. either by seeing him or through the Takbiirs called by him or anyone else or by seeing other followers. If the follower is not aware of the changes in Imam's postures, then the following will not be in order. If they are known somehow inspite of some intervention, then the following would be in order.

Mas'ala 14. If it is not known whether the Imam is Muqiim (resident) or a traveller but it is guessed that he is resident and leads the prayer like a traveller i.e. observes Qasr and concludes his own prayer after two Rak'aat and the follower thinks that the Imam has done so in forgetfulness and he completes his four Raka'at. It is all right but the follower should ascertain afterwards about the position of the Imam. If he was actually a traveller, then the prayer of the follower was in order. But if it is found that the Imam did so in forgetfulness, then the follower should repeat his prayer.

An Imam leading the prayer outside the population of a city or village and is presumed to be a resident observed Qasr and offered two Raka'at instead of four. Then the follower shoud complete his four Raka'at even then. It would be better if the position of the Imam ascertained later on.

In short the ascertaining of the position of the Imam is necessary, when a Imam, while in a village or city, who leads two Raka'at of prayer instead of four and the followers have some doubt.

Mas'ala 15. Except recitation of the Holy Qur'an the follower should remain with the Imam in performing other items of prayer. Ruku',

Sajda, sitting etc. whether performed along with the Imam or before or after provided the Imam joins before completion of that item.

(a) The follower performs Ruku', Sajda etc. with the Imam.

(b) The follower bows when the Imam has risen from it.

(c) The follower performs Ruku' or Sajda before the Imam does so. But in such case the action should be so prolonged that the Imam joins him and if the Imam does not join him, then the following would not be in order.

Mas'ala 16. The state of the follower should either be equal or inferior to the Imam.

(i) It is permissible for one who can stand to follow one who is incapable of standing as according to religious code the sitting of an incapacitated person is like standing.

(ii) It is permissible for one who is with ablution and bath to follow one who has performed Tayammum because in matter of purity, bath or Tayammum are equal and none is more or less than the other.

(iii) It is permissible for one who has washed his feet to follow one who has performed Masah, because washing and Masah are equal.

(iv) The following of an incapacitated by another incapacitated is permissible provided both of them are suffering from the same disease.

(v) It is permissible for an illiterate person to follow another illiterate person provided that there is no Qaari' (literate) person among the followers.

(vi) The following of a man by a woman or child.

(vii) It is permissible for a woman to follow a woman.

(viii) The following of a minor by a minor.

(ix) It is permissible for one offering Nafl prayer to follow one who is offering Waajib (essential) prayer.

(x) One who is offering Nafl prayer can follow one who is also offering Nafl prayer.

(xi) It is also permissible to offer Nadhr (vow) prayer following one who is also offering Nafl prayer because prayers of an oath or vow is Nafl in fact.

In the above examples from (i) to (xi) conditions for congregation being in order have become explained. If the Imam is superior or equal to the follower, then the following and prayer would be in order. If the Imam is inferior than the follower then it would not be correct.

Mas'ala 17. Following are some of the instances in which Imam's position is inferior than the follower whether definitely or doubtfully and as such the following would not be in order.

(a) It is not permissible for a major male or female to follow a minor.

(b) It is not permissible for a male, whether major or minor, to follow a woman.

(c) The following of an eunuch by another eunuch will not be correct. This type of human beings are rare and about such persons it cannot be said with certainty, whether they are men or women.

(d) It is not permissible for a woman who does not remember her period of menses to follow another woman in the same condition, because there is an apprehension that this may be the period of the Imam woman and the follower may be clean and the Imam should be stronger and superior in position.

(e) The following of an eunuch will not be correct as it is just possible that he may be a male.

(f) It is not permissible for a sane person to follow an insane, inebriated, unconscious and a fool.

(g) It is not permissible for one in cleanliness and purity to follow an unclean person.

(h) It is not permissible for one having one excuse to follow one having two excuses. For isntance, it is not permissible for a person suffering from gases to follow one suffering from gases and diabetes.

(i) It is not permissible for one having one kind of incapacity to follow one having another kind of incapacity i.e. one suffering from diabetes should not follow one who is suffering from gases.

(j) It is not permissible for a Qaari' to follow an ignorant.

Note : Qaari' (recitor of Holy Qur'an literally) is one who remembers so much of Holy Qur'an correctly as is required in the prayers and

ignorant is one who does not remember even so much.

(k) The following of an ignorant person by another ignorant is not permissible if anyone remembering the necessary part of Holy Qur'an is present in the congregation. In such case the prayer of Imam and the followers shall be disrupted.

(l) It is not permissible for an ignorant person to follow a dumb person as no doubt the ignorant person cannot at present recite the necessary verses of the Holy Qur'an but he is capable of learning them, but the dumb is not able to recite the same.

(m) One whose necessary parts of the body are duly covered, cannot follow a naked or scantly dressed person.

(n) It is not permissible for one who can perform Ruku' or Sajda to follow such person who is incapable of doing the same.

(o) It is not permissibe for one offering Fard prayer to follow one offering Nafl prayer.

(p) It is not permissible for one offering Nazr prayer to follow one offering Nafl prayer as Nazr prayer is an essential prayer.

(q) It is not permissible for one having correct pronounciation of words to follow one who cannot pronounce the words correctly in recitation. But if a letter or two happen to be pronounced incorrectly, then there is no harm and the following would be correct.

(r) The Imam should not be one who has to remain single at the end of the prayer i.e. one who has to complete some missed Raka'at of that prayer singly. The following of such a person by anyone would not be in order.

SOME OBLIGATORY AND ESSENTIAL PROBLEMS OF SALAAT

Mas'ala 1. Recitation is not for Mudrik follower. The recitation of the Imam is sufficient for all the followers. According to Imam Abu Haniifa recitation by the followers behind the Imam is execrable.

Mas'ala 2. For Masbuq it is essential to recite one or two Raka'at of his missed part of prayer in which recitation is essential. For instance

anyone joined the congregational prayer of `Isha when first two Raka'at had been performed. In such case he should recite in the last two Raka'at of his prayer.

Note : Mudrik follower is that who joins the prayer from the very beginning of prayer. Masbuq follower is that who joins the congregation when one or two or three Raka'at have been offered and he has missed them.

Mas'ala 3. In short, in the presence of Imam the followers should not recite the Holy Qur'an except the Masbuq as there will be no Imam when he will complete his missed Raka'at.

Mas'ala 4. The place of Sajda should not be higher than 18 cm. from the feet. If Sajda is offered on a higher place than this, it would not be in order. But in case of urgency and there being no other way, then it is permissible.

Mas'ala 5. In the prayers of both Eids in addition to the usual Takbiir, six more Takbiirs are essential.

Mas'ala 6. It is essential for the Imam to recite loudly in both the Raka'at of Fajr, in the first two Raka'at of Maghrib and `Isha, the both Raka'at of Juma', in both the Eid prayers, Taraawiih and Witr of the month of Ramadaan.

Mas'ala 7. It is permissible for one praying individually to recite loudly or in a low voice in both the Rak'aat of Fajr prayer or the first two Raka'at of Maghrib and `Isha prayer. Jurists have defined the limit of louder noise as one which can be heard by another person, and low tone as one which can only be heard by one reciting but no one else.

Mas'ala 8. for the Imam and as well as those offering prayer individually, it is essential to recite in a low voice in all the Raka'at of Zuhr and `Asr prayers, and in the last Raka'at of Maghrib and last two Raka'at of `Isha prayers.

Mas'ala 9. Recitation in Nafl prayers offered during the day should be in a low voice, but in Nafl prayers offered at night the recitation may be in a low or loud voice.

Mas'ala 10. If anyone offers missed prayers of Fajr, Maghrib, or `Isha individually, it is essential for him to recite in a low voice when offered during daytime. But if offered at night, the voice may be low or loud as

he likes.

Mas'ala 11. If anyone forgets to add any Sura after Sura Al-Faatiha in the first and second Raka'at of Maghrib or 'Isha prayer, then he should add some Sura in the third and fourth Raka'at and in these Raka'at recitation in louder tone is essential along with a Sajda-e-Sahu in the end.

EXCUSES FOR CONGREGATION

There are fourteen excuses when congregation may be give up.

Mas'ala 1. When clothes for covering the essential parts of the body are not available or are insufficient.

Mas'ala 2. If there is much slush or mud on the way to the mosque and it is difficult to walk. But it is appreciable to go to th mosque even in such circumstances.

Mas'ala 3. When there is heavy rain, but it is preferable to go to the mosque even in such circumstances.

Mas'ala 4. When it is very cold and there is fear of catching some illness or aggravation of the present illness by going out to the mosque in that coldness.

Mas'ala 5. If there is risk of property and wealth being stolen in absence.

Mas'ala 6. When there is fear of confrontation with an enemy on the way to the mosque.

Mas'ala 7. If there is fear of meeting a creditor and of being embarrassed and harassed by him provided that he is not in a position to repay the debt. If he is capable of repaying the debt, then it would not be permissible for him to give up the congregation on this account.

Mas'ala 8. If it is pitch dark at night and the path is not visible and one has no other means of light also.

Mas'ala 9. It is night and a severe storm is raging.

Mas'ala 10. One is attending a patient and it is feared that if he goes to the mosque the patient may be inconvenienced or worried and there is no one else to look after the patient.

Mas'ala 11. If the meal is ready or is nearly ready and one is so hungry that he may not be able to devote fully to the prayer.

Mas'ala 12. When there is an urgent urge for urination or for easing oneself.

Mas'ala 13. When one intends to go on a journey and there is an apprehension that by offering prayer in congregation may be delayed or miss the caravan or train.

Mas'ala 14. If one is ill and cannot walk due to it or is blind or decrepit or has lost his legs. But if a blind can conveniently walk up to the mosque, he should not neglect or miss the congregation.

INJUNCTIONS FOR CONGREGATION

Mas'ala 1. Congregation in prayers of Friday and both Eids-- Eid-ul-Fitr and Eid-ul-Adha is essential. Individual performance of these prayers is not permissible and in order.

Mas'ala 2. Congregation in the daily five time's prayer is Waajib (essential) provided there is no legitimate excuse for the same.

Mas'ala 3. In Taraawiih congregation is a stressed Sunnah, even if one has completed the hearing of one whole Holy Qur'an with congregation before the end of Ramadaan. It is to be continued in congregation till the visibility of Eid moon.

Mas'ala 4. Performance of Witr prayer in congregation after Taraawiih during the month of Ramadaan is appreciable. It is mildly execrable to make it a practice to offer Witr prayer in congregation on other days besides Ramadaan. However, there is no harm if occasionally two or three men offer Witr prayer in congregation.

Mas'ala 5. In solar eclipse prayer congregation is prohibited execrability.

Mas'ala 6. It is prohibited to offer Nafl prayers in congregation with all the requisites of Fard (obligatory) prayer i.e. with Adhaan and Iqaamat.

Mas'ala 7. If two or three men gather together incidentaly without calling and offer Nafl prayer in congregation, then there is no harm. But it should not be made a practice or rule.

Mas'ala 8. The second congregation of every Fard prayer is prohibited execrability under th following conditions :-

(a) The mosque is in a Mohallah or locality and is not situated on a public road. The definition of a Mohallah mosque is that it has an appointed Imam and men of the locality generally offer their prayers there.

(b) The first congregation has been held with loudly called Adhaan and Iqaamat.

(c) The prayer in the first congregation has been offered by the residents of the area who also have the right in the management of the mosque.

(d) If the second congregation is held in the same condition and preparation which were observed in the first. (This condition has been prescribed by Imam Abu Yuusuf).

Hence if the second congregation is held at some other place than the mosque, then it is not execrable. If none of the above four conditons exists and the mosque is on a public road and not in a Mohallah or locality, and a second, third or even fourth congregation of the same prayer is not execrable.

Or if the first congregation was held without the Adhaan and Iqaamat being called loudly and the second congregation prayer was offered by such persons who were not residents of that area and have no say in its management, then it is not execrable.

Or according ot Imam Abu Yuusuf if the conditons have changed and the Imam of the second congregation stands at a different place than of the first congregation, then it would not be execrable. But according to Imam Abu Haniifa it is execrable even if the conditions have changed.

MISSING OF CONGREGATION

Mas'ala 1. If anyone reached the mosque of his area when congregation has come to an end, then it is permissible for him to go in search of congregation in some other mosque. It is also permissible for him to gather his family members in his house and arrange congregation for the prayer.

Mas'ala 2. If anyone offered any obligatory prayer individually at home and on going out finds the same prayer being offered in congregation,

then he should join the congregation provided that it is Zuhr or `Isha prayer. If it is Fajr, `Asr or Maghrib prayer, he should not join it.

The person who joins congregation in such condition, his prayer will be counted as Nafl prayer but he will get credit for congregation. Nafl prayer is execrable after Fajr and `Asr prayers while in Maghrib prayer as it is of three Raka'at and no Nafl prayer consists of three Raka'at. That is why it is not permissible to join the congregation of these three prayers in such circumstances.

Mas'ala 3. If one started to offer Fard prayer alone and congregation of the same Fard also began just after, then if it is Fajr prayer and the amn has as yet not performed the Sajdas of the first Raka'at, then he should break his prayer and join the congregation. If he has performed the Sajdas of the first Rak'aat and not of the second Raka'at, even then he should break his prayer and join congregation But if he has performed the Sajdas of the second Raka'at also, then he should not break his prayer to join the congregation and should complete his prayer.

If the prayer is of Maghrib, then if the Sajdas of the second Raka'at have not been performed, he shoud break his prayer to join the congregation. If he has performed the Sajdas of the second Raka'at, then he should not break his prayers.

If the prayer of four Rak'aat i.e. Zuhr, `Asr or `Isha and one has not as yet offered the Sajdas of the first Raka'at then he should break his prayer to join the congregation. If he has completed his first Raka'at, then he should conclude his prayer in the first sitting after the second Raka'at by offering Salaam and then join the congregation. If he has begun the third Raka'at when the congregation began, then he should break his prayer if he has performed its Sajdas. But if he has performed Sajdas of his third Raka'at then he should complete his prayer and need not break to join the congregation.

In case of Fajr, `Asr and Maghrib prayers one need not join the congregation if he has offered his prayer singly, but in case of Zuhr and `Isha he should join the congregation.

When a person has to break his prayer to join congregation , he should turn his face towards right in standing and say "As-Salaamu-`Alaikum wa Rahmatullah."

Mas'ala 4. If one has begun offering Nafl prayer and during it the

congregation of Fard prayer begins, then he should not break the Nafl prayer immediately but should conclude it after two Raka'at even if he had intended for four Raka'at.

Mas'ala 5. If one is offering the stressed Sunnah or Zuhr of Friday prayer and in the meantime the congregation of Fard prayer begins, then the general view is that he should conclude it after two Raka'at and join the congregation. But according to some jurists it is preferable that he should complete his four Raka'at and then join the congregation. But if he has begun his third Rak'aat then it is essential for him to complete his four Raka'at.

Mas'ala 6. If the congregation of Fard prayer has begun, then one should not begin offering the Sunnah etc. as there is risk of missing any Raka'at of congregation. But if one is sure or has strong hope that no Raka'at would be missed, then he may offer Sunnah prayer.

For instance, if congregation of Zuhr prayer has begun and there is likelihood of missing some Raka'at, then stressed Sunnah to be offered before Fard should be postponed. In such case after Fard of Zuhr and Friday prayer, it is better to offer first the two stressed Sunnah which is offered after Fard and then the postponed stressed Sunnah.

Since the Sunnah prayer of Fajr is mroe stressed, the injunction in their case is that even if the Fard congregation has begun then the stressed Sunnah should be offered first provided there is hope of getting at least one Raka'at with congregation. But if there is no such possibility then these may be left and should be offered after sun-rise.

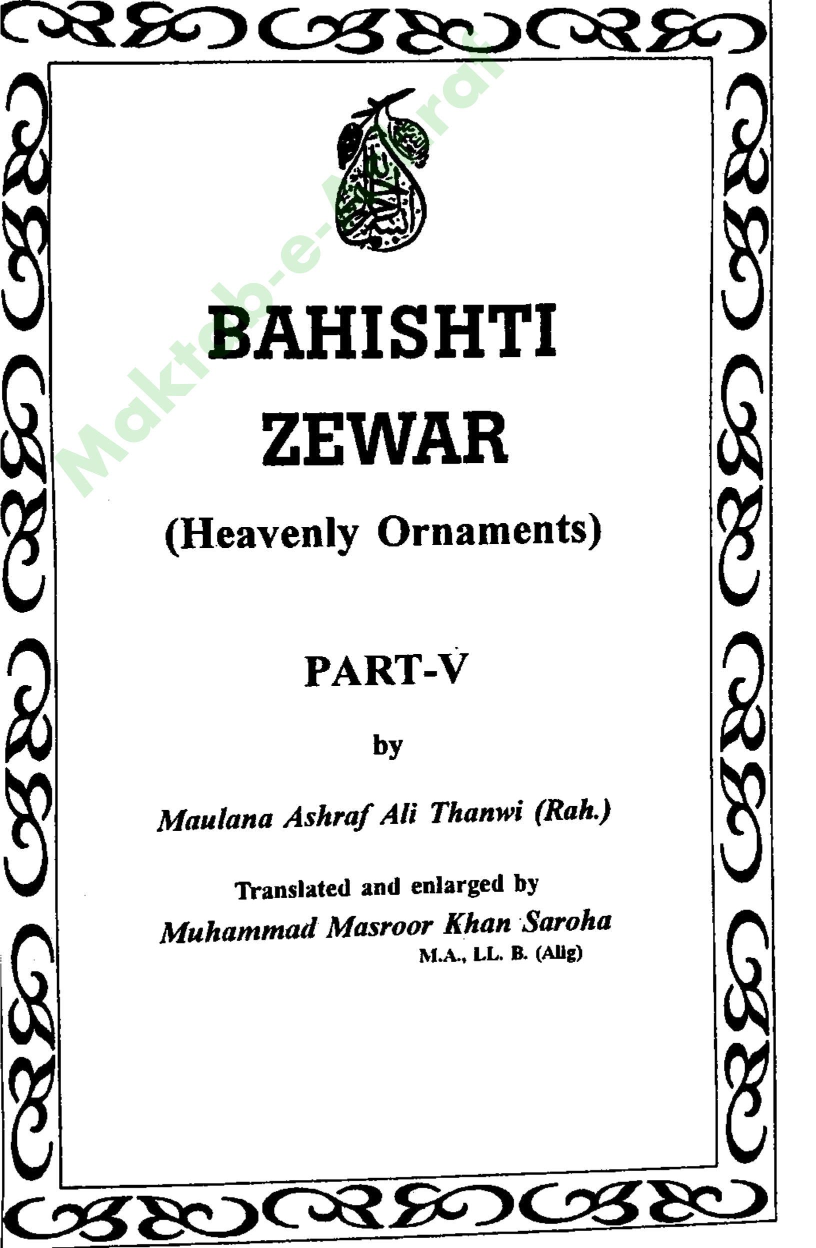
Mas'ala 7. In Fajr prayer if it is feared that if Sunnah prayer will be offered with all its requisites, then congregation will be missed, then only Fard prayer be offered and Sunnah be omitted as explained above.

Mas'ala 8. If congregational prayer of Fard has begun, then Sunnah prayer whether of Fajr or of any other time, should be offered at a place which is separate from the congregation, because it is prohibited execrability to offer any other prayer at the place where Fard prayer is being offered in congregation.

Mas'ala 9. If anyone joins the congregation in its last sitting having missed all the Raka'at even then he will get full credit of congregation.

Mas'ala 10. If anyone joins a congregational prayer in bowing (Ruku) then it will be taken as if that Raka'at has been offered by him. If he joins after Ruku' then that Raka'at will not be counted to have been offered by him.





BAHISHTI ZEWAR

(Heavenly Ornaments)

PART-V

by

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ADHAAN (Calling For Prayer) AND IQAAMAT

Adhaan or the calling for prayer, is the announcement that the time of that prayer of the day has become due and the believers should prepare themselves to offer the prayer. It is essential for all obligatory prayers.

Mas'ala 1. If Adhaan is called for a prayer, then it is essential that it should be called at its proper time. It would not be corrrect if the Adhaan is called before its time and it shall have to be repeated at its proper time of whatever time it might be.

Mas'ala 2. It is essential to call Adhaan and Iqaamat in the same Arabic words which have been narrated by the Holy Prophet ﷺ and have reached us through the Traditions. If called in any other language or different Arabic words then it would not be correct, irrespective of the fact that the people take it for Adhaan

Mas'ala 3. The Mu`adhdhin (a call maker who pronounces Adhaan) should be male. It is not proper for a woman to call it. If called by a woman, it should be repeated and if not repeated the prayer will be regarded as to have been offered without Adhaan .

Mas'ala 4. The caller of Adhaan must be sane. If a minor boy or an insane man or an inebriated person calls Adhaan , then it would not be reliable and should be repeated.

Mas'ala 5. The Masnuun (Traditional) way of calling Adhaan is that one who calls it should be with ablution and be clean from all those impurities which breach cleanliness. He should stand on a raised place separate from the mosque (the place up to which rows in prayer are formed) facing Ka'ba, plugging the holes of his ears with the index fingers of his both hands, he should recite the following phrases at full pitch of his voice :-

اَللّٰهُ اَكْبَرُ

(a) "**ALLAHU-AKBAR**" four times

اَشْهَدُ اَنْ لاَّ اِلٰهَ اِلاَّ اللهُ

(b) **"ASH-HADU-AN LAA-ILAHA-ILLAL-LAH"** two times

اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللهِ

(c) **"ASH-HADU ANNA MUHAMMADAN RASUULUL-LAH"** two times

حَيَّ عَلَى الصَّلٰوةِ

(d) **"HAIYYA `ALAS-SALAAH"** two times

حَيَّ عَلَى الْفَلاَحِ

(e) **"HAIYYA-`ALAL-FALAH"** two times

اَللهُ اَكْبَرُ

(f) **"ALLAHU-AKBAR"** two times

(g) and conclude with

لاَّ اِلٰهَ اِلاَّ اللهُ

"LAA-ILAHA-ILLAL-LAH" calling once only.

While calling "Haiyya `Alaṣ-Salaa(t)" he should turn his face a little towards his right side and towards left while calling "Haiyya `Alal-Falah" in such a way that in both actions his chest and feet should remain towards Ka'ba,

In the A<u>dh</u>aan of Fajr prayer the words :

اَلصَّلٰوةُ خَيْرٌ مِّنَ النَّوْمِ

"AS-SALAATU-<u>KH</u>AIRUM MINAN-NAWM" should be called twice after "Haiyya `alal-Falah. Thus there are fifteen phrases of A<u>dh</u>aan in general and seventeen in Fajr prayer. A<u>dh</u>aan should not be called in a singing

way and there should be a pause between each phrase so that the hearer may repeat it easily.

IQAAMAT

Mas'ala 6. Iqamaat is similar to A<u>dh</u>aan with the only difference that A<u>dh</u>aan is called outside the mosque and Iqaamat inside. A<u>dh</u>aan is called in a loud voice and Iqaamat in low voice.

Mas'ala 7. A<u>dh</u>aan is called at its time when the time of prayer becomes due; while Iqaamat is called just before beginning the prayer and the congregation standing in rows.

Mas'ala 8. "As-Salaatu-Khairum-Minan-nawm" is not called in Iqaamat at any time but instead of it "Qad Qamati-s-Salaah" is said in all the five prayers.

Mas'ala 9. While calling Iqaamat the holes of the ears are plugged with fingers and the face is not turned towards right and left while saying "Haiyya-`Alas-Salaah" and "Haiyya-`Alal-Falah."

INJUNCTIONS FOR A<u>DH</u>AAN AND IQAAMAT

Mas'ala 1. It is Sunnah Mu`a`kkada (emphasized) for men to call A<u>dh</u>aan for all compulsory prayers whether they are travellers or resident and praying in congregation or alone and in missed prayers or of the time. For Friday prayer there are two A<u>dh</u>aans' one of the time and the other just before the beginning of <u>Kh</u>utba (sermon).

Mas'ala 2. If a prayer has been missed or postponed for some such reason which cannot be made public, then A<u>dh</u>aan for such a prayer should also be called secretly because missing of a prayer due to laziness or negligence is a sin according to religion. It is not good to expose a sin. If several prayers have been missed and the same are being offered at one time, then A<u>dh</u>aan for the first is Sunnah and Iqaamat for the rest.

Mas'ala 3. For a traveller when all of his fellow travellers are present, A<u>dh</u>aan is appreciable and compulsory Sunnah.

Mas'ala 4. One who offers his prayer at home singly or in congregation, A<u>dh</u>aan and Iqaamat are appreciable for him, provided that

the same have not been called in the mosque of the area because the Adhaan and Iqaamat of mosque are sufficient for the residents of the area.

Mas'ala 5. In a mosque where Adhaan and Iqaamat have been called and prayer offered, it is execrable to call second Adhaan or Iqaamat of the same prayer. But if there is no permanent Mu'adhdhin or Imam in a mosque, then it is not execrable but better.

Mas'ala 6. If a person is at such a place where conditions necessary for Friday prayer exists and it is also offered. If he wants to offer Zuhr prayer on Friday, then calling of Adhaan and Iqaamat are execrable for him though he may be offering the Zuhr prayer on account of any legitimate cause or not, or is offering it before or after the Juma prayer.

Mas'ala 7. Calling of Adhaan and Iqaamat are execrable for women whether they pray individually or in congregation.

Mas'ala 8. Except for obligatory (Fard) prayers Adhaan and Iqaamat are not Sunnah for any other prayer whether it be a Kifaya (sufficed) Fard prayers of funeral or essential prayer or Witr, the prayer of both Eids and Nafl etc.

Mas'ala 9. Anyone who hears the Adhaan male or female, clean or unclean, it is appreciable for him or her to respond to it by repeating the same words of Adhaan which the caller says. But in response to "Haiyya-Alas-Salaah" and "Haiyya `Alal-Falah" they should say :

لَاحَوْلَ وَلَا قُوَّةَ اِلَّابِاللهِ

LA HAULA WALAA QUWWATA ILLAA BILLAH

And in response to "As-Salaatu Khairun Minan-Nawm" one should say:

صَدَقْتَ وَبَرَرْتَ

SADAQTA WA BARARTA

After Adhaan send Durood Sharif upon the Prophet ﷺ and the following Du`aa' should be recited:

اَللّٰهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّآمَّةِ وَالصَّلٰوةِ الْقَآئِمَةِ اٰتِ

سَيِّدَنَا مُحَمَّدَا الْوَسِيْلَةَ وَالْفَضِيْلَةَ وَابْعَثْهُ مَقَامًا مَّحْمُوْدَا

الَّذِیْ وَعَدْتَّهٗ اِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ

(Allahumma Rabba haadihid-da`-watit-taammati was-salaatil-qaa'imati, aati Sayedna Muhammadan al-wasiilata wal-fadiilata, wab`athhu maqaamam Mahmuudanil-ladhii wa`adtahu innaka-la-tukhliful mi`aad)

Mas'ala 10. On hearing the first Adhaan of Juma prayer it is essential to suspend all the business and should go to the Juma mosque for Juma prayer. To remain engaged in other work or transact any business after the Adhaan is forbidden (Haraam).

Mas'ala 11. To respond Iqaamat is appreciable but not essential and in reply to :

قَدْ قَامَتِ الصَّلٰوةُ

(Qad Qaamati-s-Salaah)

one should say :-

اَقَامَهَا اللّٰهُ وَاَدَامَهَا

(Aqaamal-laho wa adaamaha)

Mas'ala 12. In eight cases Adhaan should not be responded viz

(1) While in prayer.

(2) While listening to a Sermon whether of Friday or any other.

(3) During monthly course.

(4) During after-birth discharge.

(5) While teaching or learning religious lessons.

(6) When engaged in sexual intercourse.

(7) While passing urine and stool

(8) While taking food.

If sufficient time has not passed after the calling of Adhaan, then after

being relieved and free from all or any of the above acts, response should be made otherwise not.

APPRECIABLES OF ADHAAN AND IQAAMAT

There are two kinds of Sunnah of Adhaan and Iqaamat—Some are related to the Muadhdhin (caller) and some are about Adhaan and Iqaamat.

ABOUT MUADHDHIN

Mas'ala 1. An Adhaan caller should be a male. Adhaan and Iqaamat called by a woman is highly execrable and Adhaan called by a woman should be repeated.

Mas'ala 2. The Adhaan caller should be sane man. Adhaan and Iqaamat called by an insane, inebriated or a minor boy are execrable and in such case., Adhaan not Iqaamat, should be repeated.

Mas'ala 3. The Muadhdhin should be fully conversant with the essential injunctions and timings etc. of prayers. If Adhaan is called by an ignorant person, then he will not get as much credit or reward as a proper Muadhdhin.

Mas'ala 4. The Muadhdhin should be an abstainer and Allah fearing person, well informed about the people of the area. He should be able to exhort people who do not attend the prayers provided there is no fear of his being molested by them.

Mas'ala 5. The Muadhdhin should posess a loud voice.

ABOUT ADHAAN AND IQAAMAT

Mas'ala 1. Adhaan should be called from a high place outside the prayer area of the mosque Iqaamat should be called inside the mosque. To call Adhaan inside the prayer area is a milder execrability, but the second Adhaan of Friday prayer is called inside the mosque and in front of the pulpit and it is not execrable.

Mas'ala 2. Adhaan should be called in standing position and it is execrable to call it sitting and if called it should be repeated.

Mas'ala 3. Adhaan should be called in a loud voice. It may be called

in a low voice if it is for one's own prayer. But there is great credit for calling it in a loud voice.

Mas'ala 4. It is appreciable to plug the holes of both the ears with the index fingers of hands while calling Adhaan.

Mas'ala 5. Each phrase of the Adhaan should be called with a pause between them so that the same may be repeated by the listeners. But Iqaamat should be called hurriedly.

Mas'ala 6. It is Sunna to turn face towards right and left while calling "Haiyya `Alas-Salaah" and "Haiyya `alal-Flah" respectively in Adhaan only. But the chest and feet of the caller should remain towards Ka'ba while turning the face. Where as face should not be turned while calling these phrases in Iqaamat.

Mas'ala 7. While calling Adhaan or Iqaamat one should face Ka'ba otherwise it would be a milder execrability.

Mas'ala 8. While calling Adhaan it it Sunna to be free from strong impurity and to be free from all pollution and uncleanliness is highly appreciable. The same is essential for Iqaamat. If anyone calls Adhaan while in a state of stronger pollution, then it is highly execrable and its repetition is appreciable. Similarly if one calls Iqaamat while in a state of any type of impurity, it is also execrable but its repetition is not appreciable.

Mas'ala 9. It is Sunnah to pronounce the words of Adhaan and Iqaamat correctly and in their order.

Mas'ala 10. One should not talk while calling Adhaan or Iqaamat even for Salaam or in response of Salaam by someone else.

INJUNCTIONS

Mas'ala 1. If anyone forgot to respond to Adhaan and remembers it later, then if much time has not passed, he may repeat the words, otherwise not.

Mas'ala 2. If Iqaamat has been called and long time has passed but congregation has not begun, then Iqaamat should be repeated.

Mas'ala 3. If Iqaamat has been called and the Imam is engaged in offering Fajr Sunnah or has just begun them, then, this would not be treated

as much delay and Iqaamat may not be repeated.

Mas'ala 4. If the caller of Adhaan dies during it or becomes unconscious or his voice fails or he forgets any phrase of Adhaan and there is no one to correct him, or any breach of cleanliness happens and he goes to rectify it, then in all such cases repetition of Adhaan is imperative.

Mas'ala 5. If any milder breach of cleanliness happens to the caller of Adhaan or Iqaamat during its calling, then it is better to complete the same and then go to clean himself and should not break the Adhaan or Iqaamat.

Mas'ala 6. Calling of Adhaan of the same time in two mosques by the same man is execrable. He should call Adhaan in that mosque only where he offers his Fard prayer.

Mas'ala 7. Calling of Iqaamat is the right of the person who called the Adhaan. But if he goes away or permits anyone else to call Iqaamat, then it is permissible.

Mas'ala 8. Calling of Adhaan by several persons together is also permissible.

Mas'ala 9. The caller should complete calling of Iqaamat at the same spot where he began it. That is, he should not move from that spot while calling the Iqaamat.

Mas'ala 10. Though intent for Adhaan or Iqaamat is not necessary but there is no credit for Adhaan without intent. The intent for Adhaan is just to resolve in mind that he is calling Adhaan for the pleasure of Allah to gain credit and for no other purpose.

QADHA SALAAT

Offering of Missed Prayers

Mas'ala 1. Anyone who has missed any prayer, should offer it immediately in the first opportunity available to him. Delay in the same is a sin. If anyone did not offer the missed prayers and continued to delay them till his death. Then he would commit a double sin—one for missing the prayer and second for not offering the missed prayers.

Mas'ala 2. If anyone has missed several prayers, then he should offer

all the missed prayers as soon as possible and if possible he should take courage to offer all of them at one time. If the misssed prayers are of several months or years, then these should be offered as soon as possible and two or more of them can be offered at one time. If there is any difficulty then only one missed prayer may be offered at a time. But it would be the least.

Mas'ala 3. There is no fixed or specific time for offering the missed prayer. Whenever one has time, he should make ablution and offer the prayer, but the time should not be prohibited one or execrable.

Mas'ala 4. If anyone has missed one prayer only or has offered all but one of the missed prayers, then he should first offer the missed prayer and then the Fard prayer of the day. If he offers the prayer of the day without offering the remaining missed prayer, then the prayer of the day will not be in order. He should repeat the prayer of the day after offering the missed prayer. If anyone forget the missed prayer, then the prayer would be in order and whenever he remembers the missed prayer, he should offer it and need not repeat the prayer of the day.

Mas'ala 5. If the time is so narrow that if one offers the misssed prayer then there would be no time left for the prescribed prayer of the time, then the prayer of the time should be offered first and then the missed prayer.

Mas'ala 6. If someone has missed two to five prayers and no other prayers are due to him or that since he attained maturity or puberty no paryer other than these have been missed by him or he has offered all the other missed, then it is not permissible for him to offer any prayer of the time unless he has offered all these missed prayers. While offering these missed prayers one should see that the prayer missed first should be offered first then the next and so on till all the missed prayers are offered. For instance, one has not offered all the obligatory prayers of one day, then he should first offer Fajr, then Zuhr, then `Asr, then Maghrib and then the `Isha missed prayer.

Mas'ala 7. If a person has missed six prayers, then it is allowed for him to offer the prescribed prayer of the time first and then the six missed prayers and it would also not be essential to offer the first missed prayer first. He may offer these missed prayers in any order.

Mas'ala 8. If several years or months ago someone had missed six prayers and has not offered them yet, but since then he has offered all the daily obligatory prayers regularly and now has missed one more prayer. Then in such case also it is proper for him to offer the prescribed prayer without

first offering the missed prayer and the order of performance is not maintainable.

Mas'ala 9. If six or more prayers were due to someone and as such it was not essential for him to offer the same in order and he offered them in twos and fours and thus no missed prayes was left, now again he missed up to five prayers. Then it is essential for him to maintain the serial order in offering the same and offering of prescribed prayer is not permissible for him without offering the missed prayers.

Mas'ala 10. If anyone had missed many prayers and has offered most of them and now only four or five remain, then it is not essential for him to offer these in serial order. He can offer them as he wishes and offering of the prescribed prayers at its time is proper without offering the remaining missed prayers.

Mas'ala 11. If one has missed Witr prayer only and no other missed prayer is due to him, then it is not permissible for him to offer Fajr prayer without offering the missed Witr prayer: If one remembers the missing of Witr prayer and evern then offers Fajr prayer, then it would not be in order and must be repeated after offering the missed Witr prayer.

Mas'ala 12. If one went to sleep after offering `Isha prayer only and then woke up after midnight and making ablution offered Tahajjud and Witr paryers. Next morning he remembered that he had offered the `Isha prayer without ablution in omission, then he should offer `Isha prayer only as missed prayer and not the Witr.

Mas'ala 13. In offering missed prayer only the Fard and Witr are essential to be offered and not Sunnah Prayers. But if the Fajr is missed then Fard and Sunnah both should be offered if offered befor the mid-day and if offerd after mid-day then only two Raka'at of Fard are to be offered as missed prayer.

Mas'ala 14. If due to narrowness of time only Fard of Fajr prayers was offered, then it is appreciable to offer the Sunnah Raka'at after sun-rise but before midday.

Mas'ala 15. If one has not offered prayers in his whole life, he should repent and seek forgiveness from Allah. It is essential for him to offer all the missed prayers. He will not be excused of offering the missed prayers. By repentance Allah may forgive the sin of omission but not the prayers,

It would be a sin if the missed prayers are not offered and made up.

Mas'ala 16. If prayers are missed by someone and he did not have the opportunity of offering them, then before his death it is essential for him to leave a will that Fidya (compensation) be given for his missed prayers otherwise it would be a sin.

> **Note** : Fidya or compensation will be discussed completely in a separate Chapter.

Mas'ala 17. If a number of persons have missed their prayer of any time, they should offer it in congregation with all its requisites with loud or low recitation as is necessary for the prayer of that time.

Mas'ala 18. If a minor boy sleeps after `Isha prayer and on waking up in the morning after dawn and finds some stains of semen on his clothes which prove that he had a wet dream, then according to the predominant view of jurists he should repeat his `Isha prayer. But if he on waking up before dawn finds the stains, then the unanimous opinion is that he shoud offer `Isha prayer as missed prayer.

SOME IMPORTANT PRAYERS OTHER THAN FARD

1. Salaatut-Tawba

(Prayer for repentence)

If anyone commits an anti sharii`a (Religious code) act, he should offer two Raka'at of Nafl prayer and very humbly and beseechingly seek Allah's forgiveness expressing sincere repentance on his act and should resolve not to commit such act again. Allah by his Grace and Beneficence will forgive his sin.

PATIENT'S PRAYER (SALAAT)

Mas'ala 1. Offering of prayer should not be given up under any circumstance. So long as one is able to stand, he should offer prayer in standing position. If unable to stand prayer should be offered in sitting position and perform Ruku' and both Sajdas. In Ruku' one should bend so much that the forehead comes in line with the knees while offering prayer in sitting position.

Mas'ala 2. If one is not able to perform Ruku' and Sajdas in sitting position as described above, he may perform them by gestures bending more in Sajdas than in Ruku'.

Mas'ala 3. It is not proper to place a pillow or anything else for performing Sajdas upon that. If one is unable to perform Sajda, he may do so by signs and gestures.

Mas'ala 4. If anyone has the strength to stand but it causes pain or there is apprehension of an increase in his illness, it is permissible for him to offer prayer in sitting position.

Mas'ala 5. If one can stand but cannot offer Ruku' or Sajdas, then he may either offer prayer in standing or sitting position and offer Ruku' and Sajda with gestures. But it is better to offer prayer in sitting position.

Mas'ala 6. If one unable even to sit, then he may place big pillow behind his back and lie down with its help in such a position that his head remains sufficiently raised nearing about sitting position stretching his legs in the diretion of Ka'ba and offer prayer with gestures. If one has the strength it is better to keep the knees standing isntead of stretching. The Ruku' and Sajda should be offered with gestures of head, but the gesture for Sajda should be lower than Ruku'.

Mas'ala 7. If he is unable even to lie with the help of a big pillow with head and chest raised high, then he may lie flat and stretch his legs towards Ka'ba but a pillow should be placed under his head so that his face may be in the direction of Ka'ba and not towards the roof or sky. In this position he should perform Ruku' and Sajda with gestures of head bending it a little more for Sajda than Ruku'.

Mas'ala 8. If any such person instead of lying flat on his back, lies on his right or left side with his face towards the Ka'ba and offers Ruku' and Sajda with gestures of head, then it is aslo permissible, but it is better to lie flat on his back.

Mas'ala 9. If one is so weak that he is unable to pray even with gestures of head, then he may not offer prayer at all and if his condition remains for one day and night, the prayer is remitted. But if the codnition remaons for less than that period and he gets back strength to offer prayer with gestures, then he should offer the missed prayer also and should not postpone them to be offered after complete recovery because no one can

be sure of life and one may dies and as such he would be a sinner.

Mas'ala 10. In the same way if a healthy person falls unconscious and this condition remains for more than one day and nigth, then offering of missed prayer is not essential. If it is less than that, then offering of missed prayers is essential.

Mas'ala 11. While beginning a prayer one was quite halthy but diring it some illness overtook him and he became incapable of standing, then he should complete the remaining parts of prayer in sitting position, and perform Ruku' and Sajda with gestures of head. But if his condition grew so worse that he cannot even sit, then he should complete the prayer by lying flat on his back stretching his legs towards the Ka'ba.

Mas'ala 12. If anyone, due to illness,began his prayer in sitting position and during the prayer he regained strength, then he should stand up and complete the remaining part of prayer in that position.

Mas'ala 13. If on account of illness one performed only Ruku' and Sajda with gestrues of head and during the prayer he regained strength to perform them, then the prayer is lost and instead of completing the remaining part he should offer the whole prayer again.

Mas'ala 14. if anyone has become invalid on account of paralysis and cannot perform an Istanjaa' with water, then he should clean with a clod of earth or a clean cloth. If he is unable to make Tayammum himself, then someone else should help him. But if he is so incapacitated that he cannot clean even with clod of earth or clean cloth, then he should offer prayer as he is and the prayer should not be missed. In helping him to perform Istinjaa is not proper for anyone else to see his or her private parts even the father, mother, son or daughter are not allowed. However, it is allowed for husband and wife to see the private parts of each other in such circumstances only and not for others.

Mas'ala 15. If anyone missed some prayers while he was healthy and then fell ill, then he should offer these missed prayers during his illness in whatever manner it possible for him and should not wait for his recovery from illness or to gain strength to offer Ruku' and Sajda. All such thoughts are satanic. Religious code (Sharii'a) demands that the missed prayers should be offered immediately without any delay.

Mas'ala 16. If the bed of a patient is filthy and it would be painful

for the patient to clean it, then he may offer prayer on the same bed.

Mas'ala 17. If anyone gets his eye operated and it is prohibited for him to move, then he should offer prayer in lying position.

Mas'ala 18. If anyone becomes tired on account of lengthy recitation in a prayer, then it is not execrable for him to take the support of a wall etc. Old and infirm people are sometiems in need of such support in Taraawiih prayer.

TRAVELLER'S PRAYER (SALAAT)

Mas'ala 1. If anyone goes on a journey of one or two Manzils, then according to Sharii`a (religious code) he will not be treated as a traveller. He is required to observe everything, fasts and prayers, as if he is at home and resident. He should offer four Raka'at of Zuhr, `Asr an `Isha prayers. If he is wearing a hose, then he can perform Masah over them for one day and night only and more than that is not permissible.

> **Note** : Manzil or stage or side is the distance coverd by a traveller on foot and is equal to sixteen British miles or about 24 Km.

Mas'ala 2. One who goes on a journey with an intent of travelling three stages (Manzils), then according to religious code he will be treated as a traveller and becomes so when he goes out of the population of his town.So long as he walks and remains within the population of his town, he is not a traveller. If the railway station happens to be within the population, then it will also be treated as part of the town. If it is without the populatin, then one will become a traveller on reaching the station.

Mas'ala 3. The three stages or Manzils is the distance which is covered by a pedestrian in three days. In countries where journey is not by sea or through the mountains, its estimate is forty eight miles or about seventy two kilometers.

Mas'ala 4. If the distance to three stages is coverabe in three days on foot, but while travelling by fast conveyance or by railway trains, it may be covered in a very short time, then anyone travelling such a distance will be treated as a traveller according to Sharii`a whatever may be the means of his journey.

Mas'ala 5. One who is traveller according to Sharii`a, he or she

should offer only two Raka'at in each of Zuhr, `Asr and `Isha prayers. Sunnah prayer with the exception of Fajr Sunnah, may be omitted if in a hurry and there would be no sin. But if he is not in a hurry and there is no risk of being separated from other fellow travellers or of missing the train, then he must offer them. There is no reduction in Sunnah in such case. This reduced prayer is called At-Taqsiir (Shortened prayer).

Mas'ala 6. There is no reduction in the prayers of Fajr, Maghrib and Witr. These should be offered in full as usual.

Mas'ala 7. In the prayers of Zuhr, Asr and `Isha more than two Raka'at of Fard should not be offered. The offering of all the four Raka'at is a sin.

Mas'ala 8. If anyone in forgetfulness has offered all the four Raka'at as usual, then two Raka'at will be counted as Fard and two as Nafl. But he should offer Sajda-e-Sahu (prostration for retification) in the end. If he did not sit after the second Raka'at, then all the four Raka'at will be counted as Nafl. He should offer two Raka'at of Fard prayer again.

Mas'ala 9. If anyone breaks his journey and intends to stay there for less than fifteen days, then he will continue to be a traveller and should offer prayers as a traveller. If he intends to stay for more then fifteen days, then he will no longer be a traveller and should offer prayers in full. But if he again changes his intent and starts on the journey before the end of fifteen days, even then he will not become a traveller and should offer prayers in full. When he restarts from that place and his next destination is at a distance of three stages or more, he will again become a traveller and if the distance is less than that, he will not be treated as traveller

Mas'ala 10. One goes on journey with an intent of going three stages and also intents to stay on his way at a certain palce for fifteen days (provided that place is at a distance of less than three stages from his town) then he will not be treated as a traveller at all. He should offer all the prayers in full on his way.

Mas'ala 11. One intends to go three stages and on his way at the first or second stage his home happens to be, then he will not be a traveller.

Mas'ala 12. A woman started on journey with an intent of going four stages, but during the first two stages she was in her menses, then she will not be treated as a traveller. After bathing and cleaning herself at the

end of menses, she should offer full prayers. But after purification from her menses if her destination is still three stages or that she was clean when she started and the menses came on her way, then she will remain as a traveller and after being clean she can offer prayer as a traveller.

Mas'ala 13. If a traveller during prayer intends to stay for more than fifteen days at that place, then he no longer remains a traveller and he should offer even that prayer in full.

Mas'ala 14. If anyone breaks his journey at a place for two or three days but due to some reasons he cannot resume his journey and everyday he thinks of starting next day or the day after but cannot do so and in this way his stay continues for fifteen or twenty days ro a month or more but he never intends for fifteen days, then he will continue to be treated as a traveller howsoever long a period may pass in this way.

Mas'ala 15. One started on a journey with an intent to go three stages but after going some distance he changed his mind and came back home, then from the moment he changed his mind he will no longer remain a traveller.

Mas'ala 16. If husband and wife are travelling together and on the way the wife will stay for as many days as her husband will stay, then in such case the intent of the husband shall be counted. If the husband intends to stay for fifteen days, then the wife will also become a non traveller with her husband whether she intended to stay so long or not. If the husband intends to stay for less than fifteen days, then she will also remain a traveller.

Mas'ala 17. If after travelling three stages a person reaches his home, then he will not remain a traveller whether he stays there for a long or short period and should offer prayers in full. If he has no house and intends to stay there for fifteen days then also he will not remain a traveller.

Mas'ala 18. If someone intends to stay at several places during a journey for ten days at one place and for five days at another but nowhere for full fifteen days, then such a person shall continue to be a traveller.

Mas'ala 19. If anyone has left his home town permanently and built a house in another town and began to live there ceasing all connection with his old house, then the old town and any other place is equal and if during a journey such a person stays at his old home town for a few days (less than fifteen) then he will remain a traveller.

Mas'ala 20. If someone missed his prayers during a legal journey, then on returning home he should offer At-Taqsiir prayer of Zuhr, `Asr, `Isha as missed prayers in two Raka'at instead of four. But if some prayers were missed before going on journey, then he should offer those missed prayers in full during the journey.

Mas'ala 21. If after marriage a woman lives with her husband permanently, then her husband's house become her real home. If now she goes to her parents house at a distance of three stages and does not intend to stay for fifteen days there, then she will be treated as a traveller and should observe prayers, fast etc. as a traveller. But if she did not intend to live permanently at the house of her husband, then her parent's house shall continue to be her real home.

Mas'ala 22. If prayer time comes while travelling in a boat, then prayer should be offered in it. If he feels giddy in offering prayer in standing, he may offer it in sitting position.

Mas'ala 23. The above injunction is applicable to a journey by train also.

Mas'ala 24. If during a prayer the train takes a turn and the direction of Ka'ba is changed, then one should turn his face towards the Ka'ba during the prayer.

Mas'ala 25. If a woman has to go on a journey, she should go in company of some Dhii-Mahram (permitted person) or her husband. It is a major sin to travel without a Dhii-Mahram. It has been forbidden in the Traditions.

Mas'ala 26. It is not proper for a woman to travel in company of such Dhii-Mahram who has no fear of Allah and the Prophet ﷺ and also does not observe the laws of religion.

Mas'ala 27. If one is travelling by an animal drawn conveyance and the time of prayer comes, then he should come down from the conveyance and offer prayer. In the case of a woman, she should perform ablution and offer prayer in cover of something i.e. with Hijaab.

Mas'ala 28. If one is ill and prayer in sitting position is permissible for him, even then he should not offer prayer in a running animal drawn carriage. Prayer on carriage may be offered after disengaging the animals

from it.

Mas'ala 29. The above rule is also applicable when travelling in a palanquin. While it is one the shoulders of the carriers, no prayer should be offered in it.

Mas'ala 30. If there is some risk or danger in getting down from an animal or cart, then it is permissible to offer prayer sitting on them.

Mas'ala 31. Before starting on a journey it is appreciable for a person to offer two Raka'at of Nafl prayer at his house and on returning from a journey it is appreciable for men to go to a mosque first and offer two Raka'at of Nafl. Great credit has been assigned to it in the Traditions.

Mas'ala 32. It is also appreciable for a traveller that when he reaches a Manzil during his journey and intends to stay there, he should offer two Raka'at of Nafl prayer before sitting.

Mas'ala 33. If one intends to stay for a total of fifteen days at two places and the distance between them is so much that voice of one place cannot reach the other, then in such case he will be treated as to be a traveller.

Mas'ala 34. If in the above problem he intends to stay all the nights at one place and days at the other, then the place where he has intended to stay for the nights will become his residential town and there he is not allowed to offer prayers as Qasr. If the other place where he has intended to stay for the days is at the prescribed distance, than he will become a traveller and otherwise not.

Mas'ala 35. In the same problem if the two places are so near that voice of Adhaan of one place reaches the other, then he will be treated as resident if he intends to stay for fifteen days in all at both places.

Mas'ala 36. A resident's prayer if lead by a traveller is proper in all cases whether it is a prayer of the prescribed time or a postponed one. In such case when the traveller Imam concludes his prayer of Zuhr, or `Asr or `Isha after two Raka'at, the resident follower should stand up and complete his prayers, but he should not recite in these Raka'at and should remain standing silently. It is appreciable for the traveller Imam to inform the followers about his position just after concluding his own prayer.

Mas'ala 37. A traveller can also follow a resident Imam but within the time of the prayer. If the time of prayer has passed then he can follow

him in Fajr and Maghrib prayers only but not in Zuhr, `Asr and `Isha prayers.

Mas'ala 38. If a traveller decides to stay while offering a prayer whether in the beginning or in middle or in the end but before Salaam or Sajda-e-Sahu, then he should offer that prayer in full and no Qasr (reduction) is permissible in that prayer.

JUMA (FRIDAY) PRAYER

Nothing is more appreciable and desirable to Allah than offering of prayer by human beings. No other act of devotion has been so much emphasized and laudable in Sharii`a as the prayer and that is why Allah has fixed five times prayer daily as an expression of gratitude for His unlimited favours bestowed upon the creatures from birth to death -- even since before birth and do not discontinue after death.

The favours, blessings and bounties of Allah are bestowd abundantly on Fridays than on other days Adam, the first Prophet and forefather of all mankind was created on Friday.

On account of its importance and excellence a special prayer has been enjoined for Friday. The benefits and importance of congregation have already been described and it should now be clear to the reader that the larger the congregation will be, the greater will be its reward and credit.

A larger congregation is possible only when the residents of all localities and neighbouring villages assemble and offer prayer in congregation. Had it been enjoined for all the daily Fard prayers, then it would have been very inconvenient for all to come from distant places to attend congregation of daily prayers. So in view of this inconvenience Sharii`a has fixed one day in the week for this special congregational prayer in which Muslims of localities and areas should assemble together to offer this prayer in congregation. This distinction has been given to Friday due to its excellence.

Allah had ordered former Ummas (communities) also to offer prayer on Friday ; but due to their misfortune they differed and on account of their negligence and in sub-ordination they have been deprived of this great boon and ultimately Allah favoured Muslims with it. The Jews of their own fixed Saturday thinking that on this day Allah completed the creation. The Christians fixed Sunday presuming it to be the day fo the beginning of creation of the universe. So up to this day these two communities observe these two days

and giving up all worldly affairs devote themselves to worship. That is why in all Christian countries Sunday is observed as a weekly holiday.

VIRTUES OF FRIDAY

Mas'ala 1. The Prophet ﷺ has said that "Friday is the best of all the days; Adam was created by Allah on Friday and was admitted to Paradise on this day and was expelled from Paradise on this very day. The Day of Judgement will also be on Friday.

Mas'ala 2. Imam Ahmed bin Hambal says that the virtue of Friday night is more than Lailatul Qadr (Night of excellence). Among other grounds its excellence is also great because on this night the Holy Prophet ﷺ came to the womb of his revered mother and this event of his noble coming into being is superior to all the boons of this world and Hereafter and is the cause of unlimited blessings.

Mas'ala 3. The Holy Prophet ﷺ has said that in Friday there is such a moment that if an Muslim prays to Allah in that moment for anything, then it is sure to be accepted.

Mas'ala 4. The Holy Prophet ﷺ has exhortd the Muslims to and Allah's blessings upon the Prophet ﷺ on Friday abundantly as the same will be presented to him on this day be angels.

Mas'ala 5. Allah has sworn by this day thus :

وَالسَّمَآءِ ذَاتِ الْبُرُوْجِ ۝ وَالْيَوْمِ الْمَوْعُوْدِ ۝ وَشَاهِدٍ وَّمَشْهُوْدٍ ۝

The above verse is from Sura Al-Buruuj (85:1-3) and the Prophet ﷺ has said that the word "Shahid" means Friday and there is no other day more virtuous and excellent than it.

Mas'ala 6. The Holy Prophet ﷺ has said that Friday is the chief of all days and most honoured by Allah. Its virtue is greater than even Eid-ul-Fitr and the Eid-ul-Adha.

Mas'ala 7. The Holy Prophet ﷺ has said that if any Muslim dies on Friday or on its night Allah will protect him from the punishment of grave.

Mas'ala 8. Once Ibn `Abbaas recited the verse :

اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ

"This day I have perfected your religion." (5:3)

A Jew who was sitting with him at that time said that had such a verse been revealed to them, they would have celebrated that day as Eid. Ibn `Abbaas replied that the verse was revealed on two Eids--that is, it was Friday and Arafaat also, hence there was no need of any special celebration as Friday and Arafaat were Eid in themselves.

Mas'ala 9. The Holy Prophet ﷺ has said that Friday night is a refulgent night and so is its day.

Mas'ala 10. After reckoning on the Day of Judgement when all would have been sent to Paradise or Hell by Allah, though there will be no day and night in the Hereafter, but the days from Friday to Thursday will be. On Friday at the time when in the world the Muslims used to assemble for Juma prayer a call will call all the dwellers of Paradise to assemble in large maidan (expanse) the length and breadth of which no one but Allah alone knows. There will be sky high heaps of Mushk. All the Prophets shall be seated on thrones of light (Nuur) and Mu'minuun (believers) on chairs of Yaquut (rubies). There on that day (Friday) Allah will appear before all of them.

Mas'ala 11. The fire of Hell is stirred up everyday at noon but not on Friday because if its virtue.

Mas'ala 12. The Holy Prophet ﷺ has been reported to have said on a Friday that Allah has given the status of Eid to Friday and all Muslims should take a bath on this day and those who possess perfume should apply it to their bodies and clothes. Cleaning of teeth with Miswaak (tooth-stick) should be made essential on Friday.

HONOUR AND REVERENCE OF FRIDAY

Mas'ala 1. Every Muslim should make preparations for Friday from Thursday. After `Asr prayer on Thursday one should seek forgiveness of Allah. He should arrange for clean clothes and perfume. If there is no

perfume in the house, it should also be purchased on Thursday and no such preparation be left for Friday. Earlier Muslims saints and scholars have said that one who remains waiting for Friday and preparing for it since Thursday, will get greatest benefits of Friday. How unfortuante are those who do not remember Friday and make no preparations for the same ?

Mas'ala 2. Every Muslim should bathe properly on Friday and clean his body and hair of the head. Use of Miswaak (tooth-stick) is also of great virtue on Friday.

Mas'ala 3. One should wear best clothes available to him on Friday, use perfume if possible and get his nails clipped.

Mas'ala 4. One should go very early to the Juma mosque because he earlier one goes, the greater will be the reward for him. The Holy Prophet ﷺ is reported to have said that on Friday angels stand at the gates of mosque where Juma prayer is offered and note down the names of those who enter the mosque in serial order and those persons get credit accordingly.

Mas'ala 5. If one goes to offer Juma prayer on foot, then his every step is rewarded credit equal to one year's fasting.

Mas'ala 6. On Friday, in Fajr prayer the Holy Prophet ﷺ sometimes used to recite Sura "Alif Lam Miim Sajda" and Sura "Hal Ata`—lal Insaan". So occasionally these Suras be recited in Fajr prayer on Friday. It is appreciable but should not be made a practice so that people may not begin to treat them as obligatory.

Mas'ala 7. In Friday prayers the Holy Prophet ﷺ used to recite Sura Al-Juma and Sura Al-Munaafiquun or Sura Al-A'laa and Sura Al-Ghaashiya.

Mas'ala 8. The recitation of Sura Al-Kahf on Friday either before or after the prayer has great credit. The Holy Prophet ﷺ has said that whosoever recites Sura Al-Kahf on Friday, a light will appear for him from under the Divine Throne (`Arsh) as high as the sky and will serve him in the darkness of the Day of Judgement and all of his sins since last Friday will be forgiven by Allah. Scholars have commented that only minor sins will be forgiven because major sins cannot be forgiven without repentance.

Mas'ala 9. Invoking Allah's blessings on the Prophet ﷺ on Friday

possesses geat credit. It has been stressed in the Traditions to invoke Allah's blessings on the Prophet ﷺ abundantly on Fridays.

Mas'ala 10. It is a pity that Muslims of today have greatly decreased the honour of Friday and they do not even know its importance and excellence. The blessed day which, once was a day of Eid for the Muslims and of which the Prophet ﷺ was so proud, the day with which the earlier communities were not favoured, is being so much neglected by the Muslims that the great boon and blessing of Allah in the shape of Friday is being wasted thanklessly and the consequences of which are before us. The humiliation of Muslims throughout the world is on account of negligence of Islam and Sharii`a.

IMPORTANCE OF FRIDAY PRAYER

Mas'ala 1. Friday prayer is totallly obligatory as proved by the Holy Qur'an; a series of Traditions and consensus of the community and Scholars. It is one of the great fundamentals of Islam and its rejector is an apostate and who missed it without any legitimate cause is a transgressor. The Holy Qur'an says :

يَاۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اِذَا نُوْدِيَ لِلصَّلٰوةِ مِنْ يَّوْمِ الْجُمُعَةِ فَاسْعَوْا
اِلٰى ذِكْرِ اللّٰهِ وَذَرُوا الْبَيْعَ ذٰلِكُمْ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ۝

"O ye who believe ! When the call is proclaimed to prayer on Friday (the Day of Assembly), hasten earnestly to the Remembrance of Allah, and leave of business (and traffic) : that is best for you if ye but knew !" (62:9)

In this verse "Remembrance of Allah" means Friday prayer and its sermon and "hasten earnestly" means to go for prayer with full preparations.

Mas'ala 2. The Holy prophet ﷺ is reported to have said that one who takes bath and cleans himself as far as possible, oils his hair, perfumes his clothes and then goes for Friday prayer and on entering the mosque does not sit by removing others from their place, offers as many Nafl prayers as possible for him and sits silently when the Imam delivers the Sermon (Khutba),

all of his sins since from the last Friday to the present one will be forgiven by Allah.

Mas'ala 3. The Holy Prophet ﷺ has said that whosoever takes bath on Friday and goes to the mosque early on foot and not conveyance, listens the Khutba (sermon), does not talk loosely or nonsense, then for his each step he will get credit and reward equal to one years' prayers and fasts.

Mas'ala 4. Ibn `Umar and Abu Huraira have reported the Holy Prophet ﷺ as saying that Muslims should avoid neglecting Juma prayer, otherwise Allah will put a seal to their hearts and then they will fall into absolute negligence and indifference.

Mas'ala 5. The Holy Prophet ﷺ has said that whosoever neglects three Friday prayers successively without any legitimate excuse, then Alalh puts a seal to his heart. In another Tradition it has been said that Allah becomes disgusted with him.

Mas'ala 6. Ibn Shahab has reported the Holy Prophet ﷺ to have said that Friday prayer in congregation is obligatory for every Muslim except

(1) Slave obtained according to Sharii`a.

(2) Women,

(3) Minor children

(4) A patient.

Mas'ala 7. Ibn `Umar has reported that about those who neglected Friday prayer the Holy Prophet ﷺ has said that he (ﷺ) wished to appoint someone in his place to lead the prayer and himself (ﷺ) go out and burn the houses of those who did not come to offer Friday prayer. There is another similar report about neglecting the congregational daily prayer which same has already been mentioned.

Mas'ala 8. Ibn `Abbaas has reported the Holy Prophet ﷺ to have said that whosoever avoids Friday prayer without a legitimate cause, his name is entered as an atheist in a book which is immune to change or

alteration and that he will be regarded as such unless he repents or the Most Merciful (Allah) forgives him by His Grace.

> **Note** : It does not mean that such a person actually has become an atheist but it means that he possesses the qualities of an atheist and it is a sin to be so.

Mas'ala 9. Jabir has reported the Holy Prophet ﷺ to have said that whosoever believes in Allah and the Day of Judgement, he must offer Jumu'a prayer except the sick, woman, traveller, a child and a slave. If anyone at the time of Juma prayer engages himself in useless acts or business, then Allah also ignores him. Allah is Independent and Praiseworthy. He neither cares for anyone's prayer nor is benefitted by it. He is endowed with all the best qualities whether He is praised or worshipped by anyone or not.

Mas'ala 10. It has been reported by Ibn `Abbaas that whosoever neglected successively several Friday prayers, has thrown Islam behind his back.

Mas'ala 11. Once a person asked Ibn `Abbaas about his opinion of such a person who never offered Friday prayer and had died. Ibn `Abbaas replied that he was in Hell. The man continued to ask the same question continuosly for one moth and each time the reply was the same, thus Traditions clearly prove that Sharii`a has greatly stressed the importance of Friday prayer and also grave warnings have come for those who deliberately neglect it. In view of these, no Muslim should dare to give up or neglect this fundamental of Islam of offering Juma prayer.

WHEN FRIDAY PRAYER IS WAAJIB

Friday prayer is Waajib (obligatory) under the following conditions:

Mas'ala 1. To be a resident. Friday prayer is not obligatory for a traveller.

Mas'ala 2. To be healthy and fit. Friday prayer is not obligatory for a sick, blind and who has become so weak on account of old age that he cannot walk to the mosque. Those suffering from these excuses will be regarded as patients.

Mas'ala 3. To be a free man. Friday prayer is not obligatory for a slave.

Mas'ala 4. To be male. Friday prayer is not obligatory for women.

Mas'ala 5. To be free from the excuses due to which joining of congregation is excused as already explained, or if any of the following exists, Friday prayer will not be obligatory:

(1) If it is raining heavily.

(2) If one is attending a patient.

(3) Risk of an enemy.

Mas'ala 6. To be a sane and matured Muslim. If Juma prayer is offered in the absence of all or any of these conditions, it will be proper as obligation of Zuhr prayer will be discharged.

CONDITIONS FOR JUMA PRAYER TO BE CORRECT

Mas'ala 1. It should be a city or town. Juma prayer in a village or jungle is not proper. But it is permissible in a village having a population of three or four thousand.

Mas'ala 2. The time of Juma prayer should be of Zuhr prayer. Jumu'a prayer is not proper before or after Zuhr prayer time so much so that even if in the middle of Jumu`a prayer or in last sitting after At-Tahiyyaat the time of Zuhr comes to an end, then the Juma prayer will be spoiled. There is no postponed Friday prayer.

Mas'ala 3. To deliver Khutba (Sermon), that is to praise Allah before the prayer, even if "Subhaan Allah" or "Alhamdu lil-lah" only is said. But only to recite these words would be against Sunnah.

Mas'ala 4. The Khutba should be delivered before prayer. If delivered after prayer, it will be spoiled.

Mas'ala 5. The Khutba should also be delivered within the time of Zuhr prayer. If it is delivered before Zuhr time, then Juma prayer will not be accomplished.

Mas'ala 6. In the congregation of Juma prayer there must be at least three persons besides the Imam from the beginning of Khutba to the first Sajda of the first Raka'at; though the three persons may be other than those who were in the Khutba. But the condition is that these three men should

be such who can lead the prayer. If there are only women or minor children in the congregation, then the prayer will be spoiled.

Mas'ala 7. If the followers leave Juma congregation before Sajda of the first Raka'at and less than three men are left, then the prayer will be spoiled. But if they leave after offering first Sajda, then there will be no harm.

Mas'ala 8. The Juma prayer should be offered openly and with public announcement. It is not permissible to offer Juma prayer secretly or at a hidden place. If Juma prayer is offered at such a place where commoners are not allowed to enter, or if the doors of mosque are closed, then the prayer would neither be accomplished nor proper.

Mas'ala 9. If Juma prayer is offered in the absence of the above mentioned conditions, it will not be accomplished and Zuhr prayer will be necessary and in the absence of these essential conditions the offering of Juma prayer is prohibited execrability.

KHUTBA (SERMON) AND JUMA PRAYER

Method of Prayer:

After the first Adhaan of Juma and before the second, four Raka'at of Sunnah prayer should be offered which are essential. Immediately after the second Adhaan two sermons are delivered by the Imam. After the sermon, two Fard Raka'at of Juma prayer are offered in congregation following the Imam. After the Fard, four Raka'at of essential Sunnah and then two Raka'at of Sunnah which are also essential according to some and lastly two Raka'at of Nafl are offered.

KHUTBA

When people have assembled in congregation in the mosque, the Imam should sit on the pulpit and the Mu'adhdhin should call the second Adhaan standing before the Imam. This is the second Adhaan and is known as Adhaan of sermon. After the Adhaan the Imam should immediately stand

up begin the sermon. The following twelve items are Sunnah in Khutba:

(a) The person who delivers the Khutba should remain standing while delivering it.

(b) To deliver two Khutbas.

(c) To sit between the two Khutbas for such time in which 'Subhaan Allah' may be recited three times.

(d) The Khutba deliverer should be clean from both the kinds of pollutions.

(e) The Khutba deliverer should face the audience (congregation) while delivering the Khutba.

(f) Before beginning the Khutba, the deliverer should within himself say, "A`udhu bil-lahi minash-shaytanir-rajiim"

(g) The Khutba should be delivered in a loud voice so that it may be heard by the audience clearly.

(h) The Khutba should consist of eight topics:-

(1) Thanks and expression of gratitude to Allah.

(2) Praise of Allah

(3) Declaration of Unity of Allah.

(4) Affirmation of Holy Prophet ﷺ.

(5) Invoke Allah's blessings upon the Prophet ﷺ.

(6) Advice and admonition.

(7) Recitation of a Sura or some verse of the Holy Qur'an.

(8) To repeat all these in the second Khutba with the difference that instead of advice and admonition, there should be Du`aa' (Prayer) for the Muslims.

(i) The Khutba should not be very long. It should take less time than the prayer.

(j) The Khutba should be delivered from the pulpit and if there is no pulpit the support of a stick or staff should be taken. Putting one hand over the other on the stick, as is usual in these days, has not been mentioned in the Traditions.

(k) Both the sermons should be delivered in Arabic. To deliver Khutba in any other language or to add verses of any other language is against Traditions and highly execrable.

(l) The listeners should face the Ka'ba during the Khutba. It is appreciable to pray in the second Khutba for the Progeny, Companions, the consorts of the Holy Prophet ﷺ and particularly the four Caliphs Abu Bakr Siddiq, Umar Al-Khattaab, 'Uthman bin 'Affaan, 'Ali and Hamza and Abbas (may Allah be pleased with them),. Praise of the Muslim ruler is also permissible but to praise him with exaggeration or to attribute such qualities to him which are not true, is highly execrable.

INJUNCTIONS FOR JUMA SERMON

Mas'ala 1. It is highly execrable to offer any prayer or talk when Khutba is being delivered. But offering of postponed prayer is allowed and essential, for a person who has not missed any prayer.

Mas'ala 2. When the Sermon has begun it is essential for all present to listen it attentively whether they are sitting near the Imam or at some distance. It is highly execrable to do anything which may obstruct the hearing of Khutba. It is strictly prohibited to eat, drink, talk, walk, greet, respond to greeting, to recite any prayer (Du`aa') or to explain any religious problem during Khutba. It is however, permissible for the deliverer of Khutba to explain some religious problem during the Khutba.

Mas'ala 3. If the Khutba begins while one is offering Sunnah or Nafl prayer, then the Sunnah should be completed and the Nafl should be concluded after two Raka'at only.

Mas'ala 4. It is highly execrable for the Imam or the followers to pray with raised hands during the sitting of the Imam between the two Khutbas, but praying within oneself is permissible provided no words are uttered neither loudly nor in a low voice. To recite items of farewell or separation in the Khutba of the last Friday of Ramadaan is not reported by the Holy Prophet ﷺ or his Companions.

Mas'ala 5. It is permissible to read the Khutba from a book.

Mas'ala 6. It is permissible for the listeners to invoke Allah's blessings up on the Prophet ﷺ within themselves whenever the name of the Holy

Prophet ﷺ is mentioned in the Khutba.

INJUNCTIONS FOR JUMA PRAYER

Mas'ala 1. It is preferable that one who delivers the Khutba should also lead the prayer, but it is also permissible if another one leads it.

Mas'ala 2. It is Sunnah to begin the prayer immediately after the Khutba by calling Iqaamat. It is highly execrable to do any wordly thing between the Khutba and the prayer. But it is not execrable if one feels the need of ablution and goes for it or is reminded the need of bath after the sermon and goes for it. If the delay between the end of the Khutba and the prayer is substantial, then the Khutba should be repeated. If the Imam, after delivering the Khutba, feels some such need of ablution or bath and goes for it, then repetition of the Khutba is not necessary.

Mas'ala 3. The intent for Juma prayer is:

نَوَيْتُ اَنْ اُصَلِّیَ رَکْعَتَیِ الْفَرْضِ صَلٰوۃِ الْجُمُعَۃِ

(Nawaytu un usallii Rak`aty-l-Fard Salaatil-Jumu`a).
That is, "I intend to offer two Raka'at Fard of Juma prayer.

Mas'ala 4. It is preferable that all men of one area should assemble at one place (mosque) to offer Juma prayer though this prayer in several mosques of the area is also permissible.

Mas'ala 5. If the Masbwq of Juma prayer joins its congregation in the sitting of At-Tahiyyaat or in Sajda-e-Sahu, then his prayer will be in order and he should complete the remaining part of his prayer and need not offer Zuhr prayer.

Mas'ala 6. Some people after offering Jumu'a prayer offer Zuhr prayer as a precaution. This practice has disrupted the belief of people very much. It should be prohibited. However, if any learned man on account of some doubt, offers Zuhr Prayer he may do so but he should not tell others about it.

EID PRAYERS

1. Eid-ul-Fitr-------------2. `Iid-ul-Adha.

Mas'ala 1. The first day of the month of Shawwal is called Eid-

ul-Fitr and the tenth day of the month of Dhul-Hijja is called Eid -ul-Adha. These two days are of great rejoicing in Islam.

Mas'ala 2. All the essential requisites of Jumu'a Prayer as described above are also applicable to the prayer of both Eids except the Khutba which is obligatory and imperative in Juma prayer and is delivered before the prayer. But the Khutba is not obligatory in Eid prayers. It is Sunnah in `Iid prayers and is delivered after offering the prayer. Listening of the Khutba of both Eids are also governed by the same rules as that of Juma prayer. i.e. talking, praying etc. during the Khutba is prohibited.

Mas'ala 3. The following acts and things are Sunnah on Eid-ul-Fitr.

(1) To adorn oneself as permitted by Sharii`a.

(2) To take a bath.

(3) To clean teeth with Miswak.

(4) To wear best clothes that one has.

(5) To use perfume.

(6) To rise very early in the morning.

(7) To go to Eidgah very early.

(8) To eat some sweet like dates before going to Eidgah.

(9) To give away Sadaqatul-Fitr before going to Eidgah.

(10) To offer Eid prayer in Eidgah, that is, not to offer it in the mosque of the locality without any legitimate excuse.

(11) To go to Eidgah by one way and to come back home by the other.

(12) To go on foot.

(13) To recite the following on way to Eidgah in low voice.

اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ لَآ اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ وَلِلّٰهِ الْحَمْدُ

(Allahu Akbar, Allahu Akbar, La-ilaha illal-lah Wal-lahu-Akbar, Allahu Akbar, walil-lahil-hamd).

Mas'ala 4. METHOD OF EID PRAYER

First intend in the following words.

نَوَيْتُ اَنْ اُصَلِّىَ رَكْعَتَيِ الْوَاجِبِ صَلٰوةَ عِيْدِ الْفِطْرِ مَعَ تَكْبِيْرَاتٍ وَّاجِبَةٍ

(Nawaytu un usallii Rak`aty-l-waajib Salaata-Eidil-Fitr ma-`a Takbiiraatin waajibatin).

After intending one should join hands below the navel in the prescribed manner and recite "Subhaanakal-lahumma" till end and say "Allahu Akbar" three times and each time raise both the hands up to the ears and drop them. Between each Takbiir there should be a pause in which "Subhan-Allah" may be recited three time. After the third Takbiir the hands should not be dropped but folded like before and recite "A`udhu bil-lah", "Bismillah", Sura Al-Faatiha and some other Sura and then perform the Ruku' and Sajda. Thus one Raka'at is complete. In the second Raka'at one should stand up as in useal prayers and after reciting Sura Al-Faatiha and some other Sura, the Takbiir are called again as in the first Raka'at. In these Takbiirs hands are not joined but dropped after each Takbiir and go to Ruku' just after the fourth Takbiir.

Mas'ala 5. Two sermons (Khutba) are to be delivered by the Imam standing on the pulpit after the prayer and should sit for a while between the two Khutbas as in Juma sermon.

Mas'ala 6. In Eid prayer these six extra Takbiir are essential.

Mas'ala 7. To pray (Du`aa') after Eid prayers has not been reported from the Holy Prophet ﷺ or his Companions or worthy followers, but because to pray after prayer is Sunnah, so it would also be Sunnah to pray after Eid prayers.

Mas'ala 8. The Khutbas of Eid should begin with Takbiirs. In the first Khutba Takbiirs should be called nine times and seven times in the second Khutba.

Mas'ala 9. The method of offering the prayer of Eid-ul-Adha is also the same with the difference that its intent the words of Eid-ul-Adha should

be substituted for "Eid-ul-Fitr." It is Sunnah to eat some sweet before going to Eidgah on Eid-ul-Fitr but not so in Eid-ul-Adha. In Eid -ul-Fitr Takbiir are called in low voice, but in Eid -ul-Adha they are called loudly. It is Sunnah to dealy the prayer of Eid-ul-Fitr, but the prayer of Eid-ul-Adha should be offerd in its early time. No Sadqatul-Fitr is given in Eid-ul-Adha, but animals are sacrificed by those who can afford. The sacrifice is made after the prayer. It is execrable before prayer. There is no Iqaamat or Adhaan in both.

Mas'ala 10. In Eidgah or other place where Eid prayer is offered, it is execrable to offer any other prayer before or after Eid prayer. It is permissible to offer any other prayer after returning home, but before Eid prayer it is execrable at home also.

Mas'ala 11. It is also execrable for women and those who cannot participate in Eid prayer due to some legitimate excuse to offer Nafl or any other prayer at home before Eid prayer.

Mas'ala 12. In the Khutba of Eid-ul-Fitr the instructions and importance of Sadqatul-Fitr and in the Khutba of Eid-ul-Adha of sacrifice and Takbiirat-e-Tashriiq should be described and explained. Takbiirat-e-Tashriiq is :

اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ لَآ اِلٰهَ اِلاَّ اللّٰهُ وَاللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ وَلِلّٰهِ الْحَمْدُ

Mas'ala 13. Takbiirat-Tashriiq should be recited from the Fajr prayer of Arafaat i.e. 9th. of Dhul-Hijja up to the `Asr prayer of 13th. Dhul-Hijja. Thus there are twenty three prayers in all in which the above Takbiir should be recited.

The Takbiir should essentially be recited after every Fard prayer during the above mentioned period, provided the prayer is offered in congregation and in the city. It is not essential for women and those in journey. But if they are offering their prayers in congregation following such person for whom the Takbiir is essential, then it will become essential for them also. It is better according to the two Imams, for women and travellers to recite the Takbiir.

Mas'ala 14. It is essential to recite Takbiirat-e-Tashriiq aloud, but women may recite it in a low voice.

Mas'ala 15. The Takbiir should be recited immediatly after concluding the prayer.

Mas'ala 16. If the Imam forgets to recite the Takbiir, the followers should call it without waiting for him.

Mas'ala 17. According to some jurists it is also essentials to recite the Takbiir after prayer of Eid-ul-Adha.

Mas'ala 18. It is consensus that Eid prayers are permissible in several mosques.

Mas'ala 19. If anyone has missed the Eid prayer and the congregation has ended, then he cannot offer it individually as congregation is essential for this prayer. In the same way if anyone is in the congregation but his Eid prayer is disrupted due to some reason, then he cannot offer it as a post-poned prayer nor the postponed prayer would be essential for him. But if there are several such persons then it becomes essential for them to offer it in congregation.

Mas'ala 20. If due to some reason, such as late confirmation of moon, Eid prayer could not be offered, then Eid-ul-Fitr prayer can be offered the next day and Eid-ul-Adha prayer up to the 12th of Dhul-Hijja.

Mas'ala 21. The Eid-ul-Adha prayer may be delayed without any cause up to 12th. of Dhul-Hijja, but it would be execrable if the prayer of Eid-ul-Fitr is delayed without legitimate cause. If offered after some dealy then it would not be treated as offered at all. The legitimate causes may be: Absence of the Imam; heavey rain; some disturbance of peace, curfew or the appearance of moon is confirmed after mid-day etc.

Mas'ala 22. If anyone joins the Eid congregation when the Imam has called his first three Takbiir but he is still standing, then the man should immediately join and call his Takbiirs. If the Imam has begun recitation or is bowing, then if this man has strong hope that he will join the Imam in Ruk'u, he should say the Takbiirs folding his hands and then go to Ruku'. But if it is feared that he will not be able to join the Imam is Ruku' if he says the Takbiirs, he should immediately go to Ruku' and recite the Takbiirs in Ruku' instead of its specific phrases. He should not raise his hands with Takbiir while in Ruku'. But if the Imam stands up from the Ruku', he should also stand up with the Imam and the remaining Takbiirs are remitted for him.

Mas'ala 23. If anyone missed the first Raka'at of `Iid congregation and he offers it after the conclusion of congregation, then he should say the three Takbiirs after the recitation though according to rule, the Takbiirs

should have been called before recitation, but it is allowed.

Mas'ala 24. If the Imam forgets to call the Takbiirs, he should say them in Ruku' and should not stand up. But if he stands up to say the Takbiirs, it is not prohibited and the prayer will not be impaired. In such case no prostration of forgetfulness (Sajda-e-Sahu) should be offerd by him as it would be embarassing for the followers due to the large congregation.

PRAYER OF TAHIYATUL-MASJID

Mas'ala 1. This prayer is for one who enters a mosque.

Mas'ala 2. This prayer is in fact in honour of the mosque, which in other words is to glorify Allah, because a house is honoured not for itself but for the sake of its owner. The mosque is the house of Allah and deserves to be honoured.

Mas'ala 3. Two Raka'at of Tahiyatul-Masjid be offered on entering the mosque before sitting. If the time when one enters the mosque is execrable, for prayer, then the following should be recited :

سُبْحَانَ اللهِ وَالْحَمْدُ لِلّٰهِ وَلَآ اِلٰهَ اِلاَّ اللهُ وَاللهُ اَكْبَرُ

(Subhaan Allah wal-hamdu lil-lah wala-ilaha illal-lah wal-lahu Akbar)

and invoke Allah's blessings up on the Prophet ﷺ thereafter.

Mas'ala 4. The intent for this prayer is :

نَوَيْتُ اَنْ اُصَلِّىَ رَكْعَتَىْ تَحِيَّةِ الْمَسْجِدِ

(Nawaytu un usallii Rak`aty Tahiyatil-Masjid)

Or in one's own language' "I intend to offer two Raka'at of Tahiyatil-Masjid."

Mas'ala 5. There is no restriction of two Rak'aat. There is no harm if four Raka'at are offered. Immediately on entering the mosque if Sunnah or Fard is offered then it would fulfill the Thaiyatil-Masjid too and he will get credit for it also even if it was not intended.

Mas'ala 6. If one sits down after entering the mosque and then offers

Tahiyatul-Masjid prayer, then there is no harm, but it is better to offer it before sitting.

Mas'ala 7. If anyone has occasions to go to mosque several times, then it is enough to offer Tahiyatul-Masjid once only either in the beginning or in the last.

TARAAWIIH PRAYER OF RAMADAAN

Mas'ala 1. Offering of Taraawiih prayer in the month of Ramadaan is Sunnah. It has been greatly stressed and its ommission is a sin. Twenty Raka'at of Taraawiih are to be offered after the Fard and Sunnah prayers of `Isha with an intent of two or four Raka'at at a time. But it is preferable to offer Taraawiih in two Rak'aat at a time and in congregation. It is better to offer Witr prayer after Taraawiih, but if offered before, even then there is no harm.

Mas'ala 2. While offering Taraawiih it is appreciable to sit after every four Raka'at for as much time as is spent in offering four Raka'at. It is also permissible to sit for lesser time if men feel inconvenienced or there is fear of congregation being reduced. During this sitting it is permissible to offer Nafl prayer or recite some Du`aa's or simply remain sitting silent.

Mas'ala 3. If anyone has offered Taraawiih prayer after `Isha prayer and later on he realised that there has been some lacuna in the `Isha prayer due to which the same stands disrupted, then repeating of Taraawiih also becomes essential after repeating the `Isha prayer.

Mas'ala 4. If one has not offered `Isha prayer in congregation, then he should not offer Taraawiih also in congeregation as Taraawiih is subject to `Isha prayer. But if other people after performing `Isha prayer in congregation are engaged in congregational Taraawiih prayer, then it would be in order for such a person who did not offer `Isha prayer in congregation to join the Taraawiih congregation.

Mas'ala 5. If anyone reached the mosque when `Isha prayer has been offered and Taraawiih prayer is going on, then he should first offer `Isha and then join the Taraawiih congregation. If due to it some Taraawiih are missed, then he should offer them after Witr and the Witr should be offered in congregation.

Mas'ala 6. It is emphasised Sunnah (Muakkada Sunnah) to hear one

complete recitation of the Holy Qur'an without break during Ramadaan in Taraawiih. It should not be missed on account of laziness or lassitude. But if it is feared that if one complete Holy Qur'an is recited in one night, it will prevent people from coming to Taraawiih or will disrupt the congregation, then only so much should be recited as is agreeable to the people.

Mas'ala 7. In case the Imam is not Hafiz-e-Qur'an (one who has memorised the Holy Qur'an by heart) then only ten Suras from "Surat Al-Faatiha" to Sura "An-Naas" may be recited in Taraawiih--one Sura in each Raka'at and the same Sura be repeated in the remaining ten Raka'at. Recitation of other Sura is also permitted.

Mas'ala 8. More than one Holy Qur'an should not be recited in the whole of Ramadaan unless it is confirmed that men are interested in more than one.

Mas'ala 9. Reciting of one complete Holy Quran in one night is permissible provided men are interested and it would not be disagreeable to them. If it is not convenient then it is execrable.

Mas'ala 10. In Taraawiih prayer 'Bismillah' should be recited loudly in the beginning of any Sura as it is a verse of the Holy Qur'an, though not a part of any Sura. So if 'Bismillah' is not recited even once, then the recitation of the Holy Qur'an will not be complete being short of one verse. If 'Bismillah' is recited in a very low voice not heard by the followers, then the hearing of Holy Quran by the followers will not be complete.

Mas'ala 11. it is Sunnah to offer Taraawiih prayer in the whole of Ramadaan, even if the recitation of Holy Quran is completed before the end of Ramadaan. For instance, if the recitation of Holy Qur'an has been completed in ten or fifteen days, then during the remaining days of Ramadaan the offering of Taraawiih is Sunnah Muakkada and should not be given up.

Mas'ala 12. The recitation of Sura Al-Ikhlaas thrice in Taraawiih is execrable.

SALAATUL-ISTASQAA
Prayer for Rain

Mas'ala 1. When rains have failed and it does not rain, then at such time it is Sunnah to pray to Allah for rains.

• **Mas'ala 2.** The appreciable method of this prayer according to Traditions is that all Muslims should go on foot to the Jungle along with their sons, the aged men and their animals, dressed is a very humble way.

Mas'ala 3. There they should repent and discharge their dues and duties of others which may be due towards them. They should not take their women, any nonbeliever or rejecter with them.

Mas'ala 4. Then two Raka'at of prayer should be offered without Adhaan and Iqaamat in congregation and the Imam should recite loudly.

Mas'ala 5. After concluding the prayer the Imam should deliver two sermons like Eid and then should stand up facing the Ka'ba and raising both hands should pray to Allah for rain and all the followers should also pray.

Mas'ala 6. This should be repeated continuously for three days and not more. But if it rains before going to the jungle or just after one day, even then the three prayers on three days should be completed.

Mas'ala 7. It is appreciable to fast during the three days and to give alms before going to the jungle for the prayer.

SALAATUL-KUSUUF WAL-KHUSUUF

(Prayers During Eclipse)

KUSUUF : Solar eclipse

KHUSUUF : Lunar eclipse.

Mas'ala 1. To offer two Raka'at of prayer at the time of solar or lunar ecilipse is Sunnah.

Mas'ala 2. The solar eclipse prayer should be offered in congregation provided the Imam of the congregation is the Imam of Juma prayer or the Muslim ruler of the time or his representative. It has been mentioned in a Tradition that the Imam of every mosque can lead such prayer in his mosque.

Mas'ala 3. Adhaan and Iqaamat are not necessary for such prayer, but to call the people together for such prayer, it may be called aloud. The intent is thus:

اَلصَّلٰوةُ جَامِعَةٌ

5

("Assalatu-Jaami`atun"- i.e. gather for prayer)

Mas'ala 4. It is Sunnah to recite lengthy Sura in such prayers like, Sura Al-Baqara, and stay longer in Ruku' and Sajda. Recitation of the Holy Qur'an should be done in low tone.

Mas'ala 5. Immediatly after ending the prayer the Imam should devote homself to Du`aa' (Praying) and the followers should say "Aamiin" and in this way the Du`aa' should continue up to the end of eclipse. But if in this condition the sun sets or the time of any prescribed prayer comes, the Du`aa' should be stopped and the prayer of the time should be offered.

Mas'ala 6. At the time of lunar ecclipse two Raka'at of prayer are Sunnah, but congregation is not essential. These should be offered individually at homes.

Mas'ala 7. When there is some fear or trouble, offering of prayer is Sunnah, like a storm, or earth-quake or lightning or shooting of stars in large number or hail strom or heavy rains or some epidemic or there be fear of enemy etc. In such prayers congregation is not essential.

In adverse circumstances or trouble the Holy Prophet ﷺ used to offer this prayer.

SALAATUL-ISTIKHAARA
OR
PRAYER FOR SUCCESS

Mas'ala 1. When one intends to do certain thing, he should seek guidance and help from Allah. This is called Istikhaara. Great merits and inducement have been described for this prayer in the Tradition. The Holy Prophet ﷺ is reported to have said that it was a great misfortune if one does not seek Divine guidance and help in his affairs. If Divine help is sought by someone in matters of marriage, journey or any other business, then such a person shall never be disappointed.

Mas'ala 2. The menthod of offering Istikhaara prayer to seek Divine guidance is to offer two Raka'at of Nafl prayer with full devotion and then recite.

اَللّٰهُمَّ اِنِّىْٓ اَسْتَخِيْرُكَ بِعِلْمِكَ وَاَسْتَقْدِرُكَ بِقُدْرَتِكَ
وَاَسْئَلُكَ مِنْ فَضْلِكَ الْعَظِيْمِ فَاِنَّكَ تَقْدِرُ وَلَآ اَقْدِرُ
وَتَعْلَمُ وَلَآ اَعْلَمُ وَاَنْتَ عَلَّامُ الْغُيُوْبِ

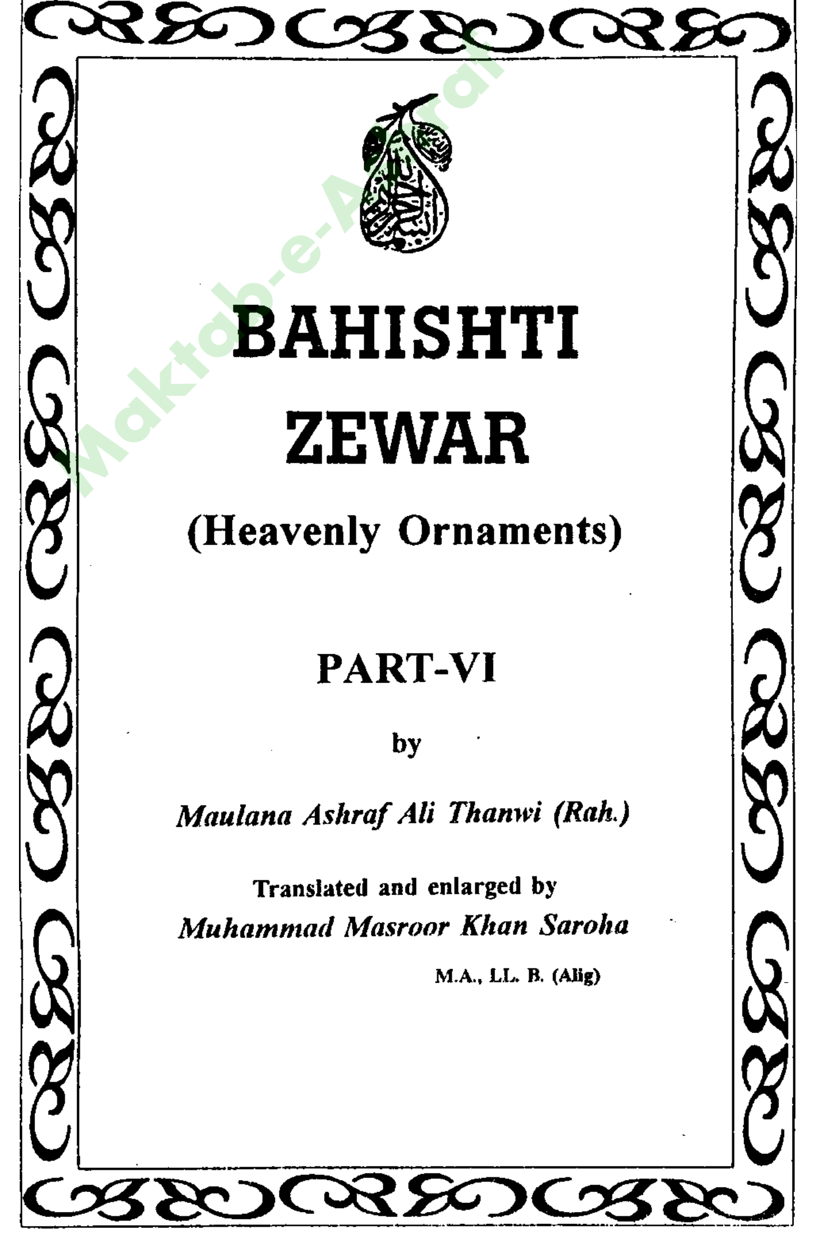
اَللّٰهُمَّ اِنْ كُنْتَ تَعْلَمُ اَنَّ هٰذَا الْاَمْرَ خَيْرٌ لِّىْ فِىْ دِيْنِىْ وَمَعَاشِىْ وَعَاقِبَةِ
اَمْرِىْ فَاقْدُرْهُ لِىْ وَيَسِّرْهُ لِىْ ثُمَّ بَارِكْ لِىْ فِيْهِ وَاِنْ كُنْتَ تَعْلَمُ اَنَّ هٰذَا
الْاَمْرَ شَرٌّ لِّىْ فِىْ دِيْنِىْ وَمَعَاشِىْ وَعَاقِبَةِ اَمْرِىْ فَاصْرِفْهُ عَنِّىْ وَاصْرِفْنِىْ
عَنْهُ وَاقْدُرْ لِىَ الْخَيْرَ حَيْثُ كَانَ ثُمَّ اَرْضِنِىْ بِهٖ

On reaching the words "Hadhal-Amra" one should think of the business for which the Istikhaara is being done and sleep on a clean bed with ablution in tact and on waking up next morning whatever is prominent in his mind is better and should act accordingly.

Mas'ala 3. If nothing definite or prominent comes to the mind on the first day and the mental hesitation or disturbance is not removed, then the prayer shoud be repeated on the second day. If still undecided, then it should be repeated for seven days continuously during which he will surely realise the suitableness or otherwise of the business.

Mas'ala 4. This prayer should not be offered for Hajj seeking whether he should go or not. But should seek as to which day would be most suitable to go on the journey for the Hajj pilgrimage.

★★★



BAHISHTI ZEWAR

(Heavenly Ornaments)

PART-VI

by

Maulana Ashraf Ali Thanwi (Rah.)

Translated and enlarged by

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M.A., LL. B. (Alig)

THE IMAM AND THE FOLLOWERS

Mas'ala 1. The followers should select such a person as Imam who is most suitable and posses a virtuous conduct from amongst those present for the congregational prayer. If there are several such person, then the choice of majority shall prevail. If in the presence of a most suitable and qualified person some other man is appointed Imam, then it will be an act against Sunnah and would amount to giving up Sunnah:

The person most suited to be the Imam should be one in order of merits and qualifications as under.

(a) He is well versed with the requisites the of prayer provided that there is no apparent impiety in him and he fully remembers the minimum portion of Holy Qur'an the recitation of which is Sunnah and recites the Holy Qur'an correctly.

(b) Then the person who recites Holy Qur'an properly according to the rules of intonation.

(c) Then the oldest amongst those present for the congregation.

(d) Then the person who is the most handsome.

(e) Then the most respectable person.

(f) Then one who possesses sweet voice.

(g) Then the man who is most well dressed.

(h) Then a resident in preference to a traveller.

(i) The person possessing two qualities should be preferred over one possessing only one, i,e. a person who knows the requisites of prayer and also recites the Holy Qur'an correctly and properly, should be preferred over one who only knows the requisites of prayer but cannot recite the Holy Qur'an so properly.

Mas'ala 2. If the congregation of a prayer is held in the house of someone, then the owner of the house has the stronger right to be the Imam. But if the owner is quite ignorant or illiterate and others are fully acquainted with the requisites, then it would be the right of one of them to lead the prayer. The owner can nominate anyone else inspite of being qualified.

Mas'ala 3. If there is permanent Imam of a mosque, then no one else has the right to lead the prayer unless the Imam asks someone else to lead.

Mas'ala 4. In the presence of Qaadii or a Muslim king no other person has the right to lead the prayer.

Mas'ala 5. To lead the prayer without the consent of the community is a prohibited execrability, but if the person is most suited and desrves to lead the prayer and there is no other person so qualified as he, then his leading the prayer is not execrable and to oppose him would be wrong.

Mas'ala 6. To appoint an impious and innovator person as Imam is a prohibited execrability. But if, may it not be so, no other person save him, is present then it is not execrable. Similarly if transgressors and innovators are so powerful that they cannot be set aside or there is danger of great disturbance in doing so, then it is not execrable for the followers to follow such a person.

Mas'ala 7. To appoint one, who is a slave according to religious code (though he might have been set free) as Imam or a rustic, or a blind who does not mind his cleanliness or person with weak eye-sight at night or a bastard is a milder execrability. But if such people are highly educated and others have no objection to their being Imam, then it is not execrable. In the same way it is a milder execrability to appoint as Imam a handsome youngman whose beard has not yet come up or a foolish persons.

Mas'ala 8. In all the obligatory and essential requisites of prayer the followers should follow the Imam, but it is not necessary in the Sunna or Nafl prayers.

Mas'ala 9. It is prohibited execrability for the Imam to recite longer Suras in prayers than allowed by Sunnah or Tradition or to perform Ruku' or Sajda of a longer duration, on the other hand the Imam should have regard for the needs and weaknesses of the followers. If needed, it is better to recite a bit little than prescribed by Sunnah so that people may not suffer and

consequenly the congregation may not be thinned.

Mas'ala 10. If there is only one follower in a prayer, whether major or minor, he should stand on the right side of the Imam with him or a little backward. It is execrable for him to stand on the left side or behind the Imam.

Mas'ala 11. If the followers are more than one, they should stand in a row behind the Imam. If there are only two followers and they stand on the right and left side of the Imam; it is milder execrability. It would be strong excrability to do so if the followers are more than two because it is essential for the Imam to stand ahead of the followers when they are more than two.

Mas'ala 12. If at the beginning of prayer there was only one follower and he stood on the right side of the Imam, but after sometime more followers came, then the first follower should move backward so that a row may be formed by all the followers behind the Imam. If the first follower does not move back, the new followers should pull him back to make a row. But if the new followers unintentionally stand on both sides of the Imam, then the Imam should step forward so that all the followers may come in one row behind him. In the same way if there is no space for the followers to step backward, then the Imam should himself move forward. If the followers are ignorant of the rules of congregational prayer, as is generally the case now-a-days, then the followers should not pull back the first follower lest he may do any something which may disrupt the prayer itself.

Mas'ala 13. If the follower is a woman or a minor girl, then she should stand behind the Imam. It is immaterial whether she is alone or more than one.

Mas'ala 14. If there are different types of followers in the congregation-men, women, minors, then the Imam should arrange them in such a way that men should be in the first row, the minor male childern in the next, then women, and in the last row minor girls.

Mas'ala 15. The Imam should arrange the rows properly and should not allow the followers to stand in disorder. He should direct all to stand in a staright line. The followers should stand so closely in rows that no vacant space is left between them.

Mas'ala 16. It is execrable for one man to stand alone behind the row. In such case he should pull back someone from the front row to stand

with him. But if there is apprehension that the man pulled back may disrupt his prayer or would mind, then he should not be pulled back.

Mas'ala 17. If there is space in the first row, then it is execrable to stand in the second row.

Mas'ala 18. It is prohibited execrability for a man to be the Imam of a woman only when there is no male or Dhii-Mahram women (co-related) such as his wife, mother or sister. If a man or a Dhii-Mahram woman is present, then it is not execrable.

Mas'ala 19. If a person is offering Fajr, Maghrib or `Isha prayer all alone and is reciting in a low tone, and someone else comes and begins to follow him in prayer, then there are two options for the first man in such case, one that he may intend in his mind to take up the role of Imam so that the prayer may become a congregational one and the second is that inspite of the knowledge that the other man is following him, he may continue to offer his prayer alone. If he adopted the first case he should immediately start reciting in a loud voice and if he has already recited Sura Al-Faatiha or some part of another Sura, then he should recite the remaining part loudly as in the prayer of Fajr, Maghrib and `Isha it is essential for the Imam to recite loudly. In the second case the prayer of the follower would be correct and in order as for the follower's prayer to be correct the intent of the Imam to lead is not necessary.

Mas'ala 20. LAAHIQ is the follower whose all or some of the Raka'at have been disrupted after joining the congregation either due to some such excuse that he fell asleep during the prayer and thereby missed some Raka'at or due to crowded congregation was unable to perform Ruku' or Sajda properly, or his ablution was breached and had to go for fresh ablution and thus missed some Raka'at.

(a) If resident follows a traveller in prayer and the traveller shortens his prayer (Qasr) as a rule, then the resident follower becomes a Laahiq as soon as the traveller concludes his prayer.

(b) On the Raka'at are missed without any excuse, such as, if one performs Ruku' or Sajda before the Imam completely in a Raka'at, then that Raka'at will become null and void and the man will become a Laahiq. In such case it would be

essential for the Laahiq to first perform his thus missed Rak'aat and then join the congregation if it is still continuing, otherwise should complete his remaining prayer individually.

Mas'ala 21. The Laahiq will be regarded as a follower during his missed Raka'at and just as the follower is not required to recite but to stand silently. In the same way Sajda-e-Sahu is not necessary for the Laahiq as it is not necessry for the follower.

Mas'ala 22. If the Imam or a single person is offering prayer at home or in an open place, it is appreciable for him to fix a stick of one arm-length and about two fingers in thickness in front of his brow on right or left side. This is called Sutra. But if he is praying in the mosque or at such a place where people do not pass infront of him, then it is not necessary. The Sutra of Imam is sufficient for all the followers. Passing before the Sutra is not objectionable, but it would be sin for a person if he passes from the inner side of the Sutra.

Mas'ala 23. MASBUUQ is the person who has already missed some of his Rak'aat when he joins the congregation. Such a person should follow the Imam in the rest of the prayer and when the Imam concludes his prayer, he should stand up and offer the missed Raka'at.

Mas'ala 24. The Masbuuq should offer his missed Raka'at with recitation like one who offer prayer alone and if there is some omission in these Raka'at, it is essential for him to offer Sajda-e-Sahu.

Mas'ala 25. The Masbuuq should offer his missed Raka'at in this order:

First those in which recitation is essential and then those in which it is not essential. He should sit for At-Tahiyyaat according to the Raka'at offered with the Imam i.e. in the Raka'at which happens to be the second Raka'at he should observe the first sitting and in the third Raka'at of the prayr having three Raka'at only, he should observe the final sittiing and so on. It would be clear by the following examples.

EXAMPLE :

If anyone joined the third Raka'at of Zuhr prayer, then after the Imam has concluded the prayer, the follower should stand up and offer the missed Raka'at in this way that in the first

Raka'at after recitation of Sura Al-Faatiha and some other Sura and performing Ruku' and Sajda, he should observe the first sitting as it would be his second Raka'at. Then in the next Raka'at after sitting he should recite as prescribed and after performing Ruku' and Sajda he should not sit for At-Tahiyyaat as it is his third Raka'at. Then in the third missed Raka'at he should not add any Sura to Sura Al-Faatiha as it would be his last Raka'at and should observe the final sitting after completing it.

Mas'ala 26. If a person happens to be Laahiq and Masbuuq as well i.e. he joined the congregation after missing some Raka'at and again missed some Raka'at, then he should first offer those missed Rak'aat for which he is Laahiq but in these he should act like a follower that is, he should not recite and should observe the Imam's order of Raka'at and then join congregation if it still continues, otherwise offer the prayer alone and thereafter offer those Raka'at for which he is a Masbuuq.

EXAMPLE :

If anyone joined the congregation after one Raka'at of `Asr prayer and thereafter his ablution was breached. Thus he became Masbuuq and Laahiq as well. Being Laahiq he went for a fresh ablution and in the meantime the congregation ended. Then he should first offer the three Raka'at which were offered in the congregation in his absence and in the end the Raka'at which he had missed before joining the congregation. In the first three Raka'at he should act as a follower i.e. he should not recite and sit after the first Raka'at of these three as it would be Imam's second Raka'at and in it the Imam had observed first sitting, but he should not sit in his second Raka'at as it would be the third of Imam . He should sit in the third Raka'at as that would be the fourth of the Imam in which he (Imam) had observed final sitting. Then he should offer the Raka'at which he had missed before joining the congregation and in this Raka'at he should recite as Masbuuq and he should sit after it as it would be his fourth Raka'at. Masbuuq in his missed part of prayer is like one who offers his prayer individually.

Mas'ala 27. It is Sunnah for the followers to perform all the actions of prayer with the Imam without delay. From Takbeer-e-Tehreema (Allahu Akbar) to standing, Ruku', Sajda and sitting etc should be performed with the Imam. But if in the first sitting the Imam stands up before the follower has completed the recitation of At-Tahiyyaat, then the follower should complete it and then rise. In the same way in the last sitting if the Imam concludes the prayer before the follower has completed his At-Tahiyyaat, then the follower should complete it before concluding the prayer, But in the Ruku' and Sajda the follower should rise with the Imam even if he had not recited the specific phrases of Ruku' and Sajda.

THE MOSQUE

Injunctions About Mosque

Mas'ala 1. It is highly execrable to keep the doors of a mosque closed provided that it is not prayer time and the door has been closed for the safety of its property. In such case it is permissible.

Mas'ala 2. The entire building in which there is a mosque does not come under the definition of a mosque. Similarly the places assigned for Eid and funeral prayer are not mosques.

Mas'ala 3. To decorate a mosque with one's own money is permissible. But such decorations in the arch (Mihraab) or its walls is execrable. It is not permissible to spend the income of the mosque on such decorations.

Mas'ala 4. It is not appreciable to write or inscribe the verses or Suras of the Holy Qur'an on the walls of the mosque .

Mas'ala 5. To pass urine or ease oneself or indulge in sexual intercourse on the roof of the mosque is such as if these have been committed in the mosque itself.

Mas'ala 6. It is very bad to spit or clean one's nose in the mosque or on its walls. In case of urgent need it should be taken in a handkerchief or lapel of the shirt.

Mas'ala 7. It is highly execrable to perform ablution or gargle within Haramil-Masjid (the place up to which rows of prayer are usually formed).

Mas'ala 8. It is a sin for one in need of obligatory bathe or a woman

in her menses to enter the mosque.

Mas'ala 9. It is highly execrable to transact business while sitting in a mosque, but it is permissible for one who is in I'tikaaf to make necessary sale and purchase provided that the thing is not in the mosque.

Mas'ala 10. It is execrable to clean dirt or mud of the feet against the walls or pillars of the mosque.

Mas'ala 11. To plant trees in a mosque is execrable as it is the custom of Jews and Christians.

Mas'ala 12. It is not permissible to make passage through a mosque. But in case of some urgent need passing through the mosque is permissible.

Mas'ala 13. Mosque is meant for offering prayers, so it is not permissible for anyone to carry on his profession or business in a mosque. Even one who teaches Holy Qur'an on remuneration is included in the professionals and he should teach outside the mosque.

OFFERING OF PRAYER INSIDE KA'BA

Mas'ala 1. Just as it is correct and proper to face the Ka'ba while praying outside and away from it, it is also permissible to offer prayer inside the Ka'ba and there is no restriction of facing a particular side in it. Whichever side one faces it will be correct as there is Ka'ba on every side and in every direction. Fard and Nafl both types of prayers are offered inside the Ka'ba.

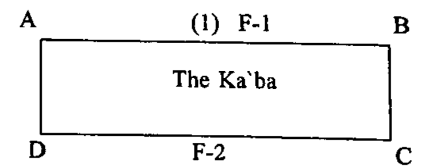
Mas'ala 2. If prayer is offered on the roof of Ka'ba, even then it would be in order because the spot where Ka'ba is situated, it is Ka'ba from the earth to sky. Ka'ba is not confined to its walls only. But it amounts to disrespect of Ka'ba. The Holy Prophet ﷺ has prohibited the offering of prayer on its roof.

Mas'ala 3. In Ka'ba it is permissible to offer prayer individually or in congregation and also there is no restriction that the Imam and the followers should face the same direction. It is Ka'ba on all the sides there. While offering prayer in congregation inside Ka'ba the only condition is that the followers should not stand ahead of the Imam. It is also permissible, though execrable, if the followers face the Imam. It is execrable to face any other person in prayer, but if something is placed in between them like Sutra, then it will not be execrable.

Mas'ala 4. If the imam is inside the Ka'ba and the followers are standing outside in a circle, even then the prayer will be accomplished. But if only the Imam is inside the Ka'ba and there is no follower with him there, then the prayer will be execrable as in this case the ground inside the Ka'ba being higher than outside, the place of the Imam will be higher than that of the followers by the size of a man's height.

Mas'ala 5. If the followers are inside the Ka'ba and the Imam is out-side even then the prayer will be justified provided that the followers are not ahead of the Imam.

Mas'ala 6. It is also permissible, as is usual, if all the followers are outside and the Imam inside the Ka'ba and the followers surround him on all the four sides with the condition that on the side where the Imam is standing no follower should be nearer the Ka'ba than the Imam as in that case he will be treated as ahead of the Imam. It is against the following and is prohibited. But if the followers of the other side are nearer the Ka'ba than the Imam, then there is no harm and the following would be proper. It can easily be understood by the following illustration:



In the above figure ABCD is the Ka'ba .

(1) Is the Imam, F-1 is a follower standing on the side of the Imam and F-2 another follower on the other side of the Ka'ba. Both the followers are at a distance of two meters from the Ka'ba. In this case the prayer of F-2 will be in order, but not of F-1 as he will be standing ahead of the Imam.

RECITATION OF THE HOLY QUR'AN

Mas'ala 1. It is highly execrable and prohibited to touch the Holy Qur'an— any part of it written or unwritten paper — without ablution. If it is not complete Qur'an but only a verse of it is written on any cloth or skin etc., then it is permissible to touch its blank part and not the written one.

Mas'ala 2. It is not execrable to write the Holy Qur'an without ablution provided that the written part is not touched by hand. It is also not execrable to quote a part of a verse in a book, but writing only a part of the verse of the Holy Qur'an is not permissible.

Mas'ala 3. It is not execrable for minor children to touch the Holy Quran while they are in need of ablution or bath.

Mas'ala 4. It is also execrable to touch the written part of other revealed books such as Bible etc. without ablution. But even the blank part of the Holy Qur'an cannot be touched without ablution.

Mas'ala 5. It is also execrable to touch the books of Tafsiir (commentary) of Holy Qur'an without ablution.

Mas'ala 6. It is not permissible to read the Holy Qur'an without ablution, but verbal recitation from memory is permissible.

Mas'ala 7. It is essential to recite the Holy Quran correctly and each word should be pronounced properly bringing out their correct voice. Some of the Arabic letters and signs have identical voice, care should be taken to pronounce them in their corect intonation. One letter should not be pronounced instead of the other.

Mas'ala 8. If anyone is unable to pronounce any letter correctly or properly, then such a person should try his best to learn correct pronunciation. It would be a major sin if effort is not made to learn the correct pronunciation and none of his prayers would be in order. If inspite of best efforts the pronunciation could not be corrected, then it is excusable.

Mas'ala 9. If the pronunciation of letters of similar voice is correct but one recites them so carelessly in prayer that the voice of one is pronounced in place of the other, then the prayer shall not be accomplished and it is sin also.

Mas'ala 10. If the Sura recited in the first Raka'at is also recited in the second, then there is no harm. But it is not better to do so.

Mas'ala 11. The serial order of the Suras as is given in the Holy Qur'an should be maintained while reciting them in prayers and it should not be changed. For example, if a Sura is recited in the first Raka'at, then in the second Raka'at the Sura occuring next to the first in the Holy Qur'an should be recited and not such a Sura which is before the one recited in

the first Raka'at. It is execrable to change their order in recitation. However, if done in forgetfulness, then there is no harm.

Mas'ala 12. If one has started reciting a verse, it is execrable to give it up in its middle and start another Sura without proper excuse.

Mas'ala 13. If one is quite ignorant of the method of offering prayer or is a new convert to Islam, then such a person may recite "Subhaan Allah" in every posture and his Fard prayer shall be accomplished. But such a person shold continue to learn the correct method and would commit a sin if not do so.

Mas'ala 14. Women should not recite the Holy Qur'an loudly in any case. They should recite it in a low tone.

SAJDA-E-TILAAWAT

Prostration of Recitation

Mas'ala 1. There are fourteen prostrations of recitation in the Holy Quran and they are to be offered after reading or on hearing the verses marked with the word 'Sajda' on the margin of the Holy Qur'an. Sajda-e-Tilaawat is essential on reciting or hearing those verses.

Mas'ala 2. The method of its performance is to prostrate saying "Allahu Akbar" without raising hands and recite "Subhaana-Rabbiyal-A'la" at least three times and raise the head saying "Allahu Akbar". This is called Sajda-e-Tilaawat.

Mas'ala 3. While offering Sajda-e-Tilaawat it is better to stand first and then prostrate saying "Allahu Akbar". It is also permissible to perform it in sitting position.

Mas'ala 4. Sajda-e-Tilaawat is essential for both, one who recites and the one who hears the verse whether intentionally or unintentionally. It is, therefore, advisable to recite the Sajda verse in a low tone so that the Sajda may not be imposed upon other listeners.

Mas'ala 5. The things which are essential for prayer are also essential for Sajda-e-Tilaawat i.e., ablution, cleanliness of clothes, body, place and direction of Ka'ba.

Mas'ala 6. Sajda-e-Tilaawat should be offered in the same manner

as that of a prayer. To offer it on the Holy Qur'an is not proper and if done, it remains due.

Mas'ala 7. If one is not with ablution when he hears the Sajda verse, then he should offer this Sajda after making ablution. But it is preferable to perform it immediately as it is likely that he may forget it.

Mas'ala 8. If several or many Sajda-e-Tilaawat are due towards anyone and he has not offered them, then he should perform them as soon as possible. These should be performed during the life-time and if not performed, it would be a sin.

Mas'ala 9. If a woman heard the Sajda verse while in her menses or after-birth discharge, then Sajda-e-Tilaawat is not essential for her. But if she heard it when she was in need of a bath, then she should offer it after taking a bath.

Mas'ala 10. If someone hears the Sajda verse during his illness when he is too weak to rise and offer Sajda, then he should perform it with gestures.

Mas'ala 11. If anyone recites the Sajda verse in prayer, he should perform Sajda-e-Tilaawat immediately, then rise and complete the Sura and perform Ruku' etc. It is also permissible to recite two or three verses after the Sajda verse and then perform Sajda-e-Tilaawat. But if one recites more verses than that and then prostrates, no doubt the Sajda will be accomplished but it would be a sin to do so.

Mas'ala 12. If one recite Sajda verse in a prayer and did not offer Sajda-e-Tilaawat in the prayer, then it will not be accomplished even if offered after the prayer and it would be a perpetual sin. It can be pardoned only through repentance and beseechingly seeking forgiveness of Allah.

Mas'ala 13. If one goes to Ruku' immediately after reciting Sajda verse and intends in Ruku' that the Ruku' is also for Sajda-e-Tilaawat, then it will be accomplished. But if no such intent was resolved while bowing and when he goes into Sajda thereafter then the Sajda-e-Tilaawat will be accomplished whether it was intended or not.

Mas'ala 14. If anyone, while offering prayer, hears Sajda verse recited by someone else, then he should not offer Sajda-e-Tilaawat while in prayer but should offer it after the prayer. It would be a sin to perform it during his prayer and if done, the prayer will not be accomplished.

Mas'ala 15. If the Sajda verse is repeated several times while sitting at the same place, then only one Sajda-e-Tilaawat is due and it may be offered either after its first recitation or after the last. But if the same Sajda verse is being recited repeatedly and the place is also changed during its recitation, then for every repetition Sajda-e-Tilaawat should be offered with every change of place.

Mas'ala 16. If several Sajda verses are recited while sitting at one place, then Sajda-e-Tilaawat should be offered for each verse.

Mas'ala 17. If someone recited Sajda verse while sitting and then stood up but did not move or walk and repeated the same verse standing just on the same spot, then only one Sajda-e-Tilaawat is essential for him.

Mas'ala 18. If one recited a Sajda verse sitting at a place and then went out for some business and on coming back to the same spot repeated the same Sajda verse, then in this case two Sajda-e-Tilaawat are essential.

Mas'ala 19. While reciting Holy Qur'an one recited a Sajda verse during it and after the recitation he engaged himself in any wordly affair such as, writing, taking food etc. sitting on the same spot, and then again recited the same Sajda verse after the work, then two Sajda-e-Tilaawat would be due. The engagement in some other business amounts to change or place.

Mas'ala 20. If Sajda verse is recited in one corner of a room or cell and then repeated in the other corner, then only one Sajda-e-Tilaawat will be sufficient and it does not matter as to how many times the verse was repeated. But if one is engaged in some work after reciting the verse and again recites the same verse after work, then two Sajda-e-Tilaawat would be essential and so on.

Mas'ala 21. However, if the house is large, then reciting and repeating the same Sajda verse at its different corners will make Sajda-e-Tilaawat essential for each repetition.

Mas'ala 22. If Sajda verse is repeated several times at one place or places or while walking in a mosque or a small room, then only one Sajda-e-Tilaawat would be essential.

Mas'ala 23. If the same Sajda verse is repeated several times in a prayer, then also only one Sajda-e-Tilaawat is essential. It may be offered either after the first recitation or at the end of all repetitions whether in the first Raka'at or any subsequent Raka'at.

Mas'ala 24. If someone recited a Sajda verse but did not offer Sajda-e-Tilaawat and began to offer prayer standing on the same place and in the prayer he again recited the same Sajda verse and offered Sajda-e-Tilaawat, then it would suffice for both. But if he has changed the place to offer the prayer then two Sajda-e-Tilaawat are essential.

Mas'ala 25. If while reciting Holy Qur'an a Sajda verse was recited and Sajda-e-Tilaawat was also offered and then he began to offer prayer standing on the same place in which the same Sajda verse was again recited, then another Sajdatut-Tilaawa should be performed in the prayer.

Mas'ala 26. If anyone is repeating a Sajda verse continuosly sitting at one place and someone hears it and changed his place again hears it and again changed his place and so on; then in such case only one Sajda-e-Tilaawat is essential for reciter but for the hearer as many Sajda will be essential as many times he heard the verse and changed his place.

Mas'ala 27. In the above case if the place of the hearer is not changed but the reciter has changed his place, then the hearer will have to offer one Sajda-e-Tilaawat and the reciter should offer as many Sajdas as many places he has changed while reciting it.

Mas'ala 28. It is prohibited and execrable to recite whole Sura and leave out only the Sajda verse. Only to avoid Sajda-e-Tilaawat that verse should not be left as it will amount to rejection of Sajda-e-Tilaawat and it is a sin.

Mas'ala 29. There is no harm if only a Sajda verse is recited out of a Sura and no other verse is recited. If it is done in prayer then the Sajda verse should be so long as to be equal to two or three small verses. But it is better to recite Sajda verse adding two or three verses with it in a prayer.

Mas'ala 30. If anyone hears Sajda verse recited by the Imam and joins the congregation, then he should offer Sajda-e-Tilaawat with the Imam. If the Imam has already offered Sajda-e-Tilaawat, then there are two courses-- if he got the Raka'at in which the Sajda verse was recited by the Imam, then this man may not offer Sajda-e-Tilaawat as the same has been fulfilled by joining the same Raka'at. But if he did not join the same Raka'at, then he should offer Sajda-e-Tilaawat after ending the prayer.

Mas'ala 31. If the Sajda verse is heard by a follower in congregation (recited by someone else) then the Sajda-e-Tilaawat will not be essential for

him or for the Imam or for anyone else in the congregation. But for those who are not in the congregation, whether they are offering some other prayer or not, Sajda-e-Tilaawat would be essential.

Mas'ala 32. Laughter in Sajda-e-Tilaawat will not breach the ablution, but the Sajda in itself will be disrupted.

Mas'ala 33. If a woman is standing by the side of one who is offering Sajda-e-Tilaawat, then there is no harm.

Ma-ala 34. If Sajda-e-Tilaawat has become due during a prayer, its immediate offering is essential. Delay is not permissible.

Mas'ala 35. Sajda-e-Tilaawat which became due out of prayer, if offered in prayer, or which became due in prayer and offered out of prayer or in another prayer, will not be in order in either case. It should be offered where it is due. So if anyone recites Sajda verse in prayer and does not offer Sajda-e-Tilaawat in prayer, will commit a sin as already described.

Mas'ala 36. A Sajda verse should not be recited in Juma or Eid prayers and also in prayers of Zuhr and `Asr in which recitation is done in a low tone as the followers will be perturbed by the sudden performance of prostration by the Imam.

SAJDA-E-SAHUU
OR
Prostration For Correction

Mas'ala 1. If any of the items, which are Waajib (essential) in prayer, is omitted inadvertently, then two prostrations for the omission are offered to rectify it. This is called Sajda-e-Sahuu. In case of omission, if Sajdatis-Sahuu is not offered, then it is essential to repeat the prayer.

Mas'ala 2. If an obligatory item of prayer is missed, then Sajda-e-Sahuu would not rectify it. The prayer shall have to be repeated.

Mas'ala 3. The method of offering Sajda-e-Sahuu is that in the final sitting of a prayer recite At-Tahiyyaat only and then turn towards right only for Salaam and offer two Sajdas and thereafter sit again to recite At-Tahiyyaat, and invoke Allah's blessings upon the Prophet ﷺ etc and conclude the prayer with both the Salaam. The two Sajdas offered thus are

Sajda-e-Sahuu.

Mas'ala 4. If anyone offered Sajda-e-Sahuu before offering one Salaam, then it is accomplished and the prayer is rectified.

Mas'ala 5. Sajda-e-Sahuu becomes essential if anyone offers two Ruku's or three Sajdas unintentionally in one Raka'at.

Mas'ala 6. Sajda-e-Sahuu is essential if one forgot to recite Sura Al-Faatiha (Alhamd) and only recites some Sura or recited Alhamd after the Sura.

Mas'ala 7. If anyone forgot to add some Sura with Sura Al-Faatiha in the first two Raka'at of a Fard prayer, then he may add it in the last two Raka'at and offer Sajda-e-Sahuu also. If no Sura was added in anyone of the first Raka'at then it should be added with anyone of the last two Raka'at and offer Sajda-e-Sahuu also.

If adding of Sura was forgotten in all the four Raka'at and the omission was realised while reciting At-Tahiyyaat, then Sajda-e-Sahuu should be offered after At-Tahiyyaat and the prayer would be rectified.

Mas'ala 8. It is essential to add some Sura with Sura Al-Faatiha in all the four Raka'at of Sunna and Nafl prayers and if forgotten in anyone Raka'at, Sajda-e-Sahuu is essential.

Mas'ala 9. If after reciting Sura Al-Faatiha if one begins to think as to which Sura be added and in this thinking so much time is spent in which "Subhaan Allah" can be recited three times, then Sajda-e-Sahuu becomes due and essential.

Mas'ala 10. If in the final sitting after reciting At-Tahiyyaat and invoking Allah's blessings upon the Prophet ﷺ a doubt cropped up in mind whether he has offered three or four Raka'at and in this fix he remained silent so long in which "Subhaan Allah" may be recited three times and then remembered that all the four Raka'at have been offered, then Sajda-e-Sahuu is due.

Mas'ala 11. After reciting Alhamd and some Sura in a prayer if one begins to think something else in forgetfulness and delayed Ruku' to the extent of the above mentioned time then Sajda-e-Sahuu is essential.

Mas'ala 12. In the same way if anyone while reciting began to think

something else or in the first or final sitting instead of reciting At-Tahiyyaat immediately began to think, or when rose from Ruku' or when sat between the two Sajdas and began to think something else and in all these cases it took so much time as described above, then Sajda-e-Sahuu is esential in all the cases. In short, if in forgtfulness any item of prayer is delayed so much in which "Subhaan Allah" may be recited thrice, then Sajda-e-Sahuu becomes due and essential.

Mas'ala 13. If in a Fard prayer of three or four Raka'at in the first or second sitting At-Tahiyyaat was recited twice, then Sajda-e-Sahuu is essential. If in the first sitting after reciting At-Tahiyyaat one began to recite Durood Sharif and has recited up to. "Allahumma Salli-`Alaa Muhammad" or more and then realised the omission and stood up, even then Sajda-e-Sahuu is essential. But if recited less than that, then it would not be due.

Mas'ala 14. In Nafl prayer it is permissible to invoke Allah's blessings upon the Prophet ﷺ with At-Tahiyyaat in the first sitting and Sajda-e-Sahuu would not be due. But if At-Tahiyyaat is recited twice, then Sajda-e-Sahuu would be due and should be offered.

Mas'ala 15. If in the sitting one began to recite "Alhamd" in place of At-Tahiyyaat or anything else, then Sajda-e-Sahuu is due and essential.

Mas'ala 16. Sajda-e-Sahuu would not be due and essential if after intending for prayer one began reciting Du`aaul-Qunuut instead of "Subhaanaka-l-la-humma". There would also be no harm if in the third or fourth Raka'at of a Fard prayer one recites At-Tahiyyaat or something else in place of Alhamd.

Mas'ala 17. If in a prayer of three or four Raka'at one forgets to observe the first sitting after the second Raka'at and is in action of standing up, then if the lower part of the body is still bent, he should sit down and recite At-Tahiyyaat and no Sajda-e-Sahuu would be due. But if the lower part of body has been straightened, then he should not sit down and should complete the three or four Raka'at and sit down in the last and conclude the prayer with Sajda-e-Sahuu which has become due. If the person had stood erect and then sat down and recited At-Tahiyyaat, then it would be act of sin and Sajda-e-Sahuu is also due.

Mas'ala 18. If anyone forgets to sit after the fourth Raka'at and is in the posture of standing then if the lower part of the body is still bent,

he should sit down and complete the prayer and no Sajda-e-Sahuu is due. But if he stood erect and even recited Alhamd and Sura also, or has even gone to Ruku' and then realised the omission, even then he should sit down and after reciting At-Tahiyyaat should conclude the prayer with Sajda-e-Sahuu which has become due. But if he did not remember even after bowing and also performed the Sajdas of the fifth Rak'aat then if it is a Fard prayer it should be repeated. But if he remembered the omission after performing Sajdas of the fifth Raka'at he should add one more Raka'at to it and conclude it with Sajda-e-Sahuu. In such case it would become a Nafl prayer. If the original prayer was a Nafl prayer in itself and a sixth Raka'at was not added but concluded after the fifth one, then four Raka'at of those will be counted as Nafl and the fifth would go waste.

Mas'ala 19. After reciting At-Tahiyyaat in the second sitting of a Fard prayer one stood up for the fifth Raka'at and realised the omission before offering Sajda of the fifth Raka'at, then he should sit down and immediately turn face towards right for Salaam and without reciting At-Tahiyyaat again he should conclude the prayer with Sajda-e-Sahuu. But if realised the omission after offering Sajdas of the fifth Raka'at, he should then add one more Raka'at to it- four of these will be counted as Fard and two as Nafl prayer—and offer Sajda-e-Sahuu after the sixth Raka'at. But if the prayer was concluded after the fifth Raka'at a Sajda-e-Sahuu was also performed, then he did wrong as now four of these Raka'at would be counted as Fard and the fifth one would go waste.

Mas'ala 20. If four Raka'at of Nafl prayer were offered but one forgot to sit after the second Raka'at and it is realised before offering Sajda of the third Raka'at, then he should sit down for At-Tahiyyaat, but if he has performed the Sajdas, the prayer would be accomplished, but Sajda-e-Sahuu is essential in both the cases.

Mas'ala 21. If anyone is in doubt whether he has offered three or four Raka'at, then if the doubt is by chance and it is not usual with him, he should repeat the prayer. But if he usually doubts thus, then he should weigh in his mind both the sides and if it is in favour of three, he may offer one more Raka'at and no Sajda-e-Sahuu is due. But if the indication is more towards four Raka'at, then he may conclude the prayer with Sajda-e-Sahuu.

But if even after weighing in mind one is in suspense and his mental indication is neither towards three nor four Raka'ats, then he should take it as three and offer one more Raka'at, but in such case he should recite

At-Tahiyyaat in that Raka'at also and then stand up for the fourth and conclude the prayer with Sajda-e-Sahuu.

Mas'ala 22. If one is in doubt whether it is his first or second Raka'at, then it should be performed as described above, but in such case At-Tahiyyaat should be recited in all the Raka'at and conclude with Sajda-e-Sahuu.

Mas'ala 23. In the same way if there is doubt whether it is the second or the third Raka'at, then it is also governed by the above rule No. 21 and if the indication is towards none, then after the second sitting he should offer the third Rak'aat and sit for At-Tahiyyaat and then offer the fourth and conclude with Sajdatis-Sahuu.

Mas'ala 24. If some doubt comes to mind at the end of a prayer whether three or four Raka'at have been offered, then it is not reliable and the prayer is accommplished. But if one is definite that only three Raka'at have been offered, then he should stand up and offer one more Raka'at and conclude the prayer with Sajda-e-Sahuu. The same is true if the doubt occurs after recitation of At-Tahiyyaat, then unless one is definite the doubt should not be taken seriously. But it is better if the prayer is offered again to remove the doubt and clear the mind.

Mas'ala 25. If several such things have occured in the prayer which necessitate Sajda-e-Sahuu, then offering of Sajda-e-Sahuu once only would be sufficient as it is not offered twice in one prayer

Mas'ala 26. If after performing Sajdatis-Sahuu any such thing happens for which Sajda-e-Sahuu is essential, then the first Sajda-e-Sahuu is sufficient and there is no need for the second.

Mas'ala 27. If there has been an omission in prayer for which Sajda-e-Sahuu is essential and he forgot to perform it also and concluded the prayer, but he is still sitting at the same place and has not turned his chest from the direction of Ka'ba, neither has spoken to anyone nor has done any such thing which disrupted Salaat, then he may offer Sajda-e-Sahuu if he remembers it in such position. Even if he has recited Kalima, Durood Sharif upon the Prophet ﷺ or any other Du`aa' while sitting after concluding his prayer, there is no harm if he performs Sajda-e-Sahuu. The prayer will completed and performed in order.

Mas'ala 28. If Sajda-e-Sahuu had become due but one deliberately

concluded the prayer and resolved not to offer the same, so if no such thing has hsppened which disrupts Salaat, then he still has the discretion to offer Sajda-e-Sahuu. If not offered he would be a sinner and the prayer, too, will not be in oreder.

Mas'ala 29. If a prayer of three or four Raka'at was concluded after two Raka'at and then realised, he should stand up immediatly and afetr completing the prayer should conclude it with Sajda-e-Sahuu. If after concluding the prayer after two Raka'at he did any such thing which disrupts the Salaat, then it should be repeated.

Mas'ala 30. If in forgetfulness one recited Du`aaul-Qunuut in the first or second Raka'at of Witr prayer then it is immaterial. He should recite it again in the third Raka'at and conclude with Sajda-e-Sahuu.

Mas'ala 31. If a doubt cropped up whether it was the second or third Raka'at of Witr prayer and the mind is not inclined towards any side, then he should recite Du`aaul-Qunuut in the same Raka'at and then sit and recite At-Tahiyyaat and stand up to offer one more Raka'at and again recite Du`aaul-Qunuut in it and conclude with Sajda-e-Sahuu.

Mas'ala 32. In Witr prayer one recited "Subhaanaka-Allahumma" instead of Du`aaul-Qunuut and on realising that also recited Du`aaul-Qunuut, then Sajda-e-Sahuu will not be due.

Mas'ala 33. If one forget to recite Du`aaul-Qunuut in Witr prayer and went to Ruku' after reciting the Sura, then Sajda-e-Sahuu is essential.

Mas'ala 34. If after reciting Sura Al-Faatiha two or three Suras were recited, then there is no harm and Sajda-e-Sahuu is not essential.

Mas'ala 35. If in a Fard prayer Sura was also recited in the last one or two Raka'at, then Sajda-e-Sahuu will not be due.

Mas'ala 36. If one forgot to recite the specific phrases of Ruku' or Sajda or for rising from Ruku' or did not raise hands up to the ears (up to shoulders by women) while intending for the prayer or did not send Durood Sharif upon the Prophet ﷺ in the last sitting and concluded the prayer, then in all of these cases Sajda-e-Sahuu is essential.

Mas'ala 37. If in the last two Raka'at of a Fard prayer or in anyone of them, one forgot to recite Alhamd and simply stood silent and performed Ruku' etc. then Sajdatis-Sahuu is not due.

Mas'ala 38. If the omissions for which Sajda-e-Sahuu is essential, are done deliberately, then the prayer should be repeated as Sajda-e-Sahuu will not rectify the prayer in such case. Even if Sajda-e-Sahuu is offered the prayer will not be in order. Things which are neither Fard (obligatory) nor Waajib (essential) in a prayer, their omission in forgetfulness does not make Sajda-e-Sahuu essential.

Mas'ala 39. If any individual or Imam recites loudly in a prayer to be offered with lower tone recitation or the Imam recites in lower tone in prayer of loud recitation, then Sajda-e-Sahuu is due.

Mas'ala 40. If in a prayer of lower tone recitation just two or three words are recited loudly or in a prayer of loud recitation a few words only are recited in a low tone which are not sufficient for a prayer to be in order, then in both cases Sajda-e-Sahuu is not essential and the prayer would be in order.

ABOUT DEATH, FUNERAL AND SHROUD ETC.

1. Death:

Mas'ala 1. When a person is about to die, lay him flat on the back with face towards the Ka'ba and head raised high. Relatives should sit by his side and recite Kalima loudly so that he may also be induced to recite the same on hearing it.

The dying person should not be asked to recite Kalima as the time of death is very critical and it is possible that he may say something blasphemous in the agony of death.

Mas'ala 2. If the dying person recites Kalima once, then others should not keep silence and should not try to make him repeat it continuously with a view that he may breathe his last with Kalima on his lips. The real aim is that the last word that a dying person speaks should be Kalima and it is not necessary that he should keep it repeating till death. But if he speaks something else after reciting Kalima, then others should start reciting Kalima again till he repeats it once again.

Mas'ala 3. When someone's breath becomes irregular and quick, nose is twisted, legs become so relaxed that he cannot keep his knees

standing and temples are deperessed, then it should be understood that his end has come and at such time all present should begin to recite Kalima loudly.

Mas'ala 4. Recitation of Sura Yasin reduces the severity and pangs of death. It should be recited sitting towards his head or somewhere near the dying person.

Mas'ala 5. At the time of one's death no such things should be said or done which may turn his mind towards worldly affairs because it is the time for him to present himself before Almighty Allah. Those present at that time should behave in such manner that the mind and heart of the dying person may turn away from the world and be directed towards Allah. It is in the interest of the dying person that at such time his children or any other things with which he had attachment should not be brought before him nor should anyone talk about them as this may turn his attention towards them and their love may be received in his heart. It is very bad and most unfortunate that one should leave this world with its love in his heart and, Allah Forbid, it would be a very bad death.

Mas'ala 6. If at the time of death one utters something blasphemous or irrelgious, it should not be talked about or communicated to others, but it should be taken as on account of senselessness and all present should pray for his deliverance and forgiveness by Allah.

Mas'ala 7. When a person is dead his limbs should be put properly and a strip of cloth from under his chin over the head be tied so that his mouth may not remain open and his eyes should also be closed. His both the toes should also be tied together so that his legs may not remain spread. Cover the dead body with a clean sheet and expedite his bathing and shrouding.

Mas'ala 8. While closing the mouth of the dead one should recite:

بِسْمِ اللّٰهِ وَعَلٰى مِلَّةِ رَسُوْلِ اللّٰهِ

(Bismil-lah wa `alaa Millati Rasulil-lah).

Mas'ala 9. After death, burn some incense etc. near the dead body. Women in their menses or after-birth discharge should not come near the

dead.

Mas'ala 10. It is not proper to recite the Holy Qur'an near the dead body till it is given bath.

2. Bath of The Dead

Mas'ala 1. When all the preparations of grave and shroud (Kafan) are complete, the dead should be given a bathe. The wooden platform or plank to be used for bath, should first be washed and perfumed on all sides for three or five or seven times. Then the dead body should be placed upon it covered with a cloth from navel to the knees.

Mas'ala 2. If the place of bathing of the dead is such that the water will flow out then it is better, otherwise dig a pit nearby so that the water may be collected in it. But if the water is spread even then there is no harm.

Method of Bath

Mas'ala 3.

(a) First the private parts of the dead should be washed without removing the covering cloth or looking at them. To clean these parts, the left hand of the person giving the bathe should be covered with a cloth and the parts should be cleaned well under the covering cloth of the body.

(b) After cleaning private parts, ablution of the dead should be made without passing water into the nose or mouth (gargle) or washing his hands up to wrists. It should be done thus: First his face should be washed, then hands upto and including the elbows, the Masah over the head and in the end wash his feet.

(c) It is also permissible to rub a wet cloth or cotton over the teeth, gums and inside the nostrils. If the person died in need of a bath or a woman in her menses or after-birth discharge, then it is essential to wash inner mouth and nostrils also.

(d) The ears, nose and mouth should be plugged with cotton so that water may not enter into them at the time of ablution or bath.

(e) After ablution the head of the dead should be washed with some soap etc. Then the body should be turned on its left side and warm

water boiled with berry leaves should be flowed thrice over the entire body from head to feet till it reaches under the left side.

(f) Then the body should be turned over his right side and washed in the same manner.

(g) Then raise the upper part of the body to a little sitting position and rub and press his stomach gently and if some excretion etc. comes out, it should be cleaned and washed well. The ablution or bathe should not be repeated in such case.

(h) Then turn the body to its left side again and pour water mixed with camphor all over the body thrice. After wiping the body with some clean cloth it should be shrouded.

Mas'ala 4. If water, boiled with berry leaves, is not available, then the dead body may be bathed with ordinary warm water. This method of batheing a dead is according to Sunnah. If the body is not given a bathe thrice but once only, even then the obligation is discharged.

Mas'ala 5. After putting the body in the shroud its head should be perfumed. If a male, his beard should also be perfumed. Wet camphor should be rubbed on the forehead, nose, knees and feet. Some people perfume the shroud or put scented cotton in the ears of the dead, it is not proper. Nothing more should be done than allowed by Sunnah.

Mas'ala 6. Do not comb the hair or clip the nails or cut hair from any part of the body. Let everything be as it is.

Mas'ala 7. If the dead is a male and there is no other male person to give the bath, then no woman other than his wife is allowed to give bath to the dead body. Touching the body by a non-permissible woman is not allowed. If there is no wife, then some other permissible woman may perform Tayammum of the body instead of bath with hand covered with a cloth or glove.

Mas'ala 8. A wife is allowed to give bath and shroud her dead husband, but if the wife dies then the husband is not allowed even to touch her body . However he can see her after death and touch her with covered hand.

Mas'ala 9. A woman, in her menses or after-birth discharge, should not give bath to a dead body. It is prohibited and execrable.

Mas'ala 10. In case of a female, the woman who is very closely related to the dead should give bath to her dead body. If she is unable to do so, then some other pious and religious woman should do it.

Mas'ala 11. If anything abnormal or improper is seen while giving bath to a dead, it should not be disclosed to others. But if the dead was a drunkard or she was a professional dancer and singer or a prostitute and something abnormal i.e. defacement or twisting of face and its turning black etc. is observed, then it may be mentioned so that others may learn a lesson from it and refrain from such acts and be penitent.

Mas'ala 12. If one dies or drowning and his body is taken out from the water, even then it is essential to give him a bathe as mere drowing in water would not be sufficient for bath. But while taking out the body it was moved in the water with an intent of giving him a bath, then there would be no need for a fresh bath.

Mas'ala 13. If only the head of a dead person is found, then it may be buried as it is without giving it a bathe. If more than half of the body is found, whether with or without head, then it is necessary to give it a bath. If the body is not more than half or just half, then if it is with head it should be given a bath otherwise not. If the body is less than half, whether with or without head, it may not be given a bath.

Mas'ala 14. If a dead body is found and it cannot be ascertained in any way whether he was a Muslim or not, then if it was found within the Muslim population, it should be given a bath and funeral prayer should also be offered.

Mas'ala 15. If anyone's non-believing relative dies, then his body should be handed over to his co-religionists. If there is no such man or they refuse to accept his body, then the Muslims should bath the body ordinarily in the same way as an unclean thing is washed because a nonbeliever is not purified by washing only. If anyone offers its funeral prayer, then it would not be in order.

Mas'ala 16. If rebels and robbers are killed in actual fighting, their bodies should not be given bath.

Mas'ala 17. If an apostate dies. he should neither be given a bathe nor his body be given to his co-religionist even if they demand it.

Mas'ala 18. If due to non-availability of water, a dead body was

given Tayammum and after-wards water becomes available, then the dead body may be given a bath.

3. Shrouding

Mas'ala 1. According to Sunnah a man's shroud (Kafan) consists of three clothes; one shirt, a loin cloth and a sheet. It is also permissible to shroud him with two clothes and covering sheet.

Mas'ala 2. A woman's shroud consists of five clothes according to Sunnah i.e. one shirt, a loin cloth, a chest band, a head band and a covering sheet. The loin cloth should be from head to feet in length and the covering sheet should be longer than it by one hands length. The shirt should be from neck to feet but without sleeves and side pieces.

The head peice should be three hands in length. The chest band should be from breasts to thighs in length and should be broad enough to be wrapped round the body.

A woman may also be shrouded in three clothes only i.e. a loin cloth, a head band and a covering sheet due to lack of means or cloth. But shrouding in less than three clothes is execrable and not proper. But in case of exigency or unavoidable circumstances using less than three clothes in shroud is also permissible.

Mas'ala 3. The chest band may be from the breast to navel, but it is better that it should be up to thighs.

Mas'ala 4. The shroud should be perfumed three, five or seven times before shrouding.

4. Method of Shrouding

Mas'ala 5. First spread the covering sheet on the cot, then chest band, then loin cloth and shirt over it. After placing the body over it, the shirt should be put on first and spread her hair on her chest by dividing them in two equal parts on right and left side. Then spreard the head band over head and the hair. It should not be tied or wrapped. Then loin cloth should be wrapped first on the left side and then on right side. Then the chest band should be wrapped and finally the covering sheet should be wrapped first on left side and then on right side. Then tie the whole shroud with strips of cloth behind the head over the chest and below the feet so that the body

may not slip out of shroud on way to the graveyard.

Mas'ala 6. If the chest band is wrapped after head band and before wrapping loin cloth, then it is permissible.

Mas'ala 7. When a dead body has been shrouded, women should part away so that men may take it to offer funeral prayer and then to the graveyard for its burial.

Mas'ala 8. It is permissible for women to offer funeral prayer.

Mas'ala 9. It is not proper to put and pledge or genealogy of his preceptor or any other Du`aa' etc. in the shroud or grave. It is also not proper to write with camphor or ink some Kalima etc. on the chest of the dead or shroud. But putting a piece of the cover of Ka'ba or handkerchief of his preceptor as a blessing is allowed and justifiable.

Mas'ala 10. If a baby is born alive and dies immediately or shortly after birth, it should also be given a bath, shrouded and buried after funeral prayer. The body should also be given a name.

Mas'ala 11. If a baby was born dead without any sign of life, it should also be given bath as described above, but instead of proper shroud, it should be wrapped in a clean cloth and buried. This baby should also be given a name.

Mas'ala 12. In case of abortion, if limbs of the child have not been formed, it should be buried without bathe wrapped in a piece of cloth. But if the limbs have been formed,.it should be buried according to the instruction given in No. 11. This child should also be given a name.

Mas'ala 13. If at the time of birth of a child only the head come out when it died, then it should be disposed off as described in No. 11 above. But if more than the head come out when it died, then it will be treated as a child born alive and should be disposed off as described in No. 10 above.

Mas'ala 14. if a minor girl, who has not attained puberty dies, she should also be given a shroud of five clothes, but if one cannot afford five clothes, then three would also suffice. The instructions about an adult woman also apply to virgin and near maturity girls. But in case of women they are stresses and preferable in case of minor girls.

Mas'ala 15. If a very minor girl dies who was not yet near maturity even, she should also be given a shroud of five clothes. But to bury her with

two clothes— loin cloth and covering sheet—is also allowed.

Mas'ala 16. The same instruction apply to boys but in their case a shroud of three clothes is required.

Mas'ala 17. In case of a man a shroud consisting of a loin cloth and covering sheet is also permissible. But less than two is execrable. In case of inability to provide two clothes even then providing one cloth is permissible and it is not execrable in such case.

Mas'ala 18. The sheet which is spread over the shroud or funeral is not included in the shroud.

Mas'ala 19. One should be duried in the graveyard of the locality. It is not appreciable to carry the body somewhere else at a distance of more than four kilometers.

Mas'ala 20. If anyone's grave opens and somehow the dead body also comes out and happens to be without shroud, then it should be shrouded again as described above provided that it has not decomposed and cracked. But if it is cracked, then mere wrapping it in a clean cloth will be sufficient and should be buried again.

5. The Funeral Prayer

Mas'ala 1. Funeral prayer as a matter of fact is a prayer (Du`aa') for the dead before the Most Merciful Allah. This prayer is essential and therefore its requisites are the same as for other prayers already described. But there is one more condition in it—one should have the knowledge of the death. If one is not aware of the death, then funeral prayer will not be necessary for him to offer.

Mas'ala 2. There are two kinds of conditions to make the funeral prayer in order. First are those which concern the people who are offering the funeral prayer, such as cleanliness, covering of their private parts of body, facing the Ka'ba and the intent, but there is no restriction of any specific time for this prayer. Taymmum for this prayer is also permissible if there is apprehension of missing the prayer. If the funeral prayer has begun, then one may perform Tayammum and join it.

Now-a-days some people offer funeral prayer wearing the shoes. It is necessary that their shoes and the place where they stand both should be clean. If one stands on his shoes, then shoes should be clean.

Mas'ala 3. The other kind of conditions are those which concern the dead and they are six :—

(i) The deceased must be Muslim. Funeral prayer for a non-believer and an apostate is not proper. Funeral prayer for a Muslim, even if he was a transgress or innovator, is in order and proper. One who has committed suicide, his funeral prayer is in order.

The rebels and robbers who are killed in actual fighting or one who has murdered his father or mother and is killed as its punishment, then the funeral prayer for all of them is not in order. But if they die their natural deaths then for them funeral prayer is in order.

The child whose father or mother is a Muslim, will be considered a Muslim and funeral prayer for him would be in order.

(ii) The body of the dead should be clean from all real and prescribed pollutions. But if the real pollution has come out of the body, then there is no harm and the funeral prayer will be in order.

(iii) The necessary private parts of the dead should be covered. If the dead body is naked, then funeral prayer for it will not be in order.

(iv) The dead body should be in front of those offering the funeral prayer. If it is behind, then the prayer will not be in order.

(v) The dead body or the cot upon which it is put, should be on the ground. If the people are holding the body in their hands or it is placed on a carriage or animal, funeral prayer, if offered in such conditions will not be in order.

(vi) The dead body should be present there before those offering the prayer.

Mas'ala 4. If a dead body is not clean according to the prescribed method i.e. it has not been given a bath nor a Tayammum has been performed in case of exigency, then funeral prayer for such a dead person would not be in order. But if it was not possible to give it a bath or Tayammum due to some unavoidable circumstances and body was buried without funeral prayer, then it should be offered at his grave.

Mas'ala 5. If funeral prayer was offered for a dead without bath or Tayammum and was buried, and it was realised later on that the body

was not given a bath, then the funeral prayer should be offered again at his grave.

Mas'ala 6. If a Muslim has been buried without funeral prayer, then it should be offered at his grave provided the body has not decomposed and cracked. If it has been decomposed, then funeral prayer should not be offered. The time of decomposition of the body is not fixed. It is different for different places. Some have fixed three days while others ten days and even one month.

Mas'ala 7. It is not essential that the spot where the dead body is placed for funeral prayer should be clean, provided the body is on a clean cot. If the cot is polluted or body is placed on an clean ground, then there is difference of opinion among the scholars in such conditions. According to some, it is necessary that the body should be placed upon a clean ground and if it is placed on unclean ground, the funeral prayer will not be in order, while according to others the cleanliness of the ground is not at all necessary and the funeral prayer will be in order if the body is put on a clean cot.

Mas'ala 8. Thee are two obligatory items in the funeral prayer:

(1) To call Takbiir (Allahu-Akbar) four times. Each Takbiir shall be equivalent to one Raka'at.

(2) The funeral prayer should be offered in standing position just as in Fard and essential prayers. Standing is obligatory and it is not permissible to omit it without legitimate excuse.

There are no Ruku'. Sajda or sitting in this prayer.

Three things are Sunnah in funeral prayer.

(a) To praise Almighty Allah

(b) To send Durood Sharif upon the Holy Prophet ﷺ.

(c) To pray (Du'aa') for the deceased.

Congregation is not a condition for funeral prayer. If only one person, whether male or female, major or minor, offers this prayer alone, then the obligation of all shall be discharged.

Mas'ala 9. But congregation in funeral prayer is necessary from the point of view that it is a prayer (Du'aa') for the deceased and gathering

of some Muslims for praying to Almighty Allah for anything possess wonderful efficacy as to the descent of Divine Mercy and acceptance of the prayer (Du`aa').

Mas'ala 10. The Masnoon (Traditional) and appreciable method of offering funeral prayer is to place the dead body in front of all prayers and the Imam should stand opposite its chest. All should intend:

نَوَيْتُ اَنْ اُصَلِّیَ صَلوٰةَ الْجَنَازَةِ لِلّٰهِ تَعَالٰی وَدُعَآءً لِّلْمَيِّتِ

(Nawaytu un usallia Salaatal-Janaazati lil-lahi Ta`aala wa du`aa'an lil-mayyit).

That is, "I intend to offer funeral prayer which is devotion to Allah and prayer (Du`aa') for the deceased," and raise both hands up to the ears and saying "Allahu-Akbar" once join the hands in front as in usual prayers. Then recite "Subhaanakal-lahumma" till end and add "wa jallaa-Thanaa'ka". Then say "Allahu Akbar" raising hands without and send Durood Sharif upon the Prophet ﷺ, the same which is recited in prayers then say "Allahu Akbar" once more without raising hands and pray for the deceased. If the dead was major male or female recite:

اَللّٰهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَآئِبِنَا وَصَغِيْرِنَا وَكَبِيْرِنَا وَذَكَرِنَا وَاُنْثَانَا اَللّٰهُمَّ مَنْ اَحْيَيْتَهٗ مِنَّا فَاَحْيِهٖ عَلَی الْاِسْلَامِ وَمَنْ تَوَفَّيْتَهٗ مِنَّا فَتَوَفَّهٗ عَلَی الْاِيْمَانِ •

(Allahummaghfir li hayyinaa wa mayyitinaa, wa shahidinaa wa gha'ibina' wa saghiirinaa wa kabiirinaa wa dhakarinaa wa unthanaa. Allahumma man ahyaytahu minna fa ahyihi `alal-Islami wa man tawaffaytahu minna fa tawaffahu `alal-Imaan).

That is, "O Allah! grant forgiveness to our living and dead, our males, our present as well as absentees, our minors, our elders and our females. O Allah, whomsoever You grant to live, from among us, help him to live in Islam, and whomsoever of us You cause to die, help him to die in Faith."

If the dead was a minor male child, then recite:

اَللّٰهُمَّ اجْعَلْهُ لَنَا فَرَطًا وَّاجْعَلْهُ لَنَآ اَجْرًا وَّذُخْرًا وَّاجْعَلْهُ لَنَا شَافِعًا وَّمُشَفَّعًا

(Allahummaj`alhu lanaa farataawn waj`alhu lanaa ajrawn wa dhukhrawn waj`alhu lanaa shaafi`an wa mushaffa`aa.)

"O Allah ! make him (or her) our fore-runner, and make him for us a reward and a treasure, and make him for us a pleader, and accept his pleading."

The same prayer should be recited for a minor girl with the difference that at three places "waj`alhu" should be substituted by "wa`jalha" and "shaafi`an wa mushaffa`aa" by "Shaafi`atan wa mushaffa`atan."

After reciting Du`aa' say "Allahu Akbar without raising the hands and conclude the prayer with Salaam as is done in usual prayers. There is no sitting or recitation of At-Tahiyyaat or of any other verse of the Holy Qur'an in funeral prayer.

Mas'ala 11. The method of offering funeral prayer is similar for the Imam and the followers with the difference that the Imam will call Takbiirs and Salaam aloud and the followers in a low tone. The recitation of Thanaa', sending Durood Sharif upon the Prophet ﷺ and Du`aa' will be done in a lower tone by the Imam and the followers.

Mas'ala 12. It is appreciable to form three rows in a funeral prayer. If there are six followers, then three of them should stand in the first row, two in the second and one in the last row.

Mas'ala 13. Funeral prayer is also disrupted by the same things which disrupt other prayers with the difference that abluation is not breached by laughter but its joining by a woman would disrupt the funeral prayer.

Mas'ala 14. It is highly execrable to offer funeral prayer in a mosque which is meant for daily five times prayers or for Friday and Eid prayers.

Mas'ala 15. It is execrable to dealy the funeral prayer in waiting for more people to join it.

Mas'ala 16. The funeral prayer is not permissible to be offered in

sitting or on a conveyance or on horse back unless there is some legitimate excuse.

Mas'ala 17. If there are more than one funerals at the same time, it is preferable to offer prayer for each of them separately, but it is also permissible to offer one collection prayer for all of them. But in such case all the funerals should be placed parallel to one another so that their heads be on one side and feet on the other in such way that their chests be in front of the Imam as it is Sunnah.

Mas'ala 18. If the funerals are of different sexes, then their order should be that men's funerals should be near the Imam, then of male children, then of women and lastly of minor girls.

Mas'ala 19. If anyone joins the funeral prayer when some Takbiirs have been called, then he will be a Masbuuq in respect of these Takbiirs, then he should not immediately join the congregation saying "Allahu Akbar", but should join with the next Takbiir of Imam which will be his first Takbiir and just as the Imam concludes the prayer, he should say his missed Takbiirs and nothing should be recited by him. But if he joins the congregation when the Imam has called his fourth Takbiir, then he should immediately join saying Allahu Akbar before the Imam offers Salaam and after its end he should say his missed Takbiirs.

Mas'ala 20. If anyone was present when Takbiir-e-Tahrima called and was ready to join it but due to his laziness or some other reason could not join the funeral prayer before the Takbiir, then he should immediately say Takbiir and join the congregation without waiting for the second Takbiir of the Imam and should repeat the missed Takbiir before the Imam calls his next Takbiir.

Mas'ala 21. If anyone becomes Laahiq during a funeral prayer, then injunctions for him are the same as for usual prayers.

Mas'ala 22. The Masbuq of funeral prayer should say his missed Takbiirs and if it is feared that the funeral will be lifted before he recites Du`aa', then he should not recite Du`aa'.

Mas'ala 23. The supreme right of leading a funeral prayer is that of the Muslim ruler even though more pious and abstaining people are present. In the absence of the ruler his representative i.e. the head of the city is entitled and if he is also not present then the Qadii of that place and

in his absence his deputy. In the presence of any of these persons, it is not permissible to make anyone else the Imam. In the absence of these the Imam of the area mosque is entitled, provided that there is no one superior to him among the relatives of the deceased, otherwise those of his relatives who have the right to succeed him are entitled to lead the prayer or the person whom they permit. Without the permission of the relatives leading of the prayer by anyone else is not proper, if done so then the relatives have the right to offer it again and if buried also, may offer it at his grave provided that the body has not been decomposed.

6. Burial (Dafn) of The Dead

Mas'ala 1. The burial of a dead body is a sufficed obligation like its bath and funeral prayer.

Mas'ala 2. After the end of funeral prayer the dead body should immediately be taken to its burial-place.

Mas'ala 3. If the deceased is a suckling baby or a bit older, then its body should be taken to the graveyard on hands i.e. the body should be placed on two hands by one man and then on the way it should be carried by changing hands. The funeral of an adult should be carried on a cot etc and each of its legs should be held by one man each and the cot be lifted and put on the shoulders. But it is execrable to carry it on shoulders like luggage. It is also execrable to carry the funeral on a carriage, but for some legitimate excuse it is permissible, such as the graveyard is at a long distance.

Mas'ala 4. The appreciable (Mustahab) way of carrying a funeral to the graveyard by the persons carrying it, is first to lift the front side on the right shoulder and walk at least ten steps with it, and then go to the back on the same side and hold the back leg on the right shoulder and walk at least ten steps. Then the front leg of the cot on the other side should be lifted on the left shoulder and walk ten steps and then step backwards to hold the back leg of the cot and again walk ten steps. In this way forty steps will be made up which is the least distance that one should go with the funeral.

Mas'ala 5. It is Sunnah to carry the funeral with fast steps but it should not be so fast that the body be shaken and disturbed.

Mas'ala 6. Those who accompany the funeral to the graveyard should not sit down on reaching there before the funeral is taken down from

the shoulders as it is execrable, unless there is some necessity.

Mas'ala 7. Those who are not accompanying a funeral but are sitting, they should stand up on seeing a funeral.

Mas'ala 8. Those accompanying the funeral should remain behind it though it is permissible to be ahead of the funeral. It is execrable to go ahead of the funeral in some conveyance.

Mas'ala 9. It is appreciable to accompany the funeral on foot and one who is in a carriage, should remain behind the funeral.

Mas'ala 10. It is execrable for those accompanying the funeral to recite some prayer(Du`aa') etc. loudly.

Mas'ala 11. The grave of the dead should be at least as deep as half of the hight of the dead and its length should be equal to the length of the dead and not more than that. Side-grave is better than the box type grave but if the earth is so soft that the side-grave may collapse, then such grave, should not be made.

Mas'ala 12. It is also permissible, when a side grave cannot be made, that the body may be buried keeping it in a box whether made of wood, stone or iron, but in such case it is better to spread some earth at its bottom.

Mas'ala 13. When the grave is ready, the dead body should be lowered into it from the side of Ka'ba. Its method is that the cot be placed near the grave towards Ka'ba and those who have to lower it should lift the body facing the Ka'ba and place it in the grave.

Mas'ala 14. The number of persons required to lay a dead in the grave has not been specified by Sunnah (Traditions). The Holy Prophet ﷺ was lowered in his sacred grave by four prsons.

Mas'ala 15. While lowering the body into the grave it is appreciable to recite :

بِسْمِ اللهِ وَعَلٰى مِلَّةِ رَسُوْلِ اللهِ

(Bismil-lah wa `ala Millati Rasulil-Lah)

Mas'ala 16. After laying the body in the grave the knots of the shroud should be loosened.

Mas'ala 17. After putting the body, the grave should be closed with

mud bricks or straw. It is execrable to close it with burnt bricks or stones. But if the earth is very loose and there is tear that the grave may collapse, then it is permissible to close the inner part with planks and then fill the remaining part with earth.

Mas'ala 18. While lowering the dead body of a woman, it is appreciable to draw curtains around the grave. If it is feared that the body may be exposed, then it is essetial to draw the curtains.

Mas'ala 19. While burying a dead man, the grave should not be covered unless it is remaining or snow is falling or it is too hot.

Mas'ala 20. After putting the dead body in the grave, all the digged out earth should be thrown over it. It is execrable to add more earth to it.

Mas'ala 21. While throwing earth over the grave it is appreciable to begin from the side of the head of the dead in three handfuls. Each man taking the earth in both hands for the first throw should recite:

مِنْهَا خَلَقْنٰكُمْ

(minhaa Khalaqnaakum)

Meaning, "We created you from the earth."

With the second handful one should recite:

وَفِيْهَا نُعِيْدُكُمْ

(wa fiihaa nu`iidukum)

Meaning, "and will turn you in the earth."

With the the third throw one should recite:

وَمِنْهَا نُخْرِجُكُمْ تَارَةً اُخْرٰى

(wa minhaa nukhriijukum taaratan ukhra)

Meaning, "and will raise you again from the same."

Mas'ala 22. It is appreciable to stay for a while at the grave after burial and pray for forgiveness of the sins of the dead or to recite Holy Quran for the benefit of the deceased.

Mas'ala 23. When the grave is covered with earth, it is appreciable to sprinkle some water over it.

Mas'ala 24. No dead body, whether of an adult or child should be buried in the house as this is specially meant for the Prophets.

Mas'ala 25. It is execrable to prepare a grave in square shape. The appreciable way is to build it in a mound like a hunch of camel. Its height should be one span or less.

Mas'ala 26. To raise the grave more than one span in height is highly execrable. It is also execrable to cement the grave.

Mas'ala 27. It is forbidden and execrable to construct any superstructure like a dome etc. over the grave for decoration or even for strengthening it. It is permissible, if necessary, to write something on the grave for remembrance or recognition. But since now-a-days the actions and beliefs of people have been spoiled and on account of that even such permissible things become prohibited. Hence such acts will not be permissible.

INSTRUCTIONS FOR PROPER FUNERAL

Mas'ala 1. After putting the dead body in the grave its face should be turned towards Ka'ba. If forgotten, then it is not permissible to reopen the grave for this purpose only. But if only planks have been put and earth has not been filled, then the planks may be removed and the face of the dead be turned towards Ka'ba.

Mas'ala 2. It is prohibited execrability for women to accompany the funeral. Their weeping and stating is also prohibited.

Mas'ala 3. It is an innovation to call Adhaan while lowering the dead body in the grave.

Mas'ala 4. If in a funeral prayer the Imam calls more than four Takbiirs, then the followers of Hanafi school should not follow him in those extra Takbiirs but should remain silent and end the prayer when the Imam concludes it.

Mas'ala 5. If anyone dies during a journey by a boat or ship and the land from that place is so distant that the body may be decomposed till reaching the land, then in such case the dead should be given bath, shrouded and after offering its funeral prayer, the body should be lowered into the water. But if the land is not so far off and it is expected to reach there soon, then the body should be preserved till then and buried in the ground.

Mas'ala 6. If anyone does not remember the prescribed prayer (Du`aa') of funeral, then it is enough for such a person to recite:

اَللّٰهُمَّ اغْفِرْ لِلْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ

(Allahummaghfir lil-mu'miniin wal-mu'minaat)

That is, "O Allah! Forgive Muslim men and women."

If one cannot say even so much, then he should say the four Takbiirs only and it would be sufficient for him.

Mas'ala 7. It is not proper and permissible to reopen the grave after it has been covered with earth provided that :

(a) The ground where the body has been buried belongs to someone who does not permit the burial there.

(b) If someone's property has fallen in the grave while burying the dead. Then in such cases the reopening of the grave is permissible.

Mas'ala 8. If a woman dies with a live child in her womb, then the child should be taken out by operating the womb. In the same way if one died by swallowing someone's property and the owner claims it, then the property should be taken out by opening the stomach. But if the dead has left behind some wealth or property, then the claimant may be paid out of that property and the stomach should not be opened.

Mas'ala 9. It is not proper to carry the dead body from one place to another for burial provided the other place is not more than one or two miles away from the first. To dig out a buried body after its burial is not permissible under any circumstances.

Mas'ala 10. It is permissible to praise the deceased whether in prose or poetry provided there is no exaggerations in it and such qualities are not attributed to him which were not in him.

Mas'ala 11. It is permissible to console the bereaved members of the family of the deceased by advising them to keep patience and to pray for the dead. It is called condolence. To express condolence after three days of death is a minor execrability. But if the relatives of the deceased who were out or away at the time of his death and return after three days, then expressing condolence by them or to them is not execrable even after three days. One who has expressed condolence once, it is execrable for him to

express it again.

Mas'ala 12. It is execrable to get one's own grave prepared, but it is not execrable to arrange and keep one's own shroud.

Mas'ala 13. It is permissible to write with the movement of finger and without ink "Bismil-lahir-rahmanir-rahiim" or some other prayer on the chest of the dead or shroud or Kalima on his forehead but this is not mentioned in any Tradition and hence it should not be regarded as Sunnah or appreciable.

Mas'ala 14. It is appreciable to place a green twig on the grave, but it is execrable to cut down a tree etc. if growing near the grave.

Mas'ala 15. Not more than one person should be buried in one grave, but in case of necessity or exigency it is permissible to bury more than one in one grave. In such case if the bodies of males only then the best of them should be put ahead and the rest according to their position should be put behind him. But if the bodies are mixed, males and females, then the males should be put first and ahead and the women behind them.

Mas'ala 16. It is appreciable for men to visit the graveyard particularly on Fridays. It is permissible to visit the graves of saints even by travelling some distance, provided no antireligion act or creed against Sunnah is practised there.

ABOUT SHAHIID (MARTYR)

Ordinarily Martyrs are dead bodies but all the injunctions about ordinary dead bodies are not applicable to them. The status and excellence of Martyrdom is very high. Hence its injunctions are different. A shahiid (martyr) is one in whom the following requisites are found.

(a) He should be a Muslim. A non-Muslim cannot be categorised as martyr.

(b) He should be responsible, matured and sensible. If one is killed in a state of insanity or when not yet matured, the injunctions of martyrdom will not apply to him.

(c) To be free from major pollution. If anyone is killed in need of a bathe or a woman in her menses or afterbirth discharge, then they will not be covered by the injunctions of martyrdom.

(d) One is killed quite innocent and without fault. or if anyone was

executed as punishment for violating religious code, then he will not be counted as a martyr.

(e) If killed by a Muslim or Dhimmii* by an aggressive weapon. If killed by such a person with a non-aggressive weapon such as, stone etc. then the dead will not be martyr. Iron is decidedly an aggressive weapon whether it has a sharp edged or not.

*Dhimmii: A free non-Muslim subject living in a Muslim country.

(f) If anyone is killed by a nonbeliever, rebels or robbers or was found dead in the battlefield, then the condition of an aggressive weapon will not be necessary. Even if he was killed with stones etc. he will be counted as a martyr. For instance, an aggressor crushed a Muslim under the feet of his horse or wheels of carriage etc. which he was riding.

(g) A death for which no monetary compensation has already been fixed but Qasaas (retaliation) is ordered. If monetary compensation has been allowed for a death, then the injunctions of martyrdom will not apply even if the person has been killed very cruelly and by aggressive weapon.

For instance; if a Muslim kills another Muslim intentionally with an aggressive weapon or a Muslim is killed by another Muslim accidentally or person was found dead somewhere and not in a battlefield and it is also not known as to who killed him, then in all such cases only monetary compensation is allowed and not retaliation, hence injunctions of martyrdom will not apply.

(h) To be a martyr no act of comfort such as eating, drinking, sleeping, taking medicine or any worldly transaction should have been committed by one after being wounded.

(i) After being wounded he should not be in his senses for such a period in which one prayer can be offered nor was brought from the battlefield in his senses provided with the fear that he may not be trampled upon by the animals.

So if one talks a lot after being wounded, he will not be regarded as a martyr after his death. If one makes a will on worldly affairs, he will not be counted as a martyr. If anyone is killed in abattle-field and commits any these things, then he will not be counted as

a martyr. But if he committed any of these things in the battle while the battle is going on, then he will be counted as a martyr.

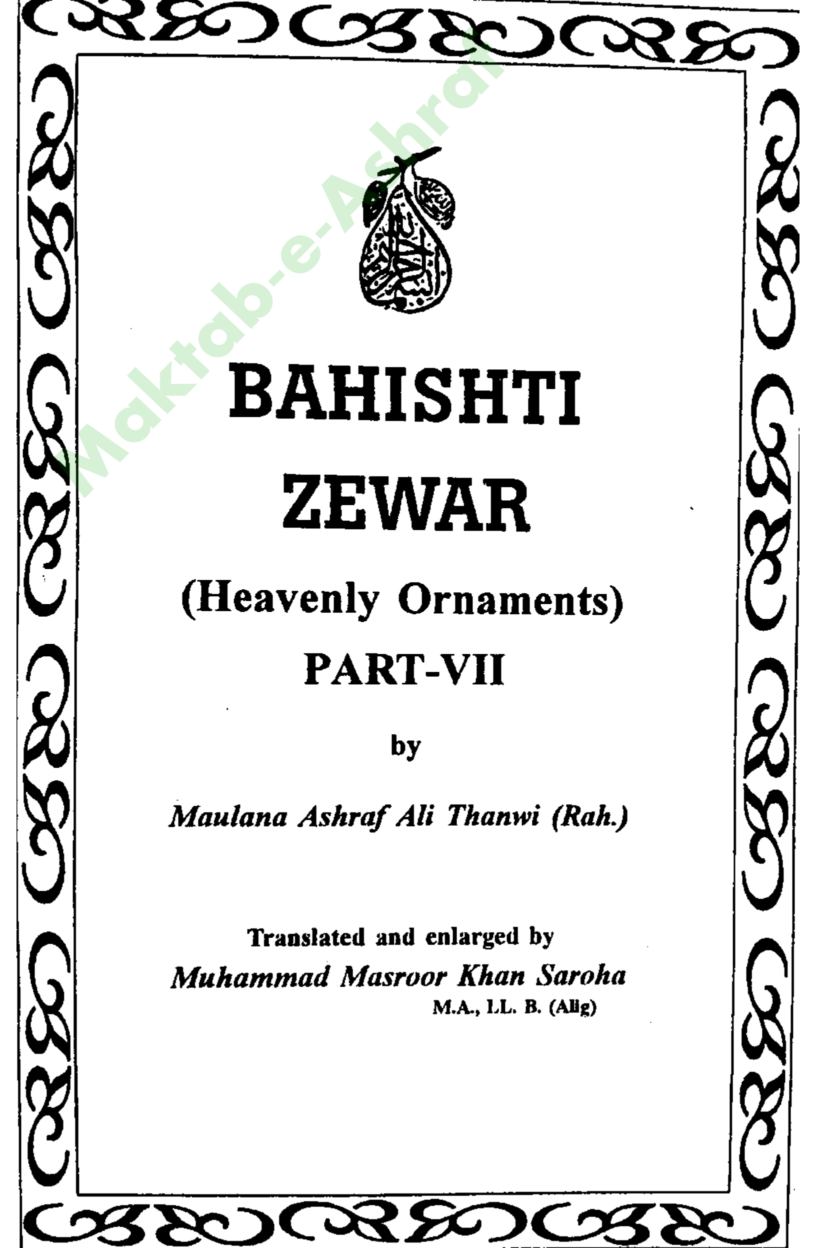
INJUNCTIONS ABOUT MARTYRDOM

Mas'ala1. A martyr in which all the above mentioned conditions and requisites are found, will neither be given a bath nor the blood should be washed or removed from his clothes and body; but should be buried as he is.

Mas'ala 2. The clothes that he is wearing should not be removed from his body. But if his clothes are short of the minimum prescribed by Sunnah, then the same should be added. If his clothes are more than the shroud prescribed by Sunnah, then the extra clothes should be removed. If his clothes are such with which shroud cannot be made such as parchment etc. then these should be removed cap, shoes and weapons etc. should in all cases be removed.

Mas'ala 3. Other injunctions of ordinary dead, such as funeral prayer etc. will apply to him also. If in any person any of these conditions and requisites is not found, then he will be given a bath and shrouded like other dead bodies.





BAHISHTI ZEWAR

(Heavenly Ornaments)

PART-VII

by

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ZAKAAT

(OBLIGATORY CHARITY)

Zakaat is the third pillar of Islam. No act is so important in Islam as prayer (Salaat) and it would not be correct to say that the position of Zakaat is exactly the same as that of prayer. But the injunctions about it as revealed in the Holy Qur'an or described in the Traditions show that it is next to prayer in importance.

After mentioning Faith, the Holy Qur'an frequently mention two acts of piety i.e., Prayer and Zakaat. The image of a true Muslim to set forth by the Holy Quran in the following words:

إِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ وَاَقَامُوا الصَّلٰوةَ
وَاٰتَوُا الزَّكٰوةَ لَهُمْ اَجْرُهُمْ عِنْدَ رَبِّهِمْ ۚ

> "Those who believe and do deeds of righteousness, and establish regular prayers and give Zakaat will have their reward with their Lord" (2:277)

The above verse is of great significance. To Allah prayer and Zakaat are two foundation stones of practical Faith. The injunctions of Faith can be divided in two categories:

(i) The injunctions which relate to the rights of Allah on man.

(ii) The injunction which relate to the rights of mankind on man.

In the light of the above it would be clear that prayer is the essence of the rights of Allah and Zakaat is the essence of the right of man. It means that if a person offers his prayers regularly, then he can never be unmindful of the rights of Allah. Similarly one, who pays Zakaat is not likely to ignore the rights of others. One who willingly spends his hard-earned income on his brothers, neighbours and other fellow beings and by that does not wish to earn the gratitude, how can such a person be expected to transgress the rights of other people. While Salaat leads one to Allah and Hereafter, Zakaat

induces him towards the welfare of his fellowbeings. The importance of Salaat and Zakaat is so great that it is justified to regard both as the real basis of Islam.

The Holy Quran laid down conditions on which the embracing of Islam by the nonbelievers was to be accepted. The Holy Qur'an says:

فَإِنْ تَابُوْا وَاَقَامُوا الصَّلٰوةَ وَاٰتَوُا الزَّكٰوةَ فَخَلُّوْا سَبِيْلَهُمْ ط

"But if they repent and establish prayer and pay Zakaat, then open the way for them." (9:5)

and again repeats.

فَإِنْ تَابُوْا وَاَقَامُوا الصَّلٰوةَ وَاٰتَوُا الزَّكٰوةَ فَاِخْوَانُكُمْ فِى الدِّيْنِ ط

"But if they repent and establish Prayer and pay Zakaat then they are your brethren in religion." (9:11)

The above holy verses make the point quite clear that after admission of the Faith, the acceptance of Islam is subject to the performance of two obligatory acts viz., the Salaat and Zakaat so long as one does not acquaint himself of these two acts, his Faith is not acceptable.

The condition laid down by Holy Qur'an is not only for the new Muslims that they should pay Zakaat and offer prayer, it is for all without any exception. If any Muslim refuses to pay Zakaat, an Islamic government is duly bound to punish him. During the Caliphate of Abu Bakr As-Siddiiq (may Allah be pleased with him) when clans refused to pay Zakaat, he declared war against them. Umar bin Al-Khattaab did not agree with him, but Abu Bakr declared:

"By Allah I will fight against them definitely who make a distinction between Salaat and Zakaat."

If one follows the injunctions about prayer and tries to avoid the payment of Zakaat, he will commit the sin of making distinction between Salaat and Zakaat and would be liable to the same punishment which will be given to one who neglects prayer. The Holy Quran says:

وَوَيْلٌ لِّلْمُشْرِكِيْنَ ۝ الَّذِيْنَ لَا يُؤْتُوْنَ الزَّكٰوةَ وَهُمْ بِالْاٰخِرَةِ هُمْ كٰفِرُوْنَ ۝

"And woe to those who join gods with Allah, those who pay not Zakaat and who even deny the Hereafter". (41:6-7)

فَسَاَكْتُبُهَا لِلَّذِيْنَ يَتَّقُوْنَ وَيُؤْتُوْنَ الزَّكٰوةَ وَالَّذِيْنَ هُمْ بِاٰيٰتِنَا يُؤْمِنُوْنَ ۝

"Therefore, I shall ordain it (mercy) for those who do right and pay Zakaat and those who believe in our verses (signs). (7 : 156)

The Holy Prophet ﷺ has said that whosoever possesses silver and gold (wealth) and does not give Zakaat for the same, on the Day of Judgement plates of silver and gold will be prepared for him and after heating them with the fire of Hell, his both sides, forehead and back shall be stigmatized (branded) with them. They will be heated repeatedly and branded continuously.

In another Tradition the Holy Prophet ﷺ has said that one who was favoured with wealth by Allah and he did not give Zakaat out of it, then on the Day of Judgement his wealth will be turned into a very poisonous and bold snake. That snake will be coiled round his neck and it will sting at both of his jaws and would say, "I am your wealth. I am your treasure."

OBJECTS OF ZAKAAT

Naturally one would like to know the purpose for which Zakaat has been made compulsory and obligatory and the aims and objects which are achieved by it. In the light of the Holy Qur'an and Traditions, there are three objects of Zakaat, the first being specific and the other two are secondary.

BASIC OBJECT : The basic and specific object of Zakaat is the purification of the soul. Giving of Zakaat purges the best of wealth, infuses fear of Allah in one's mind and heart and makes one to do good deeds.

The Holy Qur'an exhorts the Holy Prophet ﷺ.

خُذْ مِنْ اَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيْهِمْ بِهَا وَصَلِّ عَلَيْهِمْ

"Of their wealth take alms that so thou mightest purify and sanctify them; and pray on their behalf." (9:103)

Again the Holy Quran says:

وَسَيُجَنَّبُهَا الْاَتْقَى ۙ الَّذِىْ يُؤْتِىْ مَالَهٗ يَتَزَكّٰى ۚ

"But those most devoted to Allah shall be removed far from it, those who spend their wealth for increase in self-purification." (92 : 17-18)

Thus the chief and specific aim of Zakaat is to emancipate the heart from worldly affairs and to purify the soul. Nobody can deny the fact that love of wealth and material goods is the real enemy of Salaat. It turns one away from Allah and Hereafter. The Holy Prophet ﷺ once said, "The root of every evil is the love of worldly things."

In another Tradition the Holy Prophet ﷺ has observed. "The trial of my Ummah is wealth."

If a Muslim can save himself from the lust of wealth, then he will be in command to save himself from other sins and sinful acts.

A person by offering prayer and giving Zakaat strives to seek the pleasure of Allah and the welfare in the Hereafter. Thus it not only purifies the heart but also inspires him to do good.

I believe that now the definition and the object of Zakaat would be clear to the reader. Literally Zakaat means "purification and growth." To give a portion of one's earned income to the poor and needy for the pleasure of Allah is called Zakaat. But it should be remembered that by mere giving a portion of income the real aim of Zakaat is not achieved, unless it is motivated by a sincere desire and practical effort. The preconditions of real Zakaat are:

Mas'ala 1. The pleasure of Allah is first and most important consideration in giving Zakaat.

Mas'ala 2. It should be given out of the income earned through honest and fair means.

Mas'ala 3. Whatever is given as Zakaat should be of good quality.

If cheap and worthless stuff is given in Zakaat, it will go vain.

Mas'ala 4. The person to whom Zakaat is given should not be made to feel obliged or grateful for it. In the same way it should be given in such a way that his feelings and sense of self respect be not hurt.

SECONDARY OBJECTS : Giving of Zakaat provides basic necessities of the poor and needy Muslims. The Holy Prophet ﷺ has said, "Verily Allah has ordained the payment of Zakaat on the Muslims. It will be realised from the rich and returned (spent for) to their poor."

The Holy Prophet ﷺ has said that on the Day of Judgement Allah would say, "O sons of Adam! I asked you for food and you did not give it to me." Men will reply, "O Lord! How could we provide food to you when you are yourself the sustainer of all the worlds?" To this Allah would say, "Do you not remember that one of your fellowbeings, who was starving begged for food and you refused it to him."

In another Tradition the Holy Prophet ﷺ has said, "One who eats to his full while his neighbour starves, is not a true Muslim."

Thus Islam attaches great importance to the fulfilment of the needs of the poor and it proves beyond doubt that Islam is highly sensitive to the needs of the poor and destitutes.

The next among the secondary objects of Zakaat is to help and support the cause of Islam. The objects for which Zakaat can be spent, have been described by Holy Qur'an thus.

إِنَّمَا الصَّدَقٰتُ لِلْفُقَرَآءِ وَالْمَسٰكِيْنِ وَالْعٰمِلِيْنَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوْبُهُمْ وَفِى الرِّقَابِ وَالْغٰرِمِيْنَ وَفِىْ سَبِيْلِ اللّٰهِ وَابْنِ السَّبِيْلِ ۚ فَرِيْضَةً مِّنَ اللّٰهِ ۗ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ۝

"Alms are for the poor and the needy, and those employed to administer the (funds): for those whose hearts have been (recently) reconciled (to truth) for those in bondage and in debt; in the cause of Allah; and for the way farers: (thus is it) ordained by Allah. And Allah is full of knowledge and

wisdom" (9:60)

In the above verse the words "for the cause of Allah" clearly points out the help to Islam in whatever circumstances it may be.

INJUNCTIONS

Mas'ala 1. The Islamic society, as other is composed of each and every class of people including persons of different financial status. Hence it deemed necessary that a quantum of Zakaat be fixed.

Zakaat is obligatory for one who posses 612 grams of silver or about 88 grams of gold and it remains with him for one complete year unused or consumed by him. If the quantity is less than this, then Zakaat will not be compulsory and due.

Mas'ala 2. If one had 90 grams. of gold for four or five months and then the quantity was reduced below the prescribed quantity and again regained it after sometime but before the end of year, then payment of Zakaat would be essential. Thus if in the beginning or at the end of the year one was rich and possessed the prescribed wealth and in the middle of the year had less than that for sometime, Zakaat is essential and he is not excused from its payment. But if the whole wealth is lost and again he gets it, then the period of one year shall be counted from the day of regaining it.

Mas'ala 3. One had wealth more than the prescribed limit, but it was consumed before the end of one year and it did not remain with him for one complete year, then payment of Zakaat will not be due.

Mas'ala 4. If one has Rs. 4000/- upon which Zakaat is essential and he is also indebted of Rs. 4000/-, then Zakaat is not due upon him whether the amount remains in his possession for full one year or not.

Mas'ala 5. If one has Rs. 5000/- and is indebted for Rs. 3000/- then Zakaat will be due for the remaining amount of Rs. 2000/-

Mas'ala 6. Zakaat is also essential and due upon gold or silver ornaments, utensils, and gold or silver laces etc. whether they are in use or kept in a safe and are never used. Thus on everything of gold or silver Zakaat is essential provided that it is not less than the prescribed quantity.

Mas'ala 7. If gold or silver is not pure but alloyed, i.e., lead is mixed

with sivler or brass is mixed with gold, then it should be judged whether the quantity of silver or gold is greater than lead or brass in the alloy. If the silver or gold is more, then the alloy will be treated as silver or gold and Zakaat will be essential if it is in the prescribed quantity.

Mas'ala 8. If one possesses some gold and some silver and neither of them is in the prescribed quantity, but if their total price is either equal to the price of 612 grms. of silver or 88 grms. of gold, then Zakaat will be essential upon it otherwise not. But if both silver and gold are in the prescribed quantity, then there is no need to assess their value as Zakaat is due upon them.

Ma-ala 9. Suppose the rate of gold is Rs. 600/, per 10 grams. and of silver Rs. 20/ per 10 grams. and one possesses 25 grams. of gold and it remains with him for full one year, then Zakaat will be essential on this gold because with the price of this gold (Rs. 1500/-) 750 grms. of silver can be purchased and the prescribed limit of silver is 612 grms only.

Ma-ala 10. If one had few hundred rupees with him more than his requirement and before the end of the year he received some more, then the additional money will not be counted separately from the previous one and at the end of the year Zakaat will be due on the entire amount.

Mas'ala 11. If one had 1 kg. of silver and before the end of the year he got some gold also, then the gold and silver will not be counted separately but jointly with the silver and Zakaat will be essential on both at the end of year.

Mas'ala 12. Besides gold and silver, other goods like copper, iron, brass, metal utensils, clothes, shoes etc. if are meant for sale, then their cost should be valued and if it come equal to the price of 612 grms. of silver or 88 grms. of gold, then at the end of the year, Zakaat will be due on these goods. But if the goods are not for sale, then Zakaat will not be due of whatever value the goods may be.

Mas'ala 13. The household goods are exempted from Zakaat. There is no Zakaat on vessels-large or small, residential house, clothes, necklaces of real pearls, whatever their quantity may be. In short, everything other than gold and silver, not meant for sale is exempted from Zakaat.

Mas'ala 14. If one owns several houses and they are let out on rent, there is no Zakaat on them whatever their value may be. In the same way

someone purchased some utensils and lets them out on hire then no Zakaat is due on them.

Mas'ala 15. Clothes, however costly, are exempted from Zakaat, but if they are embroidered with gold or silver thread and its cost, if removed, will be equal or more than the cost of 612 grams. of silver, then Zakaat will be due on such clothes otherwise not.

Mas'ala 16. If anyone is in possession of some gold or silver and some merchandise goods also, then the value of all should be calculated and if it equal to the prescribed quantity of silver or gold, then Zakaat will be due.

Mas'ala 17. Merchandise goods are those which are purchased with the intention of trade, but if one purchases some rice for domestic use or for wedding purpose and later on sold it, then Zakaat will not be due upon it.

Mas'ala 18. If some amount has been given as loan to someone, then Zakaat is due upon that amount and should be paid by the lender. Loan is of three kinds, i.e. gold and silver, cash and something sold on credit. The thing is sold on credit and its price is realised after two or thee years. If it is equal to the amount on which Zakaat is essential, then Zakaat would be due upon it. If the amount is not realised in lump sum but in instalments, then whenever eleven rupees are realised, Zakaat will be due and on subsequent instalments of that amount but not on less than that. Whenever an instalment of eleven rupees is realised, Zakaat should be paid and for all the two or three years.

But if the amount or loaned out is less than the prescribed limit, no Zakaat wil be due on it, but if he possesses some other trade goods also besides the loaned out money then value of both will be calculated for payment of Zakaat.

Mas'ala 19. The second kind of loan is when no money or goods are given, but wearing clothes or domestic goods are sold on credit. The amount of the credit was realised in several years and its amount is such on which Zakaat is due. So whenever the amount is realised, Zakaat should be paid for the whole period it remained on credit. But if the amount is realised in instalments, so whenever an amount of Rs. 54/75 paise or more is realised, then Zakaat shall have to be paid for the whole period of credit.

Mas'ala 20. The third kind of loan is that a wife's dowry (Mahr) is due towards the husband and it was paid after several years. Then its Zakaat will be due on the wife from the time the dowry is realised by her and not for the earlier period, provided that it remains with her for one full year.

Mas'ala 21. If a wealthy person, liable to give Zakaat, pays it before the end of the year, then the payment is in order and the obligation will be discharged. But if a person, possessing no wealth, pays Zakaat in the expectation of getting wealth, the Zakaat will not be in order. When he gets the wealth and one year passes over it, he should again pay Zakaat.

Mas'ala 22. If a wealthy person pays Zakaat in advance for several years, then it is permissible. But if in any year for which Zakaat has alrady been paid the wealth increases, then extra Zakaat for the additional amount shall have to be paid.

Mas'ala 23. If one has one hundred rupees more than his needs and expects to recieve one hundred rupees more and paid Zakaat for Rs.175/- before receiving the amount, then it would not be in order. But if at the end of year the amount remains less than the prescribed limit, then Zakaat is remitted and the amount paid will be treated as Sadqatul-Nafl i.e., an amount paid over and above the obligation.

Mas'ala 24. A whole year has passed over one's wealth and before its Zakaat was paid, the wealth was stolen, then its Zakaat is also remitted. But if he personally gave it to someone or destroyed it intentionally then the due Zakaat shall have to be paid and it will not be remitted.

Mas'ala 25. If at the end of one year, anyone gave away all of his wealth as charity, then Zakaat is also remitted.

Mas'ala 26. One had two hundred rupees, but at the end of the year one hundred rupees were stolen or he gave away as charity, the Zakaat for one hundred rupees only will be due.

Mas'ala 27. When one full year has passed over anyone's wealth, Zakaat should be paid immediately as it is not appreciable to delay it as it is possible that one may die suddenly and the responsibility will remain upon his shoulders. If anyone did not pay Zakaat for one year and the next year also passed, even then he should repent and pay the due Zakaat for both the years, otherwise he would be a sinner. In short Zakaat should not be delayed but should be paid within lifetime and should not allow to remain due.

Mas'ala 28. It is essential to pay fortieth part or 21/2 of the wealth as Zakaat.

Mas'ala 29. When the Zakaat is given to a poor or needy person the giver should intend in mind that he is giving Zakaat. If not intended so, the Zakaat will not be discharged and it will remain due and should be paid again.

Mas'ala 30. The whole amount of Zakaat may be given to one needy person or several at a time or in several days or months. It is better to give it to a poor in such quantity which may be sufficient for him at least for that day.

Mas'ala 31. It is execrable to give to one person so much amount upon which Zakaat is due. But if given, the obligation will be discharged. To give less than that is permissible and not execrable.

Mas'ala 32. If anyone asks for loan and it is not known that he is in poor circumstances or not good in repayment of loan and will never pay, and the loan was given to him out of Zakaat money with the intent of Zakaat, then Zakaat is discharged even though the other person might think it to be loan.

Mas'ala 33. If an amount was given as reward to someone but with the intent of Zakaat in mind, even then Zakaat is paid and the obligation discharged.

Mas'ala 34. If ten rupees are due towards anyone and the lender has to pay the same amount as Zakaat, then the due amount cannot be remitted by merely thinking that it would be Zakaat. But if ten rupees are given to him with an intent of Zakaat, then the obligation of Zakaat will be fulfilled, and it is not permissible to take back that amount.

Mas'ala 35. If anyone did not pay Zakaat himself and gave it to someone else to pay, it is permissible and the Zakaat will be settled though the other person may intend or not while giving the Zakaat.

Mas'ala 36. If anyone instructs another person to pay Zakaat on his behalf and he pays it, then the obligation of Zakaat is discharged and the other person has a right to take back the amount spent by him in payment of Zakaat.

Mas'ala 37. If anyone paid Zakaat on behalf of some one without

his permission, then Zakaat is not settled, even if that person recognizes it now to have been paid on his behalf. Zakaat should be paid by him again.

ZAKAAT ON PRODUCE OF LAND

Mas'ala 1. If a certain place or town was in possession of non-believers who lived there and it was taken over by the Muslims after battle and the Muslim ruler appropriating these lands distrubuted it among the Muslims, then such lands will be called `Ushriyya according to religious code. If the residents of that land accept Islam voluntarily, even then its lands will be called Ushr or `Ushriyya. The entire land of Arabia is `Ushriyya.

Mas'ala 2. If anyone inherits such `Ushriyya land from his ancestors or purchases it from a Muslim who had held it as `Ushriyya, then Zakaat is essential on whatever is produced in the land as under.

If the produce in land is without irrigation and with rain water only or anything was produced in wet land on the bank of a river without being irrigated with its water, then it is essential to give one-tenth of the produce as Zakaat i.e. one kg. out of every ten kg. But if the land is irrigated, then one twentieth or 5% of its total produce should be given away as Zakaat.

The same rule applies to all kinds of orchards and gardents etc., howsoever small the produce may be, Zakaat is essential and the large or small quantity of produce makes no difference.

Mas'ala 3. The same rule applies to all kinds of produce like grains, vegetables, fruits and flowers etc.

Mas'ala 4. If honey is obtained from `Ushriyya lands, hills or forests then the same charity is also due on it.

Mas'ala 5. If `Ushriyya land is purchased by a nonbeliever, then it no longer remains an `Ushriyya land. But if it is purchased again by a Muslim from this non-Muslim or acquired it somehow, even then it will not become an `Ushriyya land and shall remain non-`Ushriyya.

Mas'ala 6. The quantity of one-tenth or one-twentieth of the produce to be given in charity should be given by the person who produces it. But if the land has been let out on the share of produce, then both the parties should give the same quantity out of their respective shares of produce.

Mas'ala 7. Zakaat is also due on minerals and earth deposits at the rate of 20.

WHO IS ENTITLED TO RECEIVE ZAKAAT

Mas'ala 1. Anyone who posses the prescribed quantity of wealth as explained above, is a 'rich' man according to religious code. Such a person is not permissible to receive Zakaat.

Also if any person possesses property of the value of the prescribed limit, though it is not meant for trade, but more than his needs, then such a person is also not entitled to receive Zakaat money even if he himself is not liable to pay Zakaat.

Mas'ala 2. One who does not possess so much of wealth or has very little even not to be sufficient for one day, he is called a poor. Paying to and receiving of Zakaat by such persons is in order and permissible.

Mas'ala 3. Utensils, carpets, shamiyanas etc. which are needed in certain ceremonies only and not in daily use, are not included in necessary goods.

Mas'ala 4. The house, garments and other things of daily use are all necessary possessions and anyone possessing these will not be counted a rich man whatever may be their value and it is permissible to give Zakaat to such a person. In the same way the books and other necessities of an educated person are included among his necessary possessions.

Mas'ala 5. If anyone possesses several houses which he has lent them out on rent and lives on their income or someone owns a village or two and has income from them, but he has such a large family and dependents that the income does not suffice and lives in strain and also does not possess any such thing upon which Zakaat is essential, then to pay Zakaat to such a person is permissible.

Mas'ala 6. If anyone possesses one thousand rupees, but is also indebted equal to the same amount, then it is permissible to give Zakaat to him. But if he is indebted for less than one thousand rupees and after deducting the amount of debt so much is left on which Zakaat is due, then it is not permissible to give him Zakaat but if the remaining amount is less than the prescribed limit, then it is permissible.

Mas'ala 7. If a person is very wealthy, but while travelling it so

happened that everything stolen or lost and was left with nothing to return home. Then it is permissible for such a person to receive Zakaat. In the same way a Hajj pilgrim spent all of his money and was left with no money to return home, then it is permissible for him to receive Zakaat though he may be possessing wealth at home.

Mas'ala 8. It is not permissible to give Zakaat to a non-believer. But charities other than Zakaat, `Ushr, Sadqatul-Fitr and Kaffara (recompensation money) are permissible to be given to non-believers.

Mas'ala 9. It is not proper and permissible to build a mosque with Zakaat money, or to arrange funeral and burial of an unclaimed dead body or to pay the debt of a deceased or to spend it in any other item of charity. The obligation of Zakaat will not be discharged unless given to the needy and the poor.

Mas'ala 10. It is not proper and permissible to give Zakaat to one's parents or grand-parents etc. (from whom he was born) or to his children or grand-children, great-grandsons and maternal grand-children, i.e., those who are included in his issues. The husband also cannot give it to his wife or the wife to her husband.

Mas'ala 11. With the exception of the above mentioned relatives, it is permissible to give Zakaat to other relatives such as, brother, neice, maternal neice, uncle, father's sister, mother's sister, maternal uncle, step-mother, step-father, step-grandfather, mother-in-law and father-in-law etc.

Mas'ala 12. It is not permissible to give Zakaat to a minor child whose father is wealthy. But if the child, male or female, is mature and is not wealthy but father is, then it is permissible to give him or her Zakaat.

Mas'ala 13. If the father of a minor child is poor but his mother is wealthy, then it is permissible to give him Zakaat.

Mas'ala 14. It is not permissible to give Zakaat to Sayyids, `Alawii the descendants of Al-`Abbas, Ja`far, Aqiil or Haarith bin Abdul Mutalib. But charities, other than Zakaat, Ushr, Nadhr, Kaffaara and Sadqatul-Fitr, may be given to them.

Mas'ala 15. It is permissible to give Zakaat to domestic servants, maid-servants, nurses etc. but it should not be counted in their wages. But may be given to them as reward intending in mind for Zakaat.

Mas'ala 16. It is permissible to give Zakaat to a wet-nurse or a woman who suckled him as a child or by a woman to a child who was suckled by her.

Mas'ala 17. If a woman's Mahr (dower) is one thousand rupees but her husband is very poor and cannot pay, then it is permissible to give her Zakaat. It is also permissible to give Zakaat to a woman whose husband, though wealthy, does not pay her dower or she has remitted it. But it is not permissible to be given to a woman who is convinced that her husband will pay the dower money whenever it is demanded.

Mas'ala 18. If Zakaat was given to someone thinking him to be a poor and later on it was discovered that he was wealthy or a sayyid or it was given in darkness and later on it was revealed that the person was such a relative to whom it is not permissible to give Zakaat, then in all such cases the obligation of Zakaat is discharged and it is not necessary to give it again. But if that who received it finds that it was Zakaat for which he is not entitled then he should return it. If after giving Zakaat to someone it was confirmed that he was a non-believer, then Zakaat is not paid and it should be paid again.

Mas'ala 19. If there is doubt about the financial status of a person, then Zakaat should not be given to him without ascertaining his correct position. If it was given without inquiry, then it should be judged in mind as to which side is weighty. If it is felt that the man is poor, then the Zakaat is proper and settled and should not be given again. But if it is realised that he was not poor, then Zakaat should be paid again.

Mas'ala 20. In giving Zakaat and all other charities greatest consideration should be kept for relatives and they should be given preference over others, but they should not be told that it was charity as it may hurt their feelings. It has been reported in the Traditions that giving of charity to relatives has double reward—one for giving charity and the other for doing good to relatives. Whatever is left after giving to the relatives, be given to other poor and needy persons.

Mas'ala 21. It is execrable to send Zakaat of one place to the other. But if one's relatives are living at the other place, then it may be sent to them or the people of the other place are more needy or they are engaged in religious work, then sending Zakaat for them is not execrable. Giving Zakaat to students, religious-teachers, scholars and men of piety is of great

merit.

Mas'ala 22. As far as possible Zakaat should be given to such persons who do not go about begging but remain respectably at their homes.

Mas'ala 23. If anyone mixes legitimate income with illegitimate one, then Zakaat on the entire amount should be given.

Mas'ala 24. If a person dies when Zakaat was due on him, then his left-over wealth should not be given in payment of Zakaat. But if he had willed before his death for the Zakaat to be paid, then only one third of his property or wealth can be given in Zakaat whether it discharges the obligation in full or not. But if all of his heirs agree to give even more than one-third, then whatever they give of their free will should be accepted.

Mas'ala 25. If a creditor forgoes his loan on the debtor at the end of the year, then the creditor will be absolved of one year's Zakaat on that amount.

OTHER IMPORTANT CHARITIES

From the above description of Zakaat it should be clear that for every well-to-do Muslim it is a legal tariff and that in Islam the concept of a rich man is quite different from its usual sense. A Muslim who possesses the prescribed quantity of gold or silver or wealth in cash or kind equivalent to that, will be counted as a rich man.

The quantum of Zakaat cannot be reduced or increased as it is its inevitable limit. But the Holy Qur'an and the Traditions warrant that a Muslim should not be content with the stipulated rate of Zakaat. He should spend over and above that if he has to spare. The Holy Prophet ﷺ once said, "In the wealth of a Muslim his other co-religionists have a share over and above the Zakaat."

Besides Zakaat, giving of other charities is appreciable if one possesses wealth more than his need, i.e., requirements of himself, his family etc.

It is execrable to give away all of one's possessions in charity. But if one is bestowed with the qualities of patience and forbearance in full and thre is no risk of his family being put to inconvenience, then it is not execrable.

1. SADAQATUL-FITR

I **Mas'ala 1.** If any Muslim who possesses the prescribed limit of wealth or on whom Zakaat is not due but has goods more than his needs on the value of which Zakaat could be due, whether the property is for trade or not and whether a year has passed on it or not, it is essential for him to give Sadaqa on Eid day and this charity is called Sadaqatul-Fitr.

Mas'ala 2. If one possesses a large house of substantial value and also has costly clothes and other goods of necessity, but no ornaments, or in such quantity upon which Zakaat is not due, then Sadaqatul-Fitr is not essential for him.

Mas'ala 3. If a person owns two houses, he lives in one of them and the other is vacant or is let out on rent, then the other house is more than his need and if its price is such on which Zakaat becomes due for him, then Sadaqatul-Fitr is essential on him and giving of Zakaat to him is not proper. But if he depends upon the income of this house, then this house will also be counted among his necessary goods and giving of Sadaqatul-Fitr will not be essential for him and it will also be permissible for him to take Zakaat.

In short, one for whom it is permissible to take Zakaat and Sadaqatul-Fitr, then giving of this charity i.e., Sadaqatul-Fitr is not essential for him. But it is essential for those who are entitled to take Zakaat or Sadaqatul-Fitr.

Mas'ala 4. If anyone possesses more property than his need but he is indebted also, then if after deducting the amount of debt so much is left on which Zakaat is due, then Sadaqatul-Fitr will also be due, but not if it is less.

Mas'ala 5. Sadaqatul-Fitr becomes due at the time of Fajr prayer on Eid day, but if one dies before Fajr prayer, then Sadaqatul-Fitr is not due on him and it should not be paid out of his left over property.

Mas'ala 6. It is better to give Sadaqatul-Fitr before going for Eid prayer, but if not given before, then it may be paid afterward.

Mas'ala 7. If anyone paid Sadaqatul-Fitr in the month of Ramadaan before `Iid, even then obligation is discharged and need not to pay it again.

Mas'ala 8. If anyone did not pay Sadaqatul-Fitr on Eid-day, then it will not be remitted and should be paid on any day as soon as possible.

Mas'ala 9. One should give Sadaqatul-Fitr for himself and on behalf of his minor children. The major children should pay their own. But it may be paid on behalf of an insane person.

Mas'ala 10. If a minor child possesses so much property on which Sadaqatul-Fitr is due, then it should be paid out of it.

Mas'ala 11. Payment of Sadaqatul-Fitr is essential for both one who observed fasts during Ramadaan and one who did not on account of some excuse.

Mas'ala 12. If wheat or its flour or powder of parched wheat is given as Sadaqatul-Fitr then it should be one kg. and 667 grms. in weight. It is better to give two kg. as a precaution. But if barley or its flour is given, then it should be double of the weight of wheat.

Mas'ala 13. If some other grain, other than wheat and barley is given (grain or millet) then its value should be equal to the value of above mentioned quantity of wheat or barley.

Mas'ala 14. If instead of wheat etc., the price of the prescribed quantity is given as Sadaqatul-Fitr, then it is much better.

Mas'ala 15. The Sadaqatul-Fitr of one person may be given to one poor or be distributed among several persons.

Mas'ala 16. It is also permissible if Sadaqatul-Fitr of several persons is given to one poor only.

Mas'ala 17. Those entitled to take Zakaat are also eligible to take Sadaqatul-Fitr.

2. SADAQA (VOLUNTARY ALMS):

In the religious terminology of Islam there are two more terms synonymous to Zakaat. They are Sadaqa (alms) and 'Infaaq fi Sabiilil-lah' i.e., spending in the name of Allah. Sadqa comes from the word 'sidq' which means righteousness, piety and sincerity of the giver. 'Infaaq fi Sabiilil-lah' means spending in the way or service of Allah. Thus the ultimate object of all types of charity is to seek the pleasure of Allah.

Whatever is spent to please Allah is Zakaat, Sadaqa and expenditure in the service of Allah at the same time. These do not denote the specific meaning of legal or voluntary alms. But in Islamic Jurisprudence the Zakaat

is legal and compulsory and the rest as voluntary alms.

Great stress has been laid in the Holy Qur'an and Traditions on the voluntary alms. Some of the verses and Traditions are mentioned below:-

وَاَنْفِقُوْا فِیْ سَبِیْلِ اللهِ وَلَا تُلْقُوْا بِاَ یْدِیْکُمْ اِلَی التَّھْلُکَۃِ ۚ وَاَحْسِنُوْا ۚ اِنَّ اللهَ یُحِبُّ الْمُحْسِنِیْنَ ۝

"And spend of your substance in the cause of Allah, and make not your own hands contribute to (your) destruction; but do good; for Allah love those who do good" (2:195)

وَیَسْئَلُوْنَکَ مَاذَا یُنْفِقُوْنَ ۬ قُلِ الْعَفْوَ ۔

"They ask you how much they are to spend; say: 'What is beyond your needs.' " (2:219)

مَنْ ذَاالَّذِیْ یُقْرِضُ اللهَ قَرْضًا حَسَنًا فَیُضٰعِفَهٗ لَهٗۤ أَضْعَافًا کَثِیْرَۃً ۔ وَاللهُ یَقْبِضُ وَیَبْصُّطُ وَاِلَیْهِ تُرْجَعُوْنَ ۝

"Who is he that will loan to Allah a beautiful loan, which Allah will double unto his credit and multiply many times? It is Allah that give (you) want or Plenty. And to Him shall be your return." (2:245)

مَثَلُ الَّذِیْنَ یُنْفِقُوْنَ اَمْوَالَھُمْ فِیْ سَبِیْلِ اللهِ کَمَثَلِ حَبَّۃٍ اَنْۢبَتَتْ سَبْعَ سَنَابِلَ فِیْ کُلِّ سُنْۢبُلَۃٍ مِّائَۃُ حَبَّۃٍ ۔ وَاللهُ یُضٰعِفُ لِمَنْ یَّشَآءُ ۚ وَاللهُ وَاسِعٌ عَلِیْمٌ ۝

"The parable of those who spend their wealth in the way of Allah is that of a grain of corn : it groweth seven ears, and each ear hath a hundred grains. Allah give manifold increase to whom He please : and Allah care for all and He know all things." (2:261)

إِنَّ الْمُصَّدِّقِيْنَ وَالْمُصَّدِّقٰتِ وَاَقْرَضُوا اللّٰهَ قَرْضًا حَسَنًا يُّضٰعَفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيْمٌ○

"For those who give in Charity, men and women, and loan to Allah a Beautiful loan, it shall be increased manifold (to their credit), and they shall have (besides) a generous reward." (57:18)

Mas'ala 1. It has been reported by Abu Huraira that the Holy Prophet ﷺ has said, "every morning two angels descend from the Heavens. One of them prays to Allah to give good reward to one who spends (in the way of Allah). The other angel prays to Allah to destroy the wealth to one who keeps it (and does not spend).

Mas'ala 2. The Holy Prophet ﷺ has said, : "O' son of Adam, spend what is more than your needs as it is better for you and bad if you keep it in store. But there is no reproach if you save according to your needs and begin spending from those who are dependants of you as it is preferable to spend on them."

Mas'ala 3. Once a companion asked the Holy Prophet ﷺ as to which Sadaqa (alms) was greater in respect of its credit. The Prophet ﷺ replied, "The Sadaqa that you give, in such condition when you are healthy, there is lust of wealth in the heart, you be afraid to being poor and wish ot be healthy, is the best. And do not delay giving of Sadaqa till your death."

Mas'ala 4. The Holy Prophet ﷺ has exhorted, "Make haste in giving Sadaqa as difficulties and misfortunes cannot jump over it (It checks their happening by the Mercy of Allah).

3. OF SACRIFICE (QURBAANI):

Sacrificing of permitted animals in the way of Allah is an act of great credit. The Holy Prophet ﷺ is reported to have said that during its days (from 10th to 12th of Dhul-Hijja) no other thing is dearer to Allah than Qurbaan and during these days this good act is better than all other virtues.

While sacrificing an animal every drop of blood that falls is accepted by Allah before it reaches the ground. Therefore sacrifice should be given with pleasure and with an open heart. The Holy Prophet ﷺ is reported

to have said that for each hair of the sacrificial animal one virtue is recorded for one who offers the sacrifice. Allah be praised! What more credit can be than the unlimited virtues to be gained by one sacrifice? It would be highly virtuous if one, for whom offering of sacrifice is not essential, offers sacrifice in the expectation of this unlimited reward. If the prescribed days of sacrifice are missed then, one would be deprived of this reward.

If one has been favoured with wealth by Allah then it is better and befitting for him to offer sacrifice on behalf of his deceased parents and other relatives so that their souls may also be benefitted by this reward. It is highly appreciable to transfer the credit of the sacrifice to the Holy Prophet ﷺ, his consorts and one's spiritual preceptor etc. At least one should offer sacrifice for his own sake. It is essential for a rich man and such a man would be most unfortunate if he does not offer sacrifice. The sin for not offering the sacrifice would be an additional burden on his shoulders.

When the sacrificial animal is laid on the ground facing the Ka'ba, then the following prayer should be recited:

إِنِّىْ وَجَّهْتُ وَجْهِىَ لِلَّذِىْ فَطَرَ السَّمٰوٰتِ وَالْاَرْضَ
حَنِيْفًا وَّمَآ اَنَا مِنَ الْمُشْرِكِيْنَ ـ اِنَّ صَلٰوتِىْ وَنُسُكِىْ
وَمَحْيَاىَ وَمَمَاتِىْ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۝ لَا شَرِيْكَ لَهٗ
وَبِذٰلِكَ اُمِرْتُ وَاَنَا اَوَّلُ الْمُسْلِمِيْنَ ۝ اَللّٰهُمَّ مِنْكَ وَلَكَ

(Innii wajjahtu wajhea lil-ladhii fataras-samaawaati wal-ardha haniifan wama anaa minal-mushrikiin Inna salaatii wa nusukii wa mahyaaya wa mamaatii lil-lahi Rabbil-`aalamiin laa shariika lahu wa bidhaalika umirtu wa anaa awwalul-Muslimiin Allahumma minka wa laka)

Meaning, "I divert my attention to the Lord who has created Heavens and earths. I offer my devotion to Allah by separating from all and I am not amongst the non-believers. My prayer, my sacrifice is all for Allah who has no partner and I have been ordered for it and I am amongst His obedients, O Allah! I make this sacrifice for Thy pleasure."

بِسْمِ اللّٰهِ اَللّٰهُ اَكْبَرُ

and then reciting "Bismil-lah Allahu Akbar" cut the throat of the animal

and then recite this Du`aa' :

اَللّٰهُمَّ تَقَبَّلْهُ مِنِّىْ كَمَا تَقَبَّلْتَ مِنْ حَبِيْبِكَ مُحَمَّدٍ وَّخَلِيْلِكَ اِبْرَاهِيْمَ عَلَيْهِمَا الصَّلٰوةُ وَالسَّلَامُ

(Allahumma taqabbalhu minnii kamaa taqabbalta min habiibika Muhammadin wa khaliilika Ibraahiima `alaihimaa as-salaato wa-s-salaam)

"O Allah! accept this sacrifice from me the way Thou had accepted from Thy dear Prophet Muhammad (ﷺ) and friend Prophet Ibrahim."

INJUNCTIONS ABOUT SACRIFICE

Mas'ala 1. Anyone who is liable to give Sadaqatul-Fitr offering of sacrifice is also essential for him.

Mas'ala 2. Offering of sacrifice is not essential for a traveller.

Mas'ala 3. The time of sacrifice is from 10th of Dhul-Hijja up to the evening of 12th of that month and may be offered on any of these days. But the best time of sacrifice is on the day of `Iid-ul-Adha, then 11th, and then 12th of Dhul-Hijja in their order.

Mas'ala 4. Offering of sacrifice before Eid-ul-Adha prayer is not proper. It should be done after offering Eid prayer. But villagers can offer sacrifice after Fajr prayer.

Mas'ala 5. If anyone is resident in a city sends his animal to a village for sacrifice, then its sacrifice in the village is permissible before `Iid prayer and then he may bring its meat to the city for consumption and distribution.

Mas'ala 6. To offer sacrifice on 12th Dhul-Hijja is proper before sunset, but not permissible after sun-set.

Mas'ala 7. Sacrifice may be offered at any time 10th, 11th of Dhul-Hijja whether in day or night, but it is not good to do it at night lest some vein of the animal may be left uncut or the sacrifice may not be done properly.

Mas'ala 8. If anyone was in journey on 10th and 11th of Dhul-Hijja, but came back home on 12th, before sunset then offering of sacrifice becomes

essential for him. If during the journey he intended to stay for fifteen days at one place, even then offering of sacrifice is essential for him at that place.

If anyone did not possess the prescribed quantity of wealth on which sacrifice becomes essential, but got it from somewhere before sunset on the 12th then sacrifice becomes essential for him.

Mas'ala 9. It is better to sacrifice the animal with one's own hands. But if he does not know how to do it, he may get it done by someone else, but one must stand near the sacrificial animal at that time. But even if one cannot do so, then there is no harm if the sacrifice is offered in his absence.

Mas'ala 10. It is not necessary to intend or recite the prayer (Du`aa'). It would be sufficient if one just thinks in his mind that he is making the sacrifice and cuts the throat of the animal reciting "Bismil-lahi Allahu Akbar". If one remembers, then it is better to recite the above mentioned prayer (Du`aa').

Mas'ala 11. Sacrifice (Qurbaani) is essential for one's ownself and not on behalf of his children even. If minor children possess wealth, even then it is not essential to offer sacrifice from it. If anyone offers sacrifice on behalf of his children, then it would be treated as Nafl.

Mas'ala 12. The sacrifice of goat --- male or female, sheep of all species, cow, bull, buffalo --- male or female, camel and she-camel is permissible and of any other animal would not be in order.

Mas'ala 13. It is permissible for seven persons to share the sacrifice of cow, buffalo or camel with the condition that no one's share would be less than one-seventh and intent of all is to sacrifice and not merely to eat meat. The whole sacrifice would not be in order if anyone's share is less than one-seventh.

Mas'ala 14. If a sacrificial animal is shared by less than seven persons, four or five, and none's share is less than one-seventh, then the sacrifice of the animal would be in order. If eight persons share one animal, then the sacrifice itself would not be in order.

Mas'ala 15. While purchasing an animal if one intends to make others shares in it and finds such a person or persons who actually share the sacrifice, then it is permissble. But if while purchasing one intended to sacrifice the animal on his behalf alone and not to share it with others, then it is not good to share it with others. But if one shares it with others, then he should see that the sharer should be such on whom sacrifice is essential.

If the sharer is a man of means then sharing the animal with him would be in order but not if he is poor man.

Mas'ala 16. If a sacrificial animal is lost and another was purchased and then the first one is also found, if the owner is poor man then sacrifice of one animal only is essential. But in case of a rich man, sacrifice of both the animals is essential.

Mas'ala 17. If a sacrificial animal is shared by seven persons its meat should not be distributed by mere estimate or guess, it should be weighed exactly and if anyone's share is more or less than one seventh, then the extra meat would be counted as interest.

Mas'ala 18. The sacrifice of a goat less than one year old is not in order. Cow and buffalo should be two years old at least and camel should not be less than five years old. But if sheep (of all kinds) is so healthy and fat that it appears to be one year old, then its sacrifice would be in order, otherwise sheep should also be of one year old.

Mas'ala 19. The sacrifice of a permissible animal would not be in order if it is blind or one-eyed or has lost one third or more of its eyesight or one-third or more of its tail or ear has been cut off.

Mas'ala 20. The sacrifice of an animal would not be in order if it limps with one leg and walks with three legs only or can put its fourth leg on the ground but cannot use it. But if can put fourth leg on the ground and can walk with it limping, then its sacrifice is permissible.

Mas'ala 21. If an animal is so lean and thin that its bones have no marrow, then its sacrifice would not be in order. But if it is not so lean and thin, then it would be in order. But it is better to sacrifice a healthy and fat animal.

Ma-ala 22. The animal which has no teeth at all, its sacrifice is not in order. But if only some of the teeth have fallen and more than those are still intact, then its sacrifice would be in order.

Mas'ala 23. The sacrifice of such an animal is also not in order which has no ears from its very birth. But it would be in order if it has very small ears.

Mas'ala 24. The sacrifice of an animal is in order if it has no horns from its birth or they have been broken. But it would not be in order if the

horns have been broken from their very roots.

Mas'ala 25. The sacrifice of a castrated goat, sheep or ram is in order. So also the sacrifice of an animal suffering from seabies is in order provided that it has not become too lean and thin on account of the disease. In such case it would not be in order.

Mas'ala 26. If an animal was purchased for sacrifice and later on some such defect developed in it for which its sacrifice is not permissible, then another animal should be purchased for sacrifice. But if the owner is a poor man for whom sacrifice is not essential, then he may sacrifice the same animal.

Mas'ala 27. One third of the sacrificial meat should be given in charity to the poor and the rest be consumed by oneself and in giving to relatives and friends as gift. If less than one-third is given in charity, then it will not be a sin.

Mas'ala 28. The skin of sacrificed animal should be given in charity. If sold, then its price should be given to such persons, who are entitled to take Zakaat. In case of price the same money should be given in charity without changing it.

Mas'ala 29. The skin may also be used for one's own needs, i.e., in making buckets or prayermat etc.

Mas'ala 30. It is not permissible to give meat, fat etc. of the sacrificed animal to a butcher as his wages. It should be paid to him in cash.

Mas'ala 31. The rope, cover etc. of sacrificed animal should also be given in charity.

Mas'ala 32. If anyone for whom sacrifice was not essential, purchased an animal for sacrifice, then sacrifice of that animal becomes essential for him.

Mas'ala 33. Sacrifice was due on someone, but he did not offer and the three days of sacrifice passed, then he should either give in charity the price of one animal or the animal itself.

Mas'ala 34. If anyone pledged to sacrifice for certain aim, then upon its accomplishment sacrifice is essential whether the person is rich or poor. The whole flesh of such an animal should be given to the poor as charity and no part of it should be kept for personal consumption.

It would be a sin if the missed prayers are not offered and made up.

Mas'ala 16. If prayers are missed by someone and he did not have the opportunity of offering them, then before his death it is essential for him to leave a will that Fidya (compensation) be given for his missed prayers otherwise it would be a sin.

> **Note** : Fidya or compensation will be discussed completely in a separate Chapter.

Mas'ala 17. If a number of persons have missed their prayer of any time, they should offer it in congregation with all its requisites with loud or low recitation as is necessary for the prayer of that time.

Mas'ala 18. If a minor boy sleeps after `Isha prayer and on waking up in the morning after dawn and finds some stains of semen on his clothes which prove that he had a wet dream, then according to the predominant view of jurists he should repeat his `Isha prayer. But if he on waking up before dawn finds the stains, then the unanimous opinion is that he shoud offer `Isha prayer as missed prayer.

SOME IMPORTANT PRAYERS OTHER THAN FARD

1. Salaatut-Tawba

(Prayer for repentence)

If anyone commits an anti sharii`a (Religious code) act, he should offer two Raka'at of Nafl prayer and very humbly and beseechingly seek Allah's forgiveness expressing sincere repentance on his act and should resolve not to commit such act again. Allah by his Grace and Beneficence will forgive his sin.

PATIENT'S PRAYER (SALAAT)

Mas'ala 1. Offering of prayer should not be given up under any circumstance. So long as one is able to stand, he should offer prayer in standing position. If unable to stand prayer should be offered in sitting position and perform Ruku' and both Sajdas. In Ruku' one should bend so much that the forehead comes in line with the knees while offering prayer in sitting position.

of Eid-ul-Adha. Silver equal to the weight of shaved hair is also given as charity.

Mas'ala 3. `Aqiiqa is performed on the seventh day of the birth of a child. If not performed on the seventh day, then whenever it is done, the day should be the seventh day of the birth of the child, i.e., if the child was born on Friday, then the seventh day would be next Thursday. So `Aqiiqa should be done on Thursday. Whenever the `Aqiiqa is done, it should be the day on which the child had become seven days old.

Mas'ala 4. There is no such restriction, as is commonly believed, that the razor of the barber on the head of the child and the knife of the butcher on the throat of the animal, should move simultaneously. To behave in this manner is superstitious. According to the religious code the sacrifice may be offered either before or after the shaving of the head.

Mas'ala 5. The animal whose sacrifice is not permissible is also not fit for `Aqiiqa. Only those animals which are fit and permissible for sacrifice should be sacrificed in `Aqiiqa.

Mas'ala 6. It is permissible to distribute the flesh of such animal or cooked and served to the guests.

Mas'ala 7. It is permissible for all the relatives to eat the meat of `Aqiiqa and there is no restriction upon anyone.

Mas'ala 8. If one does not possess sufficient money, then for such a person it is permissible to sacrifice one goat for a male child. There is no harm if `Aqiiqa is not performed provided if one has no means to do it.

Mas'ala 9. Before sacrificing an animal in Aqiiqa the following prayer should be recited:

اَللّٰهُمَّ هٰذِهٖ عَقِيْقَةُ (Say Name of Person) دَمُهَا بِدَمِهٖ وَلَحْمُهَا

بِلَحْمِهٖ وَعَظْمُهَا بِعَظْمِهٖ وَجِلْدُهَا بِجِلْدِهٖ وَشَعْرُهَا بِشَعْرِهٖ (In case

of girl say بِدَمِهَا، بِلَحْمِهَا، بِعَظْمِهَا، بِجِلْدِهَا، بِشَعْرِهَا)

إِنِّىْ وَجَّهْتُ وَجْهِىَ لِلَّذِىْ فَطَرَ السَّمٰوَاتِ وَالْاَرْضَ حَنِيْفًا وَّمَآ اَنَا مِنَ الْمُشْرِكِيْنَ، اِنَّ صَلٰوتِيْ وَنُسُكِيْ وَمَحْيَاىَ وَمَمَاتِيْ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ لَا شَرِيْكَ لَهٗ وَبِذَالِكَ اُمِرْتُ وَاَنَا اَوَّلُ الْمُسْلِمِيْنَ ۝ اَللّٰهُمَّ مِنْكَ وَلَكَ ۝

(Allahumma Hadhi `Aqiiqatu (say Name of Person) damuhaa bi-da'mihi wa lahmuhaa bi-lahmihi wa azmuhaa bi-azmihi wa jilduhaa bi-jildihi wa sha`ruhaa bi-sha`rihi (in case of girls say bi-damihaa, bi-lahmihaa, bi-azmihaa bi-jildihaa bil-sha`rihaa).

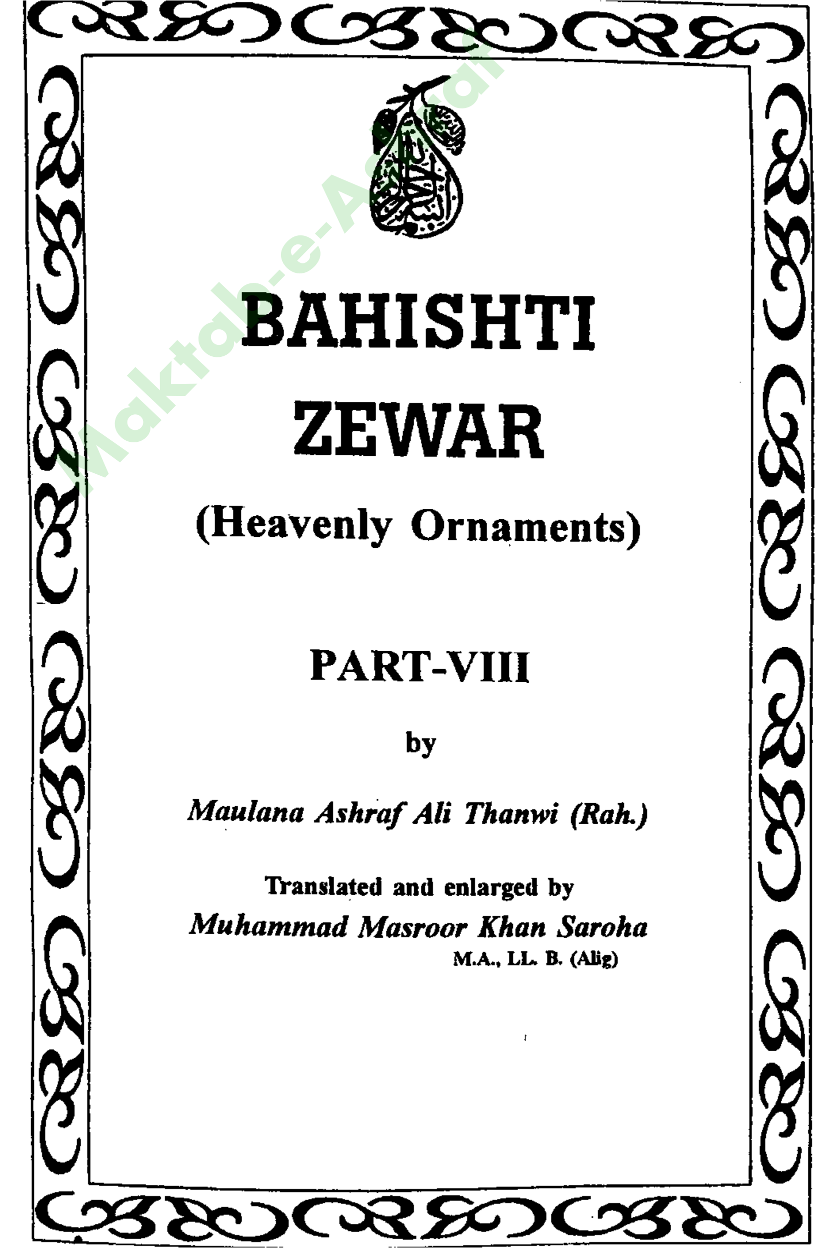
Inni wajjahtu wajhea lil-ladhii fataras-samaawaati wal-ardha haniifan wa ma anaa minal-mushrikiin Inna salaatii wa nusukii wa mahyaaya wa mamaatii lil-lahi Rabbil-`aalamiin laa shariika lah wa bidhaalika umirtu wa anaa awwalul-Muslimiin. Allahumma minka wa laka).

"O Allah! I sacrifice this animal in Thy name as a Sadaqa for my child in substitution, blood for blood, flesh for flesh, bones for bones, skin for skin and hair for hair.

O Allah! accept this sacrifice for the protection of my child from Hell. I have withdrawn my attention from all and divert it to Him only Who has created Heavens and earth and I am not amongst the nonbelievers. No doubt my prayer, my sacrifice, my death and life is for Allah of the Universe. He has no partners. I have been ordered for it and I am the first amongst the obedients.

O Allah! this sacrifice is from Thee and for Thee only."

★★★★



BAHISHTI ZEWAR

(Heavenly Ornaments)

PART-VIII

by

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Translated and enlarged by

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THE FAST : SAWM

Fasting during the month of Ramadaan is the fourth pillar of Islam. SAWM or SIYAAM is the technical term used for it in Islam which literally means to be at rest. It has been so named because while observing fast one abstains from eating, drinking and sexual intercourse from dawn to dusk.

Fast creates piety and fear of Allah. The Holy Qur'an says in this connection:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى
الَّذِيْنَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُوْنَ ۝

> "O ye who believe! Fasting is prescribed to you, as it was prescribed for those before you, that ye may (learn) self-restraint" (2:183)

The Holy Prophet ﷺ has been reported to have said, "Fasting is a shield for you as it saves you from sins in this world and would protect you from Hell in the Hereafter. When anyone of you keeping fast, he should neither use indecent language nor speak loud. If someone picks up a row abuses him he should tell him that he is observing fast."

Great merit and credit has been ascribed to fast in the Traditions. The Holy Prophet ﷺ has said that one who observes fast in the month of Ramadaan for the sake of Allah, all of his sins of the past are forgiven by Him, and that the odour of the month of one who fasts is most appreciable to Allah than musk.

"Every good act a man does shall recieve from ten to seven hundred rewards", says Allah, "but the fast is an exception as it is for 'Me alone and I will give its reward as much as I like, He who fasts abandons the lust and craving of his appetite for My sake."

The Holy Prophet ﷺ has said, "If a person does not abstain from telling lies or doing wrong when he is observing fast let it be known to him that Allah does not want that he should stop eating his food."

BLESSINGS OF FAST

Mas'ala 1. As is clear fast invests one with piety and one who attains piety would do with pleasure what Allah and the Holy Prophet ﷺ enjoin upon him.

Mas'ala 2. Fast strengthens one's faith in the sovereignty oneness of Allah. Up to dawn one is free to eat as he likes, but as soon as the white line appears on the horizon, one stops eating and drinking. the abstinence from eating, drinking and other pleasures of life will continue till sunset and with it the fast will come to an end. This entire process of eating during the permitted time and abstaining during the prohibited period is a unique example of order and compliance and manifestation of authority and obedience which is not to be found in other religious acts.

Mas'ala 3. Fasting creates a sense of sympathy and fellow feeling in the hearts and minds of all the members of the Muslim society. By keeping fasts one feels the pangs of poverty and hardships of starvation and hunger. This practical experience inspires them to work for the amelioration of the poor and induces one to spend in the way of Allah. It has been stated in Traditions that during the month of Ramadaan, the Holy Prophet ﷺ used to emancipate every slave and gave alms to everyone who asked for it.

Ibn `Abbas has stated that the Holy Prophet ﷺ was the most generous among mankind and he was particularly most gracious during the month of Ramadaan.

Mas'ala 4. Observing of fast creates and strengthens the sense of equality because during the month of Ramadaan all the Muslims the rich and the poor, the learned and the ignorant, the elite and the rustic are subjected to the same level of obedience and experience the same pangs of hunger and thirst. It remains writ-large on their faces that they are the bondmen of One Master. This state purges their minds and hearts of all the ill notions of rank and status, and creates a sense of equality.

Mas'ala 5. The hardships of hunger, thirst and other discomforts during a fast train and prepare a Muslim to struggle in the way of Allah. The way is not easy and one has to suffer unforeseen hardships for the pleasure of Allah. Only those can tread the way of Allah who possess strength of endurance. Fasting during the month of Ramadaan is the best way of getting accustomed to hardships.

Mas'ala 6. The injunctions about fast require every Muslim to observe fasts during the whole month of Ramadaan according to the prescribed method. Hence the Muslims of the whole world observe fast at the same time. This intensifies the feeling of universal brotherhood in them demolishing all the distinctions and barriers of caste, colour, country and language. Thus the institution of fast is an ideal arrangement which infuses the Muslims of the world with the spirit that they are working for the same mission so much so that even their eating and drinking is subject to a uniform order and discipline.

INJUNCTIONS ABOUT RAMADAAN

Mas'ala 1. Keeping of fast is obligatory for every Muslim who is not insane or minor. It is not proper to give up fasts without legitimate cause. If one vows to fast then it becomes obligatory for him and keeping of missed or compensatory fasts is also obligatory.

Mas'ala 2. Besides the above mentioned one other fasts are Nafl and their observance carry reward. But it is not a sin if they are not observed.

Mas'ala 3. Fasting on Eid days and three days after `Iid-ul-Adha are prohibited.

Mas'ala 4. According to religious code to abstain from eating, drinking and sexual intercourse from the time of Fajr (dawn) till sunset with an intent, is called fast.

Mas'ala 5. It is not essential to express the intent in words, but merely to resolve to keep a fast and not eat or drink anything or indulge in sexual intercourse for the whole day, completes a fast. It is better to say, "O Allah I will keep a fast tomorrow for Thy sake, " or say in Arabic

وَبِصَوْمِ غَدٍ نَّوَيْتُ

(wa bisawmi ghadin nawaytu).

Mas'ala 6. If anyone did not eat or drink anything and remained hungry and thirsty throughout the whole day, but did not resolve in heart to fast, then it would not be a fast. A fast cannot be without an intent.

Mas'ala 7. According to religious code the time of fast begins from early dawn (Fajr) and up to that time eating, drinking etc. is allowed. Some persons who take Sehri (eat something) in the later part of night and go

to sleep after resolving a fast, think that nothing should be eaten or drunk after resolve or intent. This is not correct. They may eat or drink up to early dawn.

Mas'ala 8. If the intent for fast was made in the previous night then the fast of Ramadaan on the following morning would be in order. If it was not resolved in the night to keep fast nor in the morning had any intention, but when the day had advanced it struck to him that it would be a sin not to keep an obligatory fast and so resolved then, even then the fast is in order provided nothing was eaten or drunk.

Mas'ala 9. If nothing was eaten or drunk in the morning and intent was made an hour before midday, then the fast would be in order.

Mas'ala 10. To keep fast of the month of Ramadaan, it is enough to resolve that one would keep a fast that day. If one went to sleep in the previous night intending to keep fast next day, even then the fast would be in order. The fast would also be in order even if the idea that it was the fast of Ramadaan or an obligatory fast was not in mind.

Mas'ala 11. If during the month of Ramadaan anyone intended for a Nafl fast instead of an obligatory one, even then it would be counted as Ramadaan fast.

Mas'ala 12. If anyone had missed or omitted fast in Ramadaan and did not observe it till the next Ramadaan came and in it he resolved to keep the omitted fast of last Ramadaan, even then it would be counted of the present Ramadaan and not then the omitted one. The omitted fast should be kept after the Ramadaan.

Mas'ala 13. One had vowed to keep a fast after being successful in certain aim. If he resolves to keep the vowed fast in the month of Ramadaan, then it would be counted as fast of Ramadaan and the vowed fast would remain due which should be observed after the Ramadaan. In short, during the month of Ramadaan whatever kind of fast may be resolved, it will always remain the fast of Ramadaan.

Mas'ala 14. If the new moon is visible on 29th of Sha'baan, then fast should be observed on the next day. But if it is not visible on 29th, then no fast should be observed next day as it is prohibited according to Tradition. Fasting should begin after completing the thirty days of the month of Sha'baan.

Mas'ala 15. If the moon was not visible on the 29th of Sha'baan due to the clouds, then even Nafl fast should not be kept next day. But if one is used to observe fast on certain fixed days and the next day happens to be the same day, then such a person may observe the fast with intent of Nafl. If during the day the visibility of moon is confirmed from somewhere else, then this fast will become a Ramadaan fast.

Mas'ala 16. If the moon was not visible on 29th. of Sha'baan due to clouds, then nothing should be eaten or drunk on the next day till an hour before midday and if the visibility of moon is confirmed from somewhere else: then the fast should be resolved otherwise not.

Mas'ala 17. If the new moon was not visible on 29th. of Sha'baan, then it should not be taken that as there will be no Ramadaan next day and a postponed or vowed fast may be kept. To observe a postponed or vowed fast on that day is execrable. But if anyone keeps such a fast and the visibility of moon is confirmed from somewhere else, then the fast would be counted as Ramadaan fast and the postponed or vowed fast should be kept after Ramadaan. If the appearance of moon is not confirmed, then fast would be as it was intended, though execrable.

VISIBILITY OF MOON

Mas'ala 1. If due to cloud or dust the moon of Ramadaan was not visible but a reliable and pious person gave evidence of having seen the moon, then the visibility of moon is proved and fast should be observed next day. Such witness may be a man or a woman.

Mas'ala 2. But if the moon of Eid is not visible due to cloud, then the evidence of one man, however pious or reliable he may be, will not be counted till two pious and reliable men or one pious man and two pious women give evidence of their having seen the moon. The evidence of four women even will not be counted.

Mas'ala 3. Anyone who does not follow the religious code i.e., does not offer prayer or keep fast and always tells a lie or is guilty of other sins against religious code, then his evidence should not be believed as reliable despite his swearing. Even if two or three such persons give evidence, it will be counted or relied upon.

Mas'ala 4. It is generally said that on the day which was fourth of Rajab (month), the first of Ramadaan will also fall on that day. This is not

correct according to religious code. No fast should be observed if there is no moon.

Mas'ala 5. On visibility of new moon it is bad to say that it is very big or appears to be of the last day. It has been mentioned in the Traditions that people would say so near the Doomsday. Nor the dooj of Hindus should be believed that the visibility of moon is certain as it was dooj on that day. All such thoughts are irrelevant according to Sharii`a (religious code).

Mas'ala 6. If the sky is quite clear, then the evidence of two or three men would not suffice to confirm the visibility of either Ramadaan or Eid moon unless the number of witness is large enough to establish that such large number of men could not have conspired and that they cannot tell a lie.

Ma'ala 7. If it is rumoured in the entire population that the new moon has appeared and many persons have seen it, but inspite of all efforts not a single person could be found who had actually seen the moon, then such a rumour would not be relied upon.

Mas'ala 8. If a single person has seen the moon of Ramadaan and none else, but he does not obey the religious laws, then upon the evidence of such a person others should not keep fast. But if such a man has completed thirty fasts according to his own visibility of Ramadaan moon and the Eid moon is not visible, then he should observe the 31st. fast also and celebrate Eid with others.

Mas'ala 9. If only one man has seen the `Iid moon and his evidence was not relied upon, then it is not proper for him to celebrate Eid next day. He should keep a fast next day and should not rely upon his own seeing of moon.

Mas'ala 10. If the residents of a city have seen the new moon of Ramadaan, it would be binding and a proof for the residents of other city whatever the distance between them may be, so if the moon was visible at one end of West and its evidence reached the other end of East, fast will be obligatory for the residents of the East.

Mas'ala 11. If upon the evidence of two reliable persons the visibility of moon was established and people observed fast accordingly. But after 30 days the Eid moon was not visible whether the sky was clear or not, fast should not be kept on 31st day and that day will be counted as the first day

of Shawwaal.

Mas'ala 12. If the moon was seen at day time on the 30th it will be regarded as that of the coming night and not of last night, and that day will not be counted as that of the next month whether the moon is seen before midday or after.

Mas'ala 13. If anyone sees the moon of Ramadaan or Eid and due to some reason his evidence is not accepted, that it is essential for him to keep fasts on both the days, i.e., if he saw the moon of Ramadaan, then next day he should keep a fast and in the same way if it was Eid moon, he should keep a fast next day also.

BREACHES OF FAST

Mas'ala 1. If anyone ate something in forgetfulness or indulged in sexual intercourse and thinking that his fast is disrupted ate deliberately, then his fast is disrupted and only compensatory fast and no recompensation will be due. But if one knows the rule and after eating something in forgetfulness deliberately breaks his fast, then in case of sexual intercourse recompensation will be due and a compensatory fast in case of eating only.

Mas'ala 2. If anyone vomits without intention or has a wet dream or is discharged on seeing woman and due to ignorance of law presumes that his fast is broken and eats something deliberately, then only compensatory fast will be due and not recompensation. But if one knows the law that fast is not disrupted by any such involuntary act and still breaks his fast, then recompensation will also be due.

Mas'ala 3. If a man inserts something in his penis and as it does not reach the root, then the fast will not be disrupted.

Mas'ala 4. If anyone commited sexual intercourse with a dead woman or with a minor girl who does not excite passion or with an animal or embraced or kissed anyone or masturbated and in all such cases semen came out, then the fast will be disrupted but recompensation will not be due.

Mas'ala 5. If anyone committed sexual intercourse with a woman forcibly or in madness or when she was asleep, then her fast is disrupted but no recompensation is due, while on the man recompensation is also due.

Mas'ala 6. If anyone who is fit in all respects to keep a fast and resolves in the morning to do so, but deliberately puts something in his mouth

which is used as food or medicine and it goes to the stomach whatever may be its size, or commits or agrees to be subjected to sexual intercourse or commits sodomy, then in all such cases both compensatory fast and recompensation will be due. In sexual intercourse merely entering of the top of the penis is sufficient, coming out of semen is not essential.

Mas'ala 7. If anyone oils his hair or uses Kuhl in the eyes or a man inserts something in his excretion hole and its end remains out, then the fast will not be disrupted as these things do not go to the stomach.

Mas'ala 8. Those habitual of smoking if do so during a fast, then compensatory fast and recompensation both will be due.

Mas'ala 9. If a woman subjects herself to sexual intercourse with a minor or an insane during a fast, then compensatory fast and recompensation both will be due.

Mas'ala 10. In an act of sexual intercourse during fast it is not necessary that man and woman both should be sane. If one of them is sane and the other insane, then compensatory fast and recompensation both will be due on the sane person.

Mas'ala 11. Fast will not be disrupted due to a wet dream even if the person does not take a bath. Similarly it will not be disrupted if semen came out on seeing the private part of a woman or just by thinking.

Mas'ala 12. Fast is not disrupted if a man enters some oil or water with a syringe or otherwise in his penis though it may reach the bladder.

Mas'ala 13. There is no harm if one cleans the teeth with a wet or dry Miswak (tooth-stick) in fast.

Mas'ala 14. While keeping a fast it is execrable to kiss or embrace a woman if there is apprehension of discharge of semen or of committing sexual intercourse under force of passion. If there is no such apprehension, then it is not execrable.

Mas'ala 15. It is execrable to suck the lips of a woman or to bring together their private organs in a naked state even without indulging in sexual intercourse in a fast whether there is an apprehension of semen discharge or not.

Mas'ala 16. If a person after resolving a fast goes out on a journey and after a while comes back home to take something left behind and breaks

his fast there, then recompensation will be due on him as at that time he was not in journey although he did not go back to stay nor did stay.

Mas'ala 17. If recompensation was due for any cause other than sexual intercourse and while one recompensation was not discharged another became due, then one recompensation would be enough for both though they be of two different Ramadaan. But in case of disruption of fasts due to sexual intercourse then if they are of one Ramadaan only one recompensation will be enough, but if they relate to two different Ramadaan, then recompensation for each Ramadaan would be essential even if the first recompensation has not met.

MISSED FASTS

Mas'ala 1. If some fasts have been missed for some reason, they should be kept after the Ramadaan as soon as possible otherwise it would be a sin to delay them without any legitimate cause.

Mas'ala 2. While intending for missed fast it is not necessary to specify the day and date of missed fasts; but only as many fasts should be observed as have been missed. But if fasts of two Ramadaan have been missed, then it should be specified of which Ramadaan it is the missed fast is being intended.

Mas'ala 3. It is essential to resolve for a missed fast in the previous night. If it is not resolved till morning, then the fast would be a Nafl fast and missed fast will remain due and should be kept.

Mas'ala 4. The above rule applies to a compensatory fast also i.e., unless it is resolved from the last night it will not be accomplished next day.

Mas'ala 5. All the missed fasts may be kept in one continuation or in instalments; both ways are correct.

Mas'ala 6. If the missed fasts of one Ramadaan were not kept yet and the next Ramadaan came, then the fasts of this Ramadaan should observed and the missed fasts of the previous Ramadaan should be observed after Eid. But it is bad to delay them so long.

Mas'ala 7. If during Ramadaan anyone became unconscious in the day and remained so for three days, then only two missed fasts should be observed and the fast of the first day is not necessary as that day's fast has

been accomplished because of the resolve. But if he was not fasting that day or some medicine was given to him which went down the throat, then the fast of that day will also become due.

Mas'ala 8. If one remained unconscious throughout the whole of Ramadaan, then all the missed fasts should be kept and it should not be presumed that these fasts have been remitted. But if anyone became insane and remained so during the whole of Ramadaan, then no compensatory fast will be due and if he regained sanity on any day during Ramadaan, then he should begin to keep fast from that day and should also offer the missed fasts later on.

VOWED FASTS

Mas'ala 1. If anyone vows to keep a fast, then it is essential for him to observe it and non-observance would be a sin.

Mas'ala 2. The vow is of two kinds --- one is specification of day and date i.e., one says that if Allah accomplishes his desire today then he will keep a fast tomorrow. Or one says that if his business is accomplished by Allah, he will keep a fast on the day after or on Friday. For such a fast intent may be made in the previous night or on the very day one hour before midday.

Mas'ala 3. If one vowed to keep a fast on Friday and on Friday he only resolved to keep fast without specifying that it was a vowed fast, even then the obligation of vowed fast would be discharged. But if on that Friday he resolved to keep a compensatory missed fast and forgot the vowed fast or deliberately resolved for a missed fast, then the vowed fast would remain due and only the compensatory missed fast would be observed.

Mas'ala 4. The other kind of vow is that no day or date is specified and one may vow that if such and such business is accomplished by Allah, he will fast for one day or did not name any specific business but only resolved to keep five fasts, then in such vow resolving for the fast in the previous night is essential. If resolved in the morning of fast, then it would be treated as a Nafl fast and the fast of the vow would remain due.

NAFL FASTS

Mas'ala 1. In an intent for a Nafl fast whether it is specified or not, the intent would be in order.

Mas'ala 2. To resolve for a Nafl fast till an hour before midday is in order. If there was no intent to keep a fast till 10 a.m. and up to that time nothing was eaten or drunk and now he resolved to keep a fast and kept it, then the fast is in order.

Mas'ala 3. Other than Ramadaan any number of Nafl fasts may be kept during the remaining eleven months. One will be rewarded for the Nafl fasts according to their number. But fasting on five days, i.e., both the Eids and eleventh, twelfth and thirteenth of Dhul-Hijja in the whole year, is prohibited.

Mas'ala 4. If anyone vows to keep a fast on Eid day even then the fast of that day is not proper and it should be kept on some other day.

Mas'ala 5. If anyone vowed to keep fasts for the whole year without leaving any day, even then the fast should not be kept on the five prohibited days and compensatory fasts for these five days should be kept.

Mas'ala 6. A Nafl fast becomes essential after resolve. If one breaks a Nafl fast after resolving it, then a compensatory fast would be necessary for him.

Mas'ala 7. If one resolved in the night to keep a fast next day but before morning changed his mind and did not observe a fast, then compensatory fast is not essential.

Mas'ala 8. A wife should not keep a Nafl fast without the permission of her husband. If she has kept a fast, then she should break it if the husband asks her to do so and she may keep a fast later when the husband allows her.

Mas'ala 9. If anyone went as a guest somewhere or was invited to dinner by and there is apprehension that if he would not dine, the host would be displeased or grieved, then Nafl fast may be broken. In the same way for the sake of the guest the host and other members of his family may break their Nafl fast.

Mas'ala 10. If anyone resolved and kept a Nafl fast on Eid day, it would not be proper. He should break it and no compensatory fast would be due.

Mas'ala 11. It is highly appreciable to keep a fast on the 10th of Muharram. It has been reported in the Traditions that one who keeps a fast

on this day his sins of the last year will be forgiven by Allah. But it is appreciable to join one more fast with it i.e., the fast should be kept either on the 9th. and 10th or10th and 11th of Muharram and not only on 10th.

Mas'ala 12. The fast on 9th of Dhul-Hijja has great merit and credit and on account of it the sins of past one year and future year are forgiven by Allah. It is appreciable to keep fasts from 1st to 19th of Dhul-Hijja.

Mas'ala 13. To keep fast on the 15th of Sha'baan and the six Nafl fasts immediately after Eid-ul-Fitr have great merit and credit.

Mas'ala 14. If anyone keeps fasts on the 13th, 14th and 15th of each month of Muslim era, then it would be as if he has kept the fasts for the whole year. The Prophet ﷺ used to keep these fasts and also on every Monday and Thursday. It is of great merit if anyone has the courage to keep these fasts.

WHEN A COMPENSATORY OR RECOMPENSATORY FAST BECOMES DUE

Mas'ala 1. If anyone, keeping a fast, eats or drinks even to his full or commits sexual intercourse in forgetfulness, then the fast is not breached.

Mas'ala 2. If anyone is found eating or drinking during a fast in forgetfulness, then if such a person is strong enough to bear the fast he may be reminded about the fast. But if he is weak and unable to bear the fast, he may not be reminded and allowed to eat. There will be no harm to the fast.

Mas'ala 3. One slept during the day and had a dream which necessitated a bath, the fast is not broken.

Mas'ala 4. The use of Kuhl (Surma) in the eyes or oiling the hair and smelling of perfume is permissible in a fast. Even if the colour of Kuhl is found in the saliva or in the nose, it is not execrable and also does not breach the fast.

Mas'ala 5. Embracing of husband and wife and kissing in a fast is permissible, provided it does not excite passions to induce them for sexual intercourse. It is execrable if it is so.

Mas'ala 6. If a fly or smoke or dust enters the throat without any intention, then the fast is not broken. But if it is done deliberately, then the fast is lost.

Mas'ala 7. If anyone burnt an incense and smell it, then the fast is lost in the same way the fast is broken by smoking (narghile), cigarrette etc. It is permissible to smell perfumes in which there is no smoke.

Mas'ala 8. If a bit of flesh or betel nut or anything else was sticking in the teeth and was removed with a toothpick and swallowed without taking it out or went of its own in the throat then if it was less than a gram then the fast is not breached. But if it was equal to or larger than a gram then the fast is breached. If the article is taken out of the mouth and then swallowed, the fast is broken whether it was equal to or less than a gram.

Mas'ala 9. The fast is not broken by swallowing any quantity of one's own saliva.

Mas'ala 10. If after chewing betel leaf the mouth has been properly cleaned and gargled but the redness of the saliva was not removed, then there is no harm and the fast is not broken.

Mas'ala 11. If bath became essential in the night and one did not take a bath in the night or the following day, even then the fast is complete, but not to bathe is a sin in itself.

Mas'ala 12. If anyone sucked the nose or water of the mouth and it went into the throat, the fast is not lost.

Mas'ala 13. Anyone slept in the night with a betel-leaf in his mouth and got up in the morning, then the fast is lost. In such case a compensatory fast only is due and no recompensation.

Mas'ala 14. While gargling if water entered the throat of anyone keeping a fast, then it is lost. A compensatory fast only is due and no recompensation.

Mas'ala 15. If anyone vomited involuntarily, then the fast is not lost whether it be small or large in quantity. But if one vomited intentionally and it was mouthful, then the fast is lost and if it was less than mouthful then the fast is not lost.

Mas'ala 16. If a bit of vomit came and returned to the throat of its own then the fast is not lost. But the fast will be lost if returned

intentionally by the person.

Mas'ala 17. If anyone swallowed a pebble or a piece of iron or any such thing which is not usually eaten or used as medicine, then the fast is broken but no recompense is essential. But if any such thing is swallowed which is used as food drink or medicine, then fast is broken and both compensatory fast and recompense is due.

Mas'ala 18. Sexual intercourse disrupts a fast and both compensatory fast and recompense become due. The fast is broken when the top of the penis enters the vagina whether semen is discharged or not.

Mas'ala 19. If a man enters his penis in the back part (hole) of someone and its top has entered, then fast of both is lost and compensatory fast and recompense becomes due on both.

Mas'ala 20. Recompense is due only on breaking an obligatory fast of the month of Ramadaan and not on any other fast in whatever way it may be broken even if it is compensatory fast of Ramadaan if it was not intended in the previous night.

Mas'ala 21. If anyone put some smelling powder in his nose or oil in his ears or used something in the back hole to facilitate motion, then the fast is lost. But only compensatory fast and no recompense is due. Fast is not lost by pouring water in the ear.

Mas'ala 22. It is not proper for women to put any oil or medicine in their private part. It disrupts their fast and in such case only compensatory fast is due. Men can use medicine or oil in their penis.

Mas'ala 23. If a midwife put her finger in the vagina of a woman or the woman herself did it and after taking out the entire or part of the finger inserted it again, then the fast is broken, but no recompense will be due. The fast will not be disrupted, if the finger was not put again after taking it out. But if the finger is already wet with water or anything else, then the fast will be disrupted at the first entry of the finger.

Mas'ala 24. If the blood coming out of the mouth is swallowed with the saliva, then the fast is broken. But in such case the quantity and taste of the saliva will be judged. If the quantity of blood is less than the saliva and its taste is also not felt in the throat, then the fast is not broken.

Mas'ala 25. The fast is not breached if anyone spit out anything

just after tasting it. But it is execrable to do so. It is permissible for a woman whose husband is short-tempered and there is apprehension that if the salt etc. are not proper in the food he is likely to be angry.

Mas'ala 26. It is execrable to crush anything in the mouth to feed a baby. But if it is necessary and unavoidable then it is not execrable.

Mas'ala 27. It is execrable to clean teeth or mouth with some tooth-powder or paste during a fast and if any portion of it goes to the throat, the fast is broken. But use of a Miswaak is permitted.

Mas'ala 28. If a man commits sexual intercourse with a sleeping woman or when she was unconscious, then her fast is broken and only a compensatory fast is due. But for the man both compensatory fast and recompense are due.

Mas'ala 29. If anyone ate something in forgetfulness and thought that fast is broken and then ate deliberately, then the fast is lost and only compensatory fast is due.

Mas'ala 30. If anyone vomited unintentionally and thought that the fast is broken and ate deliberately, then the fast in lost and only compensatory fast is due.

Mas'ala 31. If anyone used Kuhl or oil or got himself bleeded and presumed that the fast is broken and then ate deliberately, then both compensatory fast and recompense will be due.

Mas'ala 32. If during Ramadaan anyone's fast is broken accidentally, then it is not proper to eat or drink anything for the rest of the day. He should behave like those who are fasting.

Mas'ala 33. Recompenstion is due on breaking a fast without legitimate excuse after resolving the same.

ABOUT SEHRI AND IFTAAR

SEHRI : A meal taken before the Fajr prayer on the nights of Ramadaan, the month of fasting.

IFTAAR : To break a fast.

Mas'ala 1. Taking a Sehri (Suhuur) is Sunna. It is generally taken in the last part of the night before Fajr prayer. If one is not hungry and has

no desire to eat, then a few dates or some light food may be taken. If one has no desire to eat anything at all, then some water at least should be drunk.

Mas'ala 2. If anyone woke up at the time of Sehri and did not eat anything but only chewed a betel-leaf, even then he will get credit of Sehri.

Mas'ala 3. As far as possible eating at the time of Sehri should be delayed but not so much that the dawn may appear and put the fast in doubt.

Mas'ala 4. If at the time of Sehri one started eating early but continued to take tea etc. for long and gargled and cleaned the mouth near dawn, then the credit of delayed Suhuur is gained.

Mas'ala 5. If anyone did not wake up for Sehri and remained asleep, then fast should be observed without it. It is a sin and also cowardice not to keep a fast because of not eating anything in Sehri.

Mas'ala 6. It is permissible to eat in Sehri till Fajr time and not after that. The time of Fajr and dawn have already been described, in the chapter of times of Salaat..

Mas'ala 7. If anyone woke up late for Sehri and under the impression that it was still night ate something while actually it was after dawn, then the fast was not accomplished. It should be kept as a missed fast afterwards. But such a person should not eat or drink anything during the day and should behave like others who are fasting.

Mas'ala 8. If anyone broke his fast in the evening under the impression that the sun had set, but it had not, then the fast is breached and should be kept as postponed fast. In case of No. 7 and 8 no recompense is due.

Mas'ala 9. If anyone was delayed in waking up for Sehri to the extent that it was suspected to be dawn, then to eat or drink in such condition is execrable and it would be a sin to do so. If one did eat and it was confirmed later on that it was dawn, then a missed fast should be kept afterwards. But if it is still doubted whether it was dawn or not, then a missed fast would not be essential. But as a precaution a postponed fast may be kept.

Mas'ala 10. It is appreciable to break the fast as soon as the sun has definitely set. It is execrable to delay after that.

Mas'ala 11. On cloudy days the fast should be broken with some delay till it is definite that the sun would have set. Even if someone has called Adhaan and the setting of sun is still doubtful, the fast should not be opened

till one is satisfied fully about the time.

Mas'ala 12. It is appreciable to break the fast with dates or some other sweet thing, but if any other theses is not available then with water. Some people think that it is creditable to open fast with a bit of salt. It is a wrong notion.

WHEN BREAKING OF FAST IS PERMISSIBLE

Mas'ala 1. If anyone fell so ill suddenly and it is apprehended that the fast may endanger his life or will aggravate the illness, then it is permissible for him to break the fast on this excuse.

Mas'ala 2. If there was severe pain in the stomach or was bitten by a snake, then it is permissible to take medicine and break the fast. In the same way if the thirst became so severe that life is endangered, then breaking of fast is permissible.

Mas'ala 3. If any such thing happens to a pregnant woman that her life or that of the child is in danger, then she may break the fast.

Mas'ala 4. If on account of being near the fire for long, as a blacksmith or a woman in cooking food, thirst became so severe and unbearable that life was in danger, then it is permissible for such a person to break the fast. But if the person was himself responsible to brings about such condition by working excessive deliberately then it would be a sin.

CONDITIONS FOR NOT KEEPING FAST

Mas'ala 1. If anyone is so ill that fasting will be injurious or there is fear of aggravation for it may prolong, then such a person may not keep fast and should offer compensatory fast after recovery. But one should not give up fasting merely upon one's own guess unless some pious Muslim physician advises to do so.

Mas'ala 2. If a physician is a non-believer or does not follows the religious code, his advice should not be trusted and fast should not be given up.

Mas'ala 3. If on personal experience some symptoms convince that fasting will be harmful, then such a person may give up fast. But if one has

no personal experience and is not aware of the condition of the illness then fast should not be given up on one's own guess if fast is given up, then recompensation shall have to be given on one's own guess and it will be a sin to give up the fast.

Mas'ala 4. If a person has recovered from illness but is still weak and it is feared that the illness will revive if he fasts, then he is allowed not to keep the fast.

Mas'ala 5. It is permissible for a traveller not to keep a fast during the journey and should observe compensatory fasts after returning from the journey. Traveller in the religious sense has already been described. The same rules apply here also.

Mas'ala 6. If anyone is travelling by a train and hopes to reach home by the evening or has everything of comfort, then it is better to keep a fast in the journey and if no fast is kept then there is no sin. If the journey is not comfortable, then it is better not to keep a fast.

Mas'ala 7. If anyone did not recover from illness but died in it or died while in a journey, then he will not be questioned on the Day of Judgement about the fast missed during this period as he did not have time to keep the missed fasts.

Mas'ala 8. If anyone missed ten fasts in illness and then was well for five days (before his death) but did not keep missed fasts in this period, he will be held responsible for these five fasts which he did not keep and the rest will be remitted by Allah. But if he was well for full ten days before his death and did not keep the ten missed fasts, then he will be held responsible for ten days. So it is essential for such a person, if he has the means to make a will before dying for recompensation to be given for the days he is likely to be held responsible.

Mas'ala 9. The same rule applies to fasts missed in a journey. A will should be made for the recompensation of the missed fasts.

Mas'ala 10. If a traveller stays at a place with the intention of staying for fifteen days, the he should not give up fast as according to religious code (Sharii'a) he no longer remains traveller. But if the intention is to stay less than fifteen days, then it is permissible for him not to keep fast.

Mas'ala 11. A pregnant woman or one with a sucking baby may not fast for the fear of her ownself or of the baby and should keep the missed

fasts later. But in case a wetnurse can be arranged, then the mother should keep fasts when the child is being suckled by the wetnurse.

Mas'ala 12. If the suckling child's life is likely to be endangered if the wet-nurse observes Ramadaan fasts, then she is allowed not to keep the fasts.

Mas'ala 13. If a woman has her menses during Ramadaan or gave birth to a child, then she should not keep fasts during the period of menses or after- birth discharge.

Mas'ala 14. If a woman's menses or afterbirth discharge end in the night then she should fast next morning. But if she is relieved in the morning then she should not fast that day, but it is not be proper for her to eat or drink.

Mas'ala 15. If anyone accepts Islam or attains maturity during day in the month of Ramadaan, then it is not permissible for such person to eat or drink for rest of the day. But if he did eat, then compensatory fast for such person is not essential.

Mas'ala 16. Being in journey one had no intention of keeping a fast but reached home an hour before mid-day or stayed somewhere with an intention of staying for fifteen days and nothing was eaten or drunk up to this time, then should now resolve for a fast.

Mas'ala 17. It is major sin to give up the Ramadaan fast without any legitimate cause. It should not thought that he will keep a postponed fast for each missed fast as it has been described in the Traditions that even if fast is kept for one whole year for one missed fast, even then it cannot be equal to the reward of one fast of Ramadaan.

Mas'ala 18. If an unfortunate person is not keeping a fast he should not eat or drink and should neither declare that he is not fasting. Publicity of a sin is also a sin and if declared it would be a double sin one of not keeping a fast and the other of publicising it. One who is not keeping a fast due to some legitimate excuse, he too should not declare it before others.

Mas'ala 19. Boys and girls should be compelled to keep fast when they attain the age of ten years. If the fasts of the whole month of Ramadaan are not possible for them, then they should keep as many as possible.

Mas'ala 20. If a minor boy or girl breaks a resolved fast, then he

or she should not be forced to observe a postponed fast. But if prayer is disrupted after making intent, then they should be forced to repeat it.

RECOMPENSATION OF FAST (KAFFAARA)

Mas'ala 1. The compensation (Kaffaara) of breaking a fast of Ramadaan is to fast continuously for two months without any break. While offering Kaffaara fasts if a fast is missed due to any reason, then it should be started again for full two months. But if a woman's fasts are missed due to menses then recompense will not be affected by it and after being clean she should complete the remaining fast out of the sixty.

Mas'ala 2. If during the sixty fasts of the recompensation some fasts of a woman were missed due to afterbirth discharge, then the recompense is disturbed and she should fast again for full two months after being clean.

Mas'ala 3. If some fasts of recomense were missed due to some ilness, even then the serial is disturbed and he should start again.

Mas'ala 4. If during the fasts of recompense Ramadaan came, even then it will be disturbed.

Mas'ala 5. If anyone is weak physically and does not possess the strength to keep sixty fasts at a stretch, then such a person should feed sixty poor persons morning and evening to their full satisfaction.

Mas'ala 6. The count of sixty persons is of majors only. If there are small children among the sixty persons, it would not be proper. Elders should fed instead of the children to make up the number.

Mas'ala 7. If the food consists of wheat bread then mere bread can be given, but if the bread is of barley, millet etc. then some curry should also be given with it.

Mas'ala 8. Instead of feeding it is also permissible to give food-grains or price thereof to the poor, but its quantity or price for each person should be equal to Sadaqatul-Fitr.

Mas'ala 9. If anyone asked someone to give recompense on his behalf and that person did so, then the recompense will be discharged. But it will not be met if it is given by someone else without his instruction.

Mas'ala 10. If one poor was fed for sixty days morning and evening or grain or its price was given to him for sixty days then the recompensation is discharged.

Mas'ala 11. If the poor was not fed continuously for sixty days and some days were missed, then there is no harm but the sixty days should be completed.

Mas'ala 12. It is not proper to give more than one day, meal, grain or price to one poor. If a poor man is given food equal to sixty meals or price in one day, it would not be in order and would be counted as one and fifty nine poor persons more should be fed.

Mas'ala 13. If any poor man is given less than Sadaqatul-Fitr, then the recompensation will not be met.

Mas'ala 14. If more than one fast have been missed of the same Ramadaan, then only one recompensation is enough for all, but if they relate to two different Ramadaan, the recompensation for each Ramadaan should be given separately.

The importance of fast is apparent from the above description of recompensation for not keeping the fasts. The condition of recompensation are very serious and different to be observed by each and every one, so that Muslim should not give up fasts without any legitimate excuse.

FIDYA

(Recompensation in Cash or Kind)

Mas'ala 1. If one is too old and has no strength to fast, or is so ill that there is no hope of recovery, then he may not fast and for each fast he may give Fidya (recompensation) equal to Sadaqatul-Fitr to the poor or feed sufficiently in the morning and evening. This is called Fidya according to Sharii`a. Price of grain may also be given.

Mas'ala 2. It is also permissible to distribute the grain of Fidya to several poor persons.

Mas'ala 3. If the ailing person who has already given Fidya, recover from his illness or gains enough strength, then he shall have to keep all the missed fasts and the recompensation already given shall have its own credit

and reward.

Mas'ala 4. If several missed fasts were due to someone and he made a will before his death that Fidya be given for his missed fasts, then it is essential for his heirs to give it. If after meeting the funeral expenses and discharge of debts so much of his property is left that one-third of it may be given as Fidya, then it should be given.

Mas'ala 5. If one did not make a will but the heir gave Fidya, then it should be hoped that Allah may accept it and may not hold the deceased responsible for the missed fasts.

Without one's will it is not permissible to give recompensation out of the property of the deceased.

If the recompensation exceeds one-third of the whole property even then it is not allowed to give more than one-third of the whole property. It can be given with the consent of all the heirs, but the consent of a minor heir has no value according to Sharii`a. After separating the share of minor, the major heirs are permitted to give out of their shares if they agree to do so.

Mas'ala 6. If anyone who has missed prayers and dies with a will that recompensation be given for the missed prayers, then the above rule No. 5 will apply.

Mas'ala 7. The recompensation for each time of prayer is the same as for one fast. So the Fidya of one day's five Fard prayers and one Witr i.e., six prayers is equal to 10 kg. of wheat.

Mas'ala 8. If Zakaat is due on someone then he should make a will for it and it is essential for heirs to give it. But if it is not willed and heirs gave it of their own free will, then Zakaat has not been settled and it shall remain due to the deceased.

Mas'ala 9. It is neither permitted nor proper for the heir to offer missed prayer or to keep missed fasts on behalf of a deceased as these shall remain due on the deceased.

I`TIKAAF OR SECLUSION

DEFINITION : To retire to a mosque from a little before sunset on 20th of Ramadaan up to the sunset of 29th or 30th i.e., till the appearance of new moon is called I`TIKAAF. It has great merit. Women, if desirious of sitting in I`tikaaf, may retire to the place in their house which is fixed for usual offering of prayers. If one sits in I`tikaaf, then save for calls of nature or meals, he should not move from that place. If there is someone to bring meals, then, too, one should not move from there for the meals. He should remain there for all the time and should also sleep there. He should not sit idle but should remain engaged in recitation of Holy Qur'an, or offering Nafl prayers, and other prayers. For a woman it is essential to give up I`tikaaf in case of menses or after-birth discharge. It is also not permissible to embrace the husband or indulge in sexual intercourse during I`tikaaf.

Mas'ala 1. Three things are essential in I`tikaaf :-

(a) To retire to a mosque (for men) in which congregational prayers are held.

(b) To resolve for I`tikaaf as it will not be an I`tikaaf if one retire to a mosque without any intent and the person should be a sane Muslim.

(c) The woman should be free from menses and after-birth discharge and not be in need of bath.

Mas'ala 2. The Supreme I`tikaaf is one which is observed in Ka'ba, is in the mosque of the Prophet ﷺ at Medina, then at Jerusalem, and then in the Juma Masjid where congregational prayers are held daily and then in the mosque of the locality.

Mas'ala 3. I`tikaaf is of three kinds:-

(1) Essential I`tikaaf.

(2) Mu'aakkada (emphasized) and

(3) Mustahab (appreciable)

ESSENTIAL I`TIKAAF is one which is vowed, whether conditional or unconditional.

**MU'AKKADA I`TIKAAF** (emphasized) is of the last ten days of Ramadaan. Authentic Traditions say that the Holy Prophet ﷺ regularly performed I`tikaaf. But this Mu`aakkada is accomplished for all if some persons perform it.

MUSTAHAB (APPRECIABLE) I`TIKAAF is of some time, other than the last ten days of Ramadaan. It may be performed during the first or second ten days of Ramadaan or in any other month.

Mas'ala 4. For essential I`tikaaf fast is necessary. One who vows an I`tikaaf and sit for it, he shall have to keep a fast. To intend such I`tikaaf for night would be useless, as a fast cannot be kept at night. But if one intends I`tikaaf for several days or one day and night, then it would be necessary to remain in I`tikaaf at night also. It is not necessary to intend fast for I`tikaaf as any fast would sufffice for I`tikaaf also. For instance if anyone intends to sit for I`tikaaf in the month of Ramadaan, then the fast of Ramadaan will be enough for the I`tikaaf also. But it is necessary that the fast should be an essential and not Nafl one. If anyone resolves a Nafl fast and then sits in I`tikaaf the same day, then it will not be in order.

If anyone vowed to sit in I`tikaaf the whole month of Ramadaan and due to some excuse could not do so in Ramadaan, then he may do it in any other month and his vow would be accomplished but continuous fasting and sitting is essential.

Mas'ala 5. In Sunnah I`tikaaf the fast is already there as it is observed during the last ten days of Ramadaan, hence its condition is not necessary.

Mas'ala 6. In appreciale (Mustahab) I`tikaaf as precaution fast is a condition but condition is not trustable.

Mas'ala 7. The essential I`tikaaf can be at least for one day and more for as many days as resolved.

The Sunnah (Mu'aakkada I`tikaaf is for ten days i.e., the last ten days of Ramadaan.

For appreciable (Mustahab) I`tikaaf there is no time limit. It may be for one month or even less.

Mas'ala 8. Two actions are prohibited during I`tikaaf and committing them would vitiate the I`tikaaf.

The First is to go out of the place of I`tikaaf without necessity. The necessity may be natural or religious. Natural necessity is to make water, or to ease oneself or to go for essential bathe. Food is also a necessity if there is no one to bring it. To go to offer Friday prayer is a religious necessity.

Mas'ala 9. If anyone in I`tikaaf goes out of his mosque due to some necessity, then he should not stay more than the actual time required for the need and as fast as possible he should try to meet the need at a place nearest to his mosque. If he goes to Jumu'a mosque for Friday prayer and stays there to complete the I`tikaaf, though permissible, but is execrable.

Mas'ala 10. To leave the I`tikaaf moqsue for a minute even in forgetfulness, is not permissible.

Mas'ala 11. It is against the spirit of I`tikaaf to leave its place for such needs which are not of frequent occurence. For instance it is not sinful but essential to go to save life, to visit a patient or to save a drowning person or to go out of the mosque for fear of its falling down, but in such cases the I`tikaaf shall no longer remain. There is, however, no harm if one goes out for any natural or religious need and either before or after the fulfilment of the need visits a patient or joins a funeral prayer.

Mas'ala 12. One sitting in I`tikaaf should go out for Friday prayers with such provision of time so that he may be able to offer Tahiyyaatul-Masjid (greeting to mosque) prayer and Sunnah prayer of Friday in Juma mosque and it is also permissible for him to stay there after Juma prayer to offer Sunnah prayer. The determination of the time that it will take is left to the discretion of the person. There is no harm if he reaches a bit earlier due to wrong estimate.

Mas'ala 13. If a person in I`tikaaf is forced out of the mosque, then I`tikaaf will be disturbed. For instance the person is arrested by the police on some warrant and taken out of the mosque or he is indebted to someone and he pulls him out.

Mas'ala 14. Similarly if one goes out on account of any natural or religious need and on his way some creditor detains him or falls ill and is delayed in returning to the mosque, then the I`tikaaf will be disturbed.

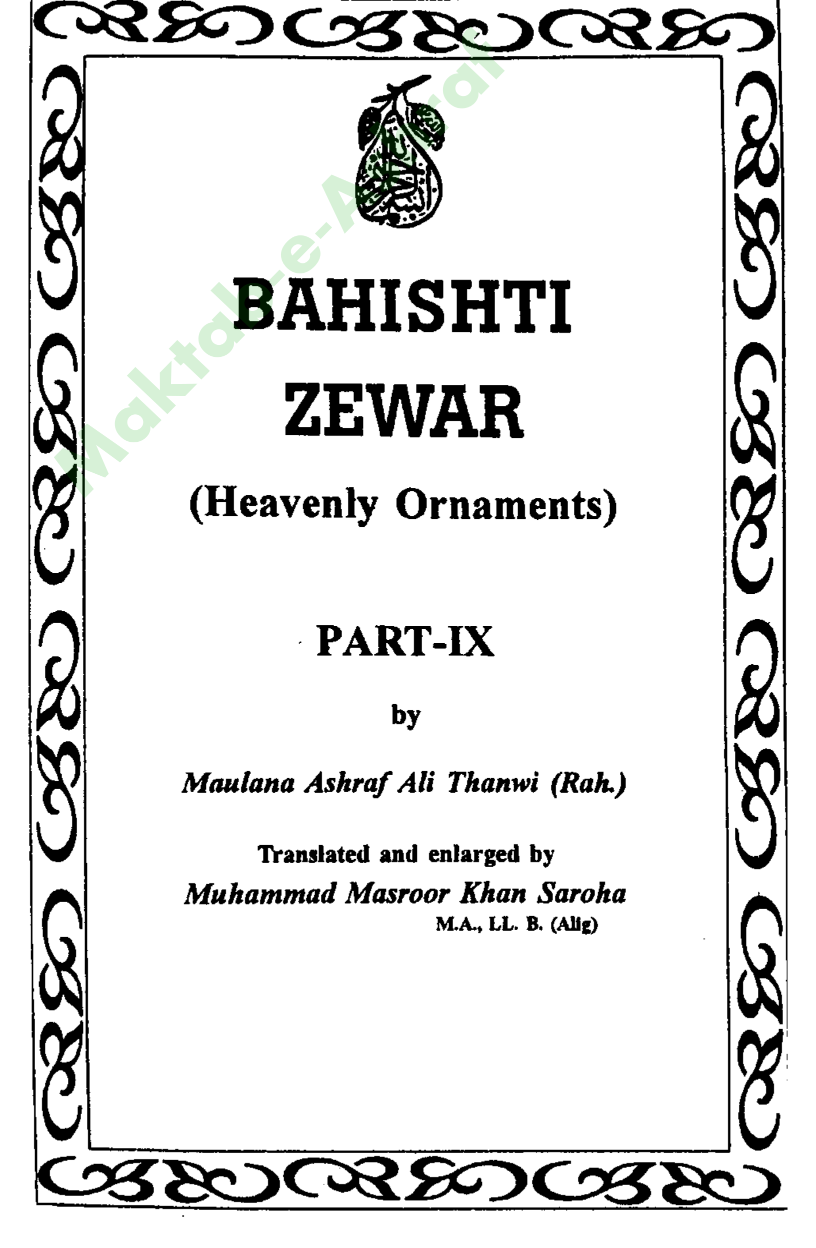
Mas'ala 15. The second kind of acts which are not permissible in I`tikaaf are sexual intercourse etc. whether done deliberately or in forgetfulness, committed in the mosque or outside, shall vitiate the I`tikaaf. The acts which

may lead to sexual intercourse i.e., kissing, embracing etc. are also not permissible, but I`tikaaf is not disturbed by these acts if there is no semenal discharge. But if semen is discharged by mere thinking then also the I`tikaaf will not be disturbed.

Mas'ala 16. It is highly execrable to engage in any type of worldly business or commercial act. But in case there is no provision in the house and there is no one else also to arrange the same, then it is permissible for the person in I`tikaaf to go and make the purchase. But in no case the purchased goods should be brought to the mosque when there is fear of polluting the mosque or obstructing the space. If there is no such risk then there is no harm.

Mas'ala 17. It is also higly execrable to remain silent in I`tikaaf, but it does not mean that one should talk objectionable things or tell a lie or backbite. It means that the whole time should be devoted in recitation of Holy Qur'an or teaching and learning religious knowledge or should remain engaged in other prayers and rememberance of Allah. In short, to sit silent in I`tikaaf is no worship or prayer.





BAHISHTI ZEWAR

(Heavenly Ornaments)

PART-IX

by

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THE HAJJ (PILGRIMAGE)

The fifth and the last pillar of Islam is Hajj. It means to make up one's mind to visit the Holy Ka'ba. It is a duty of a Muslim to perform pilgrimage to the House of Allah once in lifetime if he possesses the means to undertake the journey to Makka. He who has the means to perform Hajj and fails to do so, will be a sinner. The Holy Quran says:

وَ لِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلاً ط وَمَنْ كَفَرَ فَاِنَّ اللّٰهَ غَنِيٌّ عَنِ الْعٰلَمِيْنَ○

"Pilgrimage to the House (Ka'ba) is a duty men owe to Allah, those who can afford the journey; but if any deny Faith, Allah stands not in need of any of His creatures." (3:97)

The Holy Prophet ﷺ has said, "One who is not held back by some genuine need or excuse or by a tyrant ruler and still does not go for the pilgrimage, it makes little difference whether he dies a Jew or a Christian.

"One who goes on the pilgrimage of the House of Allah and in its course neither commits any sensual act nor any other sin, he returns from the journey as a newborn child."

"One who performs this sacred duty properly which is free from sins and defects, is rewarded with nothing less than Paradise."

In the same way very great reward has been promised for performing `Umra also. The Prophet ﷺ has said that both Hajj and `Umra absolve sins as a furnace purifies the iron.

IMPORTANCE OF HAJJ

Mas'ala 1. Hajj is performed by visiting Holy Ka'ba at Makka. Ka'ba was constructed by Ibraahim and his son Ismaa`il (peace be upon them)

about five thousand years ago. The actual spot of Ka'ba was pointed out to Ibraahim by Allah. In this connection the Holy Quran says:

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيْمَ مَكَانَ الْبَيْتِ اَنْ لَّا تُشْرِكْ بِیْ شَيْئًا وَّطَهِّرْ بَيْتِیَ لِلطَّآئِفِيْنَ وَالْقَآئِمِيْنَ وَالرُّكَّعِ السُّجُوْدِ

"Behold ! We pointed the site to Ibraahim, of the (Sacred) House, (Saying) : `Associate not anything (in worship) with Me; and sanctify My House for those who compass it round, or stand up, or bow, or prostrate themselves (therein in prayer)". (22:26)

Mas'ala 2. After completion of Ka'ba they were ordered by Allah to declare that a pilgrimage unto it was a duty:

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ

"And proclaim the pilgrimage among men." (22:27)

Mas'ala 3. The purpose and significance of Ka'ba has been mentioned by Holy Quran thus:

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَاَمْنًا وَاتَّخِذُوْا مِنْ مَّقَامِ اِبْرَاهِيْمَ مُصَلًّى

"Remember We made the House (at Mkka) a place of assembly for men and a place of safety : and take ye the Station of Ibraahim as a place of prayer." (2:125)

Mas'ala 4. Thus the sacred Ka'ba is the embodiment of goodness and blessings. But how is it connected with Islam. It will be clear when we recall the life of Prophet Ibraahim when he was forced by his people to leave his house. In his exilement he came to the barren valley of Makka. Here he dreamt that he was sacrificing his son Isma`iil and accordingly he laid down his son on the ground and when he was about to perform the sacrifice, he heard a voice:

"Ibraahim! hold your hand. You have verified the vision. We have

ransomed Isma`iil. A big sacrifice will be his ransom."

Mas'ala 5. It should be remembered that the incident of sacrifice occured at Mina, a place about five kilometers from Makka. The determination of Ibraahim to sacrifice his son has been termed as "Islam" by Allah which means surrender or submission.

Mas'ala 6. After completion of Holy Ka'ba Ibraahim settled down with his wife and son near Ka'ba. He prayed to Allah:

"Our Lord! I have settled some of my posterity in the uncultivable valley near the Holy House, Our Lord! that they may establish proper worship.

Mas'ala 7. Ibrahim and Isma`iil prayed to Allah, "Our Lord! and raise up in their midst a Messenger from among them who shall recite unto them Thy revelation and shall teach the Book and the wisdom and shall purify them."

The prayers were blessed by Allah and they materialised in the person of the Prophet Muhammad ﷺ and his worthy Companions (Allah be pleased with them). This respected group is called "Muslim" The name given by Ibraahim.

Mas'ala 8. Pilgrimage is not a new thing. It has been a custom in each age, nation and community that people used to assemble at certain particular place at a specified time. The aim of such gathering has been not only a show of strength but of mutual benefits also. Hence for the Muslims the place of Ka'ba has been appointed for such gatherings so that Muslims from all corners of the world assemble together on the specific occasion.

Mas'ala 9. Hajj is the best means of acquiring direct introduction, unity and brotherhood with Muslim community of world. It is such a matchless gathering the like of which is not found anywhere else. It can be called a World Islamic conference.

Mas'ala 10. Here it would not be improper to mention that India has the distinction of being the first country from which the first pilgrimage to Ka'ba was undertaken. It was performed by Adam, the father of all mankind.

INJUNCTIONS

Mas'ala 1. To perform Hajj once in the whole life is obligatory for one who possesses the means. If anyone performed several Hajj, then only one of them is obligatory and the rest are Nafl Hajj which also carry very great reward.

Mas'ala 2. If anyone performed Hajj in childhood or when he was not matured, then it will not be counted. If he has the means he should perform it again after being matured and the first Hajj will be treated as Nafl Hajj.

Mas'ala 3. Hajj is not obligatory for blind person howsoever wealthy they may be.

Mas'ala 4. When Hajj becomes obligatory for anyone, then it should be performed in the same year. It is not proper to delay or postpone it without any legitimate cause thinking that still there is enough time in life and it may be performed in any year. If Hajj was performed with delay, the obligation would be discharged, but would be a sinner for the delay. Hence it should not be delayed due to carelessness.

Mas'ala 5. Hajj is also obligatory for women, but they should be accompanied by a Dhii-Mahram and it would not be proper for her to go without a Dhii-Mahram.

Mas'ala 6. If the Dhii-Mahram is a minor or such who is so irreligious that even mother and sister cannot trust him, then it is not proper for a woman to go with him.

Mas'ala 7. When a trustworthy Dhii-Mahram is available, then it is not permissible for the husband to refuse her to go and if he does, then the wife should not obey him and should go to perform Hajj.

Mas'ala 8. A girl near maturity should also not go without a Dhii-Mahram. She is not permitted to go with a non Dhii-Mehram (non-permitted person).

Mas'ala 9. The woman going for Hajj should bear all the expenses of the Dhii-Mahram who is accompanying her.

Mas'ala 10. If no Dhii-Mahram is found by a woman all her life, then she will not be a sinner for not performing the Hajj. But she should

make a Will before her death that someone be sent for Hajj on her behalf and it is essential for her heirs to send someone for Hajj after her death. Thus her obligation will be discharged. Hajj performed on behalf of others is called "Hajj-e-Badal" (Substituted Hajj).

Mas'ala 11. Hajj had become obligatory for one and delayed it due to laziness and then became blind or so ill as to be unable to undertake the journey, then such a person should make a Will for Hajj-il-Badal after his death.

Mas'ala 12. If one left so much wealth after death that after discharging all of his debts liabilities, Hajj-e-Badal can be performed out of one-third of the remaining wealth, then it is essential for heirs of the deceased to carry out the Will. But if one-third is not sufficient for the expenses of Hajj, then heirs may not do it. But if they willingly make up the deficiency out of their own shares, then someone may be sent for Hajj-e-Badal.

Mas'ala 13. One died after making a Will for Hajj-e-Badal but the one-third of the legacy was not sufficient and the heirs also did not agree to part with their shares for the purpose and Hajj-e-Badal was not performed, then there is no sin upon the deceased.

Mas'ala 14. The same rule applies to other Wills also. If one had missed fast's prayer, or Zakaat due towards him and made a Will about them, then the Will should be made good out of one-third of his legacy. To spend more than one-third without the willing consent of the heirs is not permissible.

Mas'ala 15. If a woman is in `Iddat, being widowed or divorced, then it is proper for her to disrupt `Iddat and go for Hajj.

Mas'ala 16. If one has the means to meet expenses up to Makka only and not for Medina, then Hajj is obligatory for him. It is wrong to think that unless he has expenses for Makka and Medina, Hajj will not be obligatory.

Mas'ala 17. One who can afford should visit Medina before or after the Hajj to gain blessings by visiting sacred Tomb of the Holy Prophet ﷺ and his mosque - Masjidan-e-Nabawii. In this connection the Prophet ﷺ has said that one who will visit his grave after his death will gain the same virtues as if he has seen him (ﷺ) in his life and further said that one who performed Hajj only and did not visit his grave, has done great injustice to him (Prophet ﷺ).

Mas'ala 18. The Holy Prophet ﷺ is reported to have said that if anyone offers forty prayers (i.e., eight days obligatory prayers) in Masjid -e-Nabawi without missing anyone of them, then he is absolved of falsity and punishment of Hell.

Mas'ala 19. The Holy Prophet ﷺ has said that of all the mosques there are only three such mosques to visit which one should undertake journey. The first of them is the Ka'ba, the second his (ﷺ) mosque in Medina and the third Masjid al-Aqsaa in Jerusalem.

Mas'ala 20. The Holy Prophet ﷺ has said that if anyone can, he should die in Medina as he (ﷺ) will intercede on the Day of Judgement for all those who die in Medina.

SOME TECHNICAL TERMS

HAJJ : To visit Ka'ba, stay at `Arafaat and Tawaaf (circumbulation) of the Ka'ba with Ihraam on the prescribed days of the month of Dhul-Hijja.

HAJJ-AL-QIRAAN : Performing Hajj and Umra with one Ihraam.

**HAJJ-AL-TAMATTU`** : Doing `Umra before Hajj while assuming Ihraam separately for each.

IFRAAD : Performing only Hajj with one Ihraam.

`UMRA : To put on Ihraam from the boundary and perform Tawaaf around the Ka'ba and run between Safaa and Marwa.

IHRAAM : An important prerequisite both of `Umra and Hajj. Literally, Ihraam means "entering into a state of sanctity", and practically it involves the putting on of a particular type of dress consisting of one loin cloth and one covering sheet and abstention from certain things and acts.

WUQUUF : To stay at Arafaat after midday or Muzdalifa till a little after sunset.

SA'II : To run seven times between Safa and Marwa in the prescribed way.

HILQ : To get the head shaved.

QASAR : To get hair trimmed.

TAWAAF : To make seven prescribed circuits of Ka'ba.

RAMII : The throwing of Pebbles at the Jimaar at Mina.

HAJAR-E-ASWAD : The black stone fixed in the east-southern corner of the Ka'ba.

PROCEDURE OF HAJJ

These three things are obligatory for Hajj.

1. To put on Ihraam and intend for Hajj.

2. To stay at `Arafaat after Zawal till sunset and at Muzdalifa after sunset of 9th and up to dawn of 10th. Dhul-Hijja for sometime.

3. Tawaaf-al-Ka'ba

The tenets of Hajj are two only i.e., Tawaaf-e-Ziarat and stay at Arafaat which is more important.

THE ESSENTIALS OF HAJJ

1. To put on Ihraam from the Miiqaat i.e boundary line of Hajj.

2. **WUQUUF : (i)** At `Arafaat.

   (ii) At Muzdalifa.

3. **SA'II :** To make rounds between Safa and Marwa as prescribed.

4. **HILQ AND TAQSIIR** i.e., to get the hair of head shaved or trimmed.

5. **RAMII :** To throw of Pebbles at the Jimar at Mina.

6. **FARE-WELL TAWAAF :** Parting Tawaaf of Ka'ba.

7. To sacrifice animals during the specific days.

THE SUNNAH OF HAJJ

1. To perform Tawaaf-al-Ka'ba on foot.

2. Three sermons to be delivered by the Imam at three places— (i)

At Makka on the 7th, in Arafat on 9th after midday in Namra Mosque and on 11th at Mina.

3. To proceed from Makka to Mina on 8th. After Fajr prayer.

4. To offer five obligatory prayers at Mina.

5. To stay at Mina on the night of `Arfa i.e., 9th Dhul-Hijja.

6. To start for `Arafaat from Mina on 9th Dhul-Hijja after sunrise.

7. To start from `Arafaat after the departure of the Imam.

8. While returning from `Arafaat to stay at Muzdalifa for the night.

Mas'ala 9. To stay at Mina during the days of Mina.

10. While returning to Makka from Mina, to stay for a while at Muhassab.

Appreciables of Hajj

(a) To offer sacrifice before starting on the Hajj journey.

(b) To take bath before entering Makka.

(c) To take bath at `Arafaat before going to Muzdalifa.

TO PUT ON IHRAAM

Ihraam should be put on when the Hajj pilgrim reaches Miiqaat i.e., boundary line. Before putting on Ihraam one should take a bath or perform ablution. Then one sheet should be tied a lion cloth and the other be wrapped over the body.

After putting on Ihraam two Raka'at of Nafl prayer should be offered and just after concluding the prayer and sitting on the mat with bare head one should resolve for the Hajj. Then call loudly Talbiyah three times as under:

لَبَّيْكَ اَللّٰهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيْكَ لَكَ لَبَّيْكَ، اِنَّ الْحَمْدَ
وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيْكَ لَكَ

(Labbaika l-lahuma Labbaik Labbaika laa shariika Laka Labbaik Innal-hamda wan-ne` mata Laka wal-Mulka laa shariika lak)

"I respond to Your call O Allah, I respond to Your call, and I am obedient to Your orders, You have no partner, I respond to Your call, All the praises and blessings are for You, All the sovereignty is for You, and You have no partner with You.

INJUNCTIONS

1. It is preferable to put on Ihraam while starting from home.

2. It is appreciable to take a bathe, to remove hair from below the navel and armpits, to clipnails and to intend for Ihraam before putting on Ihraam.

3. The intent should begin with Talbiyah.

4. To intend the kind of Hajj or `Umra for which Ihraam is put on.

AFTER PUTTING ON IHRAAM

5. After putting on Ihraam one should avoid obscenity, transgression and conflicts etc.

6. It is strictly prohibited to indulge in sexual intercourse, to kiss or embrace etc. after putting on Ihraam.

7. To refrain from hunting animals. Even killing a bug, mosquito or louse is prohibited.

8. It is prohibited to use perfume or perfumed oil.

9. To use stitched clothes and to wear shoes is also prohibited.

10. Women should avoid wearing clothes dyed with Saffron or any perfume.

11. It is prohibited to shave hair from any part of the body or to clip the nails.

12. Men should not cover their heads and women should keep their faces uncovered.

13. It is execrable to remove dirt from the body and to wash the body with soap etc.

14. It is execrable to comb the hair of head or beard.

15. It is execrable to stitch the loin cloth from front.

16. It is execrable to tie the covering sheet round the neck or to tie the sheet and the loin cloth with a knot or to pin them together or to tie them with thread etc.

17. To smell perfume intentionally is also execrable.

18. It is execrable to tie a strip of cloth round the body (with the exception of head and mouth) without any necessity.

19. It is execrable to let the covering cloth of Ka'ba touch the face or head.

20. It is execrable to lie face-ward on the pillow.

HONOUR OF HOLY KA'BA

1. It is appreciable to visit Holy Ka'ba immediately after reaching Makka.

2. It is appreciable to enter Ka'ba through the gate called 'Baab-us-Salaam.'

3. One should enter the Ka'ba with utmost humility and a sense of the Greatness of Allah and sacredness of the place.

4. On seeing Ka'ba one should recite three times:

اَللهُ اَكْبَرُ اَللهُ اَكْبَرُ لَآ اِلٰهَ اِلَّا اللهُ وَاللهُ اَكْبَرُ اَللهُ اَكْبَرُ وَلِلّٰهِ الْحَمْدُ

"Allah is Great, Allah is Great. There is no god but Allah, Allah is Great, and Praise be to Allah" and then recite prayer for the honour of Ka'ba and after sending Durood Sharif upon the Prophet ﷺ one should pray for one's own wellfare or desires. It is appreciable to pray for getting Paradise after death and saving from the punishment of grave.

5. It is appreciable to pray in standing position and should recite the prayers mentioned by Holy Prophet ﷺ. If one does not remember them, then any prayer may be recited which creates humiliation.

6. Ka'ba is a mosque but no Tahiyaatul Masjid prayer should be

offered on entering it because Tawaaf-al-Ka'ba amounts to that.

7. After supplication (Du`aa') one should perform Tawaaf-al-Ka'ba.

8. Tawaaf means to go round something and in Hajj it means to go round the Ka'ba seven times.

TAWAAF-AL-KA'BA

First of all one should intend for Tawaaf-al-Ka'ba.

Mas'ala 1. One should stand in such a way that his right shoulder should be in front of the western corner of "Hajar-e-Aswad" and it wholly remains towards the right side. Then he should walk so much that the "Hajar-e-Aswad" comes in front and raising both the hands up to the ears one should say "Allahu Akbar" or recite:

بِسْمِ اللهِ اَللهُ اَكْبَرُ لَآ اِلٰهَ اِلَّا اللهُ وَلِلّٰهِ الْحَمْدُ وَالصَّلٰوةُ وَالسَّلَامُ
عَلٰى رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

اَللّٰهُمَّ اِيْمَانًا بِكَ وَتَصْدِيْقًا بِكَلِمَاتِكَ وَوَفَآءً بِعَهْدِكَ وَاتِّبَاعًا
لِّسُنَّةِ نَبِيِّكَ وَحَبِيْبِكَ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

"In the name of Allah, Allah is Great, there is no god but Allah and peace and blessings be upon the Prophet ﷺ.

O Allah ! I perform Tawaaf as a proof of my Faith in You and my belief in Your Book and in fulfilment of my covenant with You and in observance of the practice of Your Prophet and beloved one Muhammad ﷺ."

Then bringing the hands down he should kiss the "Hajar-e-Aswad" by putting both the hands over it and touching it with both lips.

Mas'ala 2. Then one should move towards the right side keeping Ka'ba and Hatim towards his left shoulder and should not walk between them, and while going round the Ka'ba and reaching "Hajar-e-Aswad" one

should again touch it with one or both hands without kissing. It will be one round.

Mas'ala 3. In this way seven rounds should be completed and the "Hajar-e-Aswad" should be touched eight times. These seven rounds are called one Tawaaf-al-Ka'ba.

Mas'ala 4. After Tawaaf-al-Ka'ba one should go to Maqaam Ibrahiim and offer two Raka'at of prayer. In the first Raka'at one should recite Sura Al-Kaafiruun and Sura Al-Ikhlas in the second Raka'at and the supplication (Du'aa').

Mas'ala 5. After Tawaaf-al-Ka'ba one should go to Zamzam well and drink its water and coming from there one should embrace Multazim (a wall between Hajar-e-Aswad and the door of Ka'ba).

Mas'ala 6. In the Tawaaf which is to be followed by Sa'ii (running between Safa and Marwa) the first three rounds should be with quick, short and steady steps. It is called Ramal. While observing Ramal one should walk near Ka'ba.

SA'II

To run between Safa and Marwa seven times is called Sa'ii. Safa and Marwa are two hills where Haajra had run in search of water.

Mas'ala 1. After performing Tawaaf-al-Ka'ba one should come out of Ka'ba through the Baab-al-Safa (gate).

Mas'ala 2. Before performing Sa'ii one should resolve:

اَبْدَأُ بِمَا بَدَأَ اللّٰهُ وَرَسُوْلُهٗ بِهٖ. اِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَآئِرِ اللّٰهِ

"I shall commence with that Allah and His Messenger ﷺ have commenced with. Verily Safa and Marwa are among the indications of Allah."

Mas'ala 3. Then one should climb Safa up to the place from which Ka'ba is visible and raising both the hands up to shoulders one should call Takbiir and praise Allah thrice in loud voice and send Durood Sharif upon the Prophet ﷺ in low tone and then pray for the fulfilment of his wishes and for others also. The Takbiir and praise to Allah may be thus:

اَللهُ اَكْبَرُ كَبِيْرًا وَّالْحَمْدُ لِلّٰهِ كَثِيْرًا وَّسُبْحَانَ اللهِ الْعَظِيْمِ وَبِحَمْدِهِ الْكَرِيْمِ بُكْرَةً وَّاَصِيْلاً وَمِنَ اللَّيْلِ فَاسْجُدْ لَهٗ وَسَبِّحْهُ لَيْلاً طَوِيْلاًہ

لَآ اِلٰهَ اِلاَّ اللهُ وَحْدَهٗ اَنْجَزَ وَعْدَهٗ وَنَصَرَ عَبْدَهٗ وَهَزَمَ الْاَحْزَابَ وَحْدَهٗ لاَ شَيْءَ قَبْلَهٗ وَلا بَعْدَهٗ يُحْيِيْ وَيُمِيْتُ وَهُوَ حَيٌّ دَآئِمٌ لاَّ يَمُوْتُ وَلَا يَفُوْتُ اَبَدًا بِيَدِهِ الْخَيْرُ وَاِلَيْهِ الْمَصِيْرُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ؕ

رَبِّ اغْفِرْ وَارْحَمْ وَاعْفُ وَتَكَرَّمْ وَتَجَاوَزْ عَمَّا تَعْلَمُ اِنَّكَ تَعْلَمُ مَا لاَ نَعْلَمُ اِنَّكَ اَنْتَ الْاَعَزُّ الْاَكْرَمُ ؕ

رَبِّ نَجِّنَا مِنَ النَّارِ سَالِمِيْنَ غَانِمِيْنَ فَرِحِيْنَ مُسْتَبْشِرِيْنَ مَعَ عِبَادِكَ الصَّالِحِيْنَ مَعَ الَّذِيْنَ اَنْعَمَ اللهُ عَلَيْهِمْ مِّنَ النَّبِيِّيْنَ وَالصِّدِّيْقِيْنَ وَالشُّهَدَآءِ وَالصَّالِحِيْنَ ؕ وَحَسُنَ اُولٰٓئِكَ رَفِيْقًا ذٰلِكَ الْفَضْلُ مِنَ اللهِ ؕ وَكَفٰى بِاللهِ عَلِيْمًا ؕ

لَآ اِلٰهَ اِلاَّ اللهُ حَقًّا حَقًّا ؕ

لَآ اِلٰهَ اِلاَّ اللهُ تَعَبُّدًا وَّرِقًّا ؕ

لَآ اِلٰهَ اِلاَّ اللهُ وَلاَ نَعْبُدُ اِلاَّ اِيَّاهُ مُخْلِصِيْنَ لَهُ الدِّيْنَ وَلَوْ كَرِهَ الْكٰفِرُوْنَ ہ

لَاۤ اِلٰهَ اِلَّا اللّٰهُ الْوَاحِدُ الْاَحَدُ الْفَرْدُ الصَّمَدُ الَّذِیْ لَمْ یَتَّخِذْ
وَلَدًا وَّلَمْ یَكُنْ لَّهٗ شَرِیْكٌ فِی الْمُلْكِ وَلَمْ یَكُنْ لَّهٗ وَلِیٌّ مِّنَ
الذُّلِّ وَكَبِّرْهُ تَكْبِیْرًا ۝

اَللّٰهُمَّ اِنَّكَ قُلْتَ فِیْ كِتَابِكَ الْمُنْزَلِ اُدْعُوْنِیْۤ اَسْتَجِبْ
لَكُمْ. دَعَوْنَاكَ رَبَّنَا فَاغْفِرْ لَنَا كَمَاۤ اَمَرْتَنَاۤ اِنَّكَ لَا تُخْلِفُ الْمِیْعَادَ ۝

رَبَّنَاۤ اِنَّنَا سَمِعْنَا مُنَادِیًا یُّنَادِیْ لِلْاِیْمَانِ اَنْ اٰمِنُوْا بِرَبِّكُمْ
فَاٰمَنَّا ۖ

رَبَّنَا فَاغْفِرْ لَنَا ذُنُوْبَنَا وَكَفِّرْ عَنَّا سَیِّاٰتِنَا وَتَوَفَّنَا مَعَ
الْاَبْرَارِ ۝

رَبَّنَا وَاٰتِنَا مَا وَعَدْتَّنَا عَلٰی رُسُلِكَ وَلَا تُخْزِنَا یَوْمَ الْقِیٰمَةِ ؕ
اِنَّكَ لَا تُخْلِفُ الْمِیْعَادَ ۝

رَبَّنَا عَلَیْكَ تَوَكَّلْنَا وَاِلَیْكَ اَنَبْنَا وَاِلَیْكَ الْمَصِیْرُ ۝

رَبَّنَا اغْفِرْ لَنَا وَلِاِخْوَانِنَا الَّذِیْنَ سَبَقُوْنَا بِالْاِیْمَانِ وَلَا
تَجْعَلْ فِیْ قُلُوْبِنَا غِلًّا لِّلَّذِیْنَ اٰمَنُوْا رَبَّنَاۤ اِنَّكَ رَءُوْفٌ رَّحِیْمٌ ۝

رَبَّنَاۤ اَتْمِمْ لَنَا نُوْرَنَا وَاغْفِرْ لَنَا ۚ اِنَّكَ عَلٰی كُلِّ شَیْءٍ قَدِیْرٌ ۝

وَاَعُوْذُ بِكَ مِنَ الشَّرِّ كُلِّهٖ عَاجِلِهٖ وَاٰجِلِهٖ، اَسْتَغْفِرُكَ
لِذَنْبِیْ وَاَسْاَلُكَ رَحْمَتَكَ .

اَللّٰهُمَّ رَبِّ زِدْنِیْ عِلْمًا وَّلَا تُزِغْ قَلْبِیْ بَعْدَ اِذْ هَدَیْتَنِیْ
وَهَبْ لِیْ مِنْ لَّدُنْكَ رَحْمَةً . اِنَّكَ اَنْتَ الْوَهَّابُ .

اَللّٰهُمَّ عَافِنِیْ فِیْ سَمْعِیْ وَبَصَرِیْ لَاۤ اِلٰهَ اِلَّاۤ اَنْتَ .

اَللّٰهُمَّ اِنِّیْۤ اَعُوْذُ بِكَ مِنْ عَذَابِ الْقَبْرِ لَاۤ اِلٰهَ اِلَّاۤ اَنْتَ
سُبْحٰنَكَ اِنِّیْ كُنْتُ مِنَ الظّٰلِمِیْنَ .

اَللّٰهُمَّ اِنِّیْ اَعُوْذُ بِكَ مِنَ الْكُفْرِ وَالْفَقْرِ •

اَللّٰهُمَّ اِنِّیْ اَعُوْذُ بِرِضَاكَ مِنْ سَخَطِكَ وَبِمُعَافَاتِكَ مِنْ عُقُوْبَتِكَ وَبِكَ مِنْكَ لَا اُحْصِیْ ثَنَآءً عَلَيْكَ اَنْتَ كَمَآ اَثْنَيْتَ عَلٰی نَفْسِكَ فَلَكَ الْحَمْدُ حَتّٰی تَرْضٰی •

اَللّٰهُمَّ اِنِّیْ اَسْاَلُكَ مِنْ خَيْرِ مَا تَعْلَمُ وَاَعُوْذُ بِكَ مِنْ شَرِّ مَا تَعْلَمُ وَاَسْتَغْفِرُكَ مِنْ كُلِّ مَا تَعْلَمُ اِنَّكَ اَنْتَ عَلَّامُ الْغُيُوْبِ •

لَآ اِلٰهَ اِلَّا اللّٰهُ الْمَلِكُ الْحَقُّ الْمُبِيْنُ، مُحَمَّدٌ رَّسُوْلُ اللّٰهِ صَادِقُ الْوَعْدِ الْاَمِيْنُ •

اَللّٰهُمَّ اِنِّیْ اَسْاَلُكَ كَمَا هَدَيْتَنِیْ لِلْاِسْلَامِ اَنْ لَّا تَنْزِعَهٗ مِنِّیْ حَتّٰی تَتَوَفَّانِیْ وَاَنَا مُسْلِمٌ •

اَللّٰهُمَّ اجْعَلْ فِیْ قَلْبِیْ نُوْرًا وَّفِیْ سَمْعِیْ نُوْرًا وَّفِیْ بَصَرِیْ نُوْرًا ، اَللّٰهُمَّ اشْرَحْ لِیْ صَدْرِیْ وَيَسِّرْ لِیْ اَمْرِیْ وَاَعُوْذُ بِكَ مِنْ شَرِّ وَسَاوِسِ الصَّدْرِ وَ شَتَّاتِ الْاَمْرِ وَفِتْنَةِ الْقَبْرِ •

اَللّٰهُمَّ اِنِّیْ اَعُوْذُ بِكَ مِنْ شَرِّ مَا يَلِجُ فِی اللَّيْلِ وَمِنْ شَرِّ مَا يَلِجُ فِی النَّهَارِ وَمِنْ شَرِّ مَا تَهُبُّ بِهِ الرِّيَاحُ يَآ اَرْحَمَ الرَّاحِمِيْنَ •

سُبْحَانَكَ مَا عَبَدْنَاكَ حَقَّ عِبَادَتِكَ يَآ اَللّٰهُ • سُبْحَانَكَ مَا ذَكَرْنَاكَ حَقَّ ذِكْرِكَ يَآ اَللّٰهُ. سُبْحَانَكَ مَا شَكَرْنَاكَ حَقَّ شُكْرِكَ يَآ اَللّٰهُ. سُبْحَانَكَ مَا قَصَدْنَاكَ حَقَّ قَصْدِكَ يَآ اَللّٰهُ •

اَللّٰهُمَّ حَبِّبْ اِلَيْنَا الْاِيْمَانَ وَزَيِّنْهُ فِیْ قُلُوْبِنَا وَ كَرِّهْ اِلَيْنَا الْكُفْرَ وَالْفُسُوْقَ وَالْعِصْيَانَ وَ اجْعَلْنَا مِنْ عِبَادِكَ الصَّالِحِيْنَ •

اَللّٰهُمَّ قِنِیْ عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ ۔

اَللّٰهُمَّ اهْدِنِیْ بِالْهُدٰى وَنَقِّنِیْ بِالتَّقْوٰى وَاغْفِرْلِیْ فِی الْاٰخِرَةِ وَالْاُوْلٰى ۔

اَللّٰهُمَّ ابْسُطْ عَلَيْنَا مِنْ بَرَكَاتِكَ وَرَحْمَتِكَ وَفَضْلِكَ وَرِزْقِكَ ۔ اَللّٰهُمَّ اِنِّیْٓ اَسْاَلُكَ النَّعِيْمَ الْمُقِيْمَ الَّذِیْ لَا يَحُوْلُ وَلَا يَزُوْلُ اَبَدًا ۔

اَللّٰهُمَّ اِنِّیْ عَائِذٌ بِكَ مِنْ شَرِّ مَآ اَعْطَيْتَنَا وَمِنْ شَرِّ مَا مَنَعْتَنَا ۔ اَللّٰهُمَّ تَوَفَّنَا مُسْلِمِيْنَ وَاَلْحِقْنَا بِالصَّالِحِيْنَ غَيْرَ خَزَايَا وَلَا مَفْتُوْنِيْنَ ۔ رَبِّ يَسِّرْ وَلَا تُعَسِّرْ ۔ رَبِّ تَمِّمْ بِالْخَيْرِ ۔ اِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَآئِرِ اللّٰهِ ۚ فَمَنْ حَجَّ الْبَيْتَ اَوِ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ اَنْ يَّطَّوَّفَ بِهِمَا ۭ وَمَنْ تَطَوَّعَ خَيْرًا فَاِنَّ اللّٰهَ شَاكِرٌ عَلِيْمٌ ۝

One should pray here and stay for such time in which twenty five verses of the Holy Qur'an may be recited. During the stay one should call Talbiyah also.

Mas'ala 4. Praying and reciting thus one should then walk towards Marwa and between Safa and Marwa one should recite Du`aa'-al-Ma'thura:

"Oh Allah! Forgive us. You are the most Respected and Glorified of all.

Mas'ala 5. While going between Safa and Marwa one should run between the Green milestones at an average speed. After crossing them one should resume the usual speed of walking till he reaches Marwa.

Mas'ala 6. On Marwa, too, one should go up to such a place from where Ka'ba is visible. Here again one should call Takbiir and praise to Allah and send Durood Sharif upon the Prophet ﷺ etc. as done on Safa. Thus one round will be complete.

Mas'ala 7. Then one should start going towards Safa in the same order as described and go up Marwa. This will be the second round and in this way the seven rounds should be completed.

Mas'ala 8. The seventh round will end at Marwa and after completing the seven round one should go to Haram-al-Ka'ba and offer two Raka'at of prayer.

STAY AT MAKKA

Mas'ala 1. During stay at Makka before Hajj one should remain busy in prayers and recitation of Holy Qur'an. At least one complete Holy Qur'an should be recited in Masjid-al-Haraam.

Mas'ala 2. One should avoid all prohibited and execrable things and acts, and as much as possible virtuous deeds should be done because for every virtuous act in Makka is equal to one thousand virtuous acts in other place.

Mas'ala 3. No sinful act should be committed.

Mas'ala 4. Perform as many Tawaf-al-Ka'ba as possible because one Nafl Tawaaf is superior to Nafl prayer. But offering of two Raka'at of Nafl prayer is essential even after Nafl Tawaaf.

Mas'ala 5. On the 8th of Dhul-Hijja one should put on Ihraam of Hajj.

ENTERING THE KA'BA

Mas'ala 1. It is appreciable to go inside the Ka'ba if one can get an opportunity. But it should not be at the cost of causing any inconvenience to others or one's ownself.

Mas'ala 2. Nothing should be paid to the key-keeper of Ka'ba to go inside it as it amounts to bribe which is prohibited.

Mas'ala 3. If one gets an opportunity to enter the Holy Ka'ba, then it is appreciable to offer Nafl prayer there.

Mas'ala 4. One should enter into Ka'ba bare-footed and should put the right foot first.

Mas'ala 5. On entering the Ka'ba one should not look towards its roof or hither and thither as it is against the honour of Ka'ba.

Mas'ala 6. Inside the Ka'ba one should offer two or four Raka'at of Nafl prayer on the spot where the Holy Prophet ﷺ had offered prayer. it is near the western wall.

Mas'ala 7. After offering prayer one should place his cheek along the wall and recite Takbiir, praise to Allah, send Durood Sharif upon the Prophet ﷺ and pray for the fulfilment of his wishes and desires and for others.

Mas'ala 8. Hatiim is also a part of the House of Allah (Ka'ba). If one does not get an opportunity to go inside the Ka'ba, then he should enter into Hatiim.



SERMONS (KHUTBA) OF HAJJ

There are three traditional Khutbas in Hajj. The first is delivered on 7th of Dhul-Hijja aftet Zuhr prayer, the second on 9th in Namrah mosque at `Arafaat after midday before offering combined prayers of Zuhr and `Asr. The third sermon is delivered at Mina on 11th of Dhul-Hijja after Zuhr prayer in mosque Khiif. If delivered by the Imam, these should be listened. In these Khutbas instructions about Hajj are described.

DEPARTURE FOR MINA

Mas'ala 1. After putting on Ihraam for Hajj one should start for Mina after Fajr prayer at sunrise.

Mas'ala 2. One should stay at Mina for the night and should offer five obligatory prayers there i.e., Zuhr, `Asr, Maghrib, `Isha of 8th and Fajr prayer of 9th of Dhul-Hijja.

Mas'ala 3. During journey to and stay at Mina one should remain reciting Talbiyah.

Mas'ala 4. Mina is at a distance of three miles or about 4-1/2 kilometers from Makka. If possible one should go there on foot and try to stay near masjid-al-Khiif.

GOING FROM MINA TO `ARAFAAT

Mas'ala 1. On 9th of Dhul-Hijja all pilgrims should go to `Arafaat from Mina after Fajr prayer. It is against Sunnah to go before dawn.

Mas'ala 2. On way to `Arafaat one should recite Talbiyah, Takbiir, As-Salaat upon the Prophet ﷺ and Du`aa'. The journey should be undertaken with all humility and submission.

Mas'ala 3. When one sees Jabal-e-Rahmat, a hill of `Arafaat, he should call Takbiir, Talbiyah, send Durood Sharif upon the Prophet ﷺ and pray as it is appreciable.

Mas'ala 4. After entering expanse of `Arafaat it is better to stay near Jabal-e-Rahmat. But it is execrable to stay away from others.

Mas'ala 5. To stay at `Arafaat on 9th after midday is called Hajj however short the stay may be.

Mas'ala 6. After mid-day or even before, one should go to the

mosque called Namrah or near it. But if one cannot go due to the huge crowd, he should remain busy in remembering Allah at his place.

Mas'ala 7. It is appreciable to take a bath before midday but it is essential to perform ablution and should also get rid of eating, drinking etc.

Mas'ala 8. At Namirah mosque the Imam should go up the pulpit and after Adhaan should deliver two Khutbas (Sermons) like Juma prayer. In these Khutbas instructions about stay at `Arafaat, pelting of Jumrah, Sacrifice, shaving of head and Taawaf-al-Ka'ba should be described and explained.

Mas'ala 9. After the Khutbas Adhaan of prayer should be called and the prayers of Zuhr and `Asr should be offered jointly in such a way that after two Raka'at of Zuhr, Takbiir is called again and then `Asr prayer is offered.

Mas'ala 10. There should be no gap between these two prayers, and even Sunnah and Nafl prayers should not be offered between them.

Mas'ala 11. Juma prayer is not permissible at Arafaat if it is Friday on 9th of Dhul-Hijja.

Mas'ala 12. Immediately after `Asr prayer all should go, as far as possible, near Jabal-e-Rahmat. The Imam should be on the camel and the rest on foot.

Mas'ala 13. During the stay at Jabal-e-Rahmat all should remain reciting Talbiyah, praise to Allah, and sending Durood Sharif upon the Prophet ﷺ etc.

Mas'ala 14. The Imam, facing the Ka'ba and remaining on the back of his mount, should pray and all others should also pray for themselves, their relatives, friends etc. and resolve in heart not to commit any sin in life thereafter.

Mas'ala 15. All should remain busy in praying and seeking blessings of Allah till sunset.

TO MUZDALIFA

Mas'ala 16. After sunset all should return to Muzdalifa via Mazmin following the Imam and should not stay in the way. Muzdalifa is situated between `Arafaat and Mina.

Mas'ala 17. If the Imam delays his departure then others should not

wait for him. If on account of large gathering it cannot be ascertained whether the Imam has left or not, even then one should not wait for the Imam.

Mas'ala 18. On the way to Muzdalifa one should remain busy in reciting Talbiyah, Takbiir, and sending Durood Sharif upon the Prophet ﷺ etc. The Maghrib and `Isha prayers should not be offered in the way.

Mas'ala 19. On reaching the outskirts of Muzdalifa one should get down from the conveyance and enter into Muzdalifa walking on foot.

Mas'ala 20. At Muzdalifa the Maghrib and `Isha prayers should be offered jointly with one Adhaan and one Takbiir. No other prayer should be offered between these prayers. The Sunnah prayers of Maghrib and `Isha Witr should be ofered after `Isha prayer.

Mas'ala 21. At Muzdalifa congregation is not a condition for these prayers. These may be offered individually, but congregation is preferable.

Mas'ala 22. After offering Maghrib and `Isha prayers, it is appreciable to keep awake all the night offering Nafl prayers, reciting Holy Qur'an and other prayers.

Mas'ala 23. The Fajr prayer should be offered at dawn when it is still dark following the Imam if possible, otherwise individually. It would be the tenth of Dhul-Hijja, i.e., Eid-ul-Adha day. Now-a-days the Mu'allims (guides) force the pilgrims to offer Fajr prayer before dawn. This should be resisted strictly otherwise Dam (recompense) will be due on those who do so.

BACK TO MINA

Mas'ala 1. The pilgrims should proceed for Mina after sunrise very patiently and humbly reciting Talbiyah and remembering Allah.

Mas'ala 2. On the way, the Muhassar valley (low-ground) should be crossed in running by those on foot and at a fast speed by those who are in conveyances. This distance to be covered in running or fast speed is about 500 meters.

Mas'ala 3. Before starting from Muzdalifa it is appreciable to collect seventy pebbles of the size of the kernel of a date.

Mas'ala 4. These pebbles should not be collected from a polluted place. It is appreciable to wash these pebbles.

Mas'ala 5. After reaching Mina the Ramii of the last Jamra should be performed i.e., seven pebbles out of the collected ones should be thrown at the last Jamra.

Mas'ala 6. After pelting, sacrifice should be offered and then get

the hair of head shaved or trimmed, but shaving is preferable. The women may cut their hair equal to a finger's tip.

Mas'ala 7. After pelting, sacrifice and shaving of head one should go to Makka the same day and perform Tawaaf-al-Ka'ba and return to Mina.

Mas'ala 8. Now Ihraam is removed and calling of Talbiyah is also stopped therefore all those things and acts which had become prohibited on account of Ihraam become permissible even sexual intercourse and use of perfume.

Mas'ala 9. Performing Ramii (pelting) is essential. Its days are from 10th to 13th of Dhul-Hijja. On the 10th Ramii of the last Jamra only is performed. On 11th, 12th and 13th the Ramii of all the three Jamrat on each day is performed. On each day seven pebbles are pelted on each Jamra.

Mas'ala 10. On 11th, 12th and 13th of Dhul-Hijja all should stay at Mina and perform the Ramii on each day.

TO MAKKA

Mas'ala 1. After having performed Ramii all should return to Makka and should stay for a while at Muhsab and pray. It is Sunnah.

Mas'ala 2. It is bad not to stay for a while at Muhsab.

Mas'ala 3. Now the Hajj is complete, and the stay at Makka before leaving for Medina should be considered a boon and blessing of Allah. This time should be spent in offering Nafl prayers in Haram-al-Ka'ba and Nafl Tawaaf.

Mas'ala 4. Nafl Tawaafs should be performed with an intent to transfer their credit to one's dead parents.

Mas'ala 5. After 13th perform `Umra on behalf of parents, relatives and others. It is very creditable.

Mas'ala 6. One should offer prayers, keep fasts, give Sadaqa and do good deeds abundantly during the stay at Makka.

TAWAAF-AL-WIDAA`
(FAREWELL TAWAAF)

Mas'ala 1. When one intends to depart from Makka, he should perform Tawaaf-al-Widaa' and in it the steps should not be quick.

Mas'ala 2. After Tawaaf one should go to Zamzam well and drink

its water stomach-full.

Mas'ala 3. Then one should kiss the raised thresh-hold of the Ka'ba and go to Multazim to kiss and embrace it.

Mas'ala 4. While clinging to Multazim one should weep, repent and lament.

Mas'ala 5. Then kissing the Hajar-al-Aswad one should walk backward, if possible, and looking with intense longing, grief and sorrow one should come out of Haram-al-Ka'ba.

HAJJ-E-BADAL

Mas'ala 1. Hajj performed on behalf of someone else is called Hajj-e-Badal.

Mas'ala 2. The person on whose behalf Hajj is performed is called Amiir i.e., one who commands, and the person who performs such Hajj is called Ma'mmuur i.e., appointed.

Mas'ala 3. Everybody can transfer the credit of his virtuous deeds i.e., fast, Salaat, Hajj or Sadaqa etc. to anyone else whether dead or alive.

Mas'ala 4. Worships are of three kinds—1. Through wealth such as Zaka'at or Sadaqatul-Fitr. These can be accomplished through some agent. 2. Physical worship such as Salaat and Fast. These can not be accomplished through someone else. 3. Worship which is accomplished through combined physical effort and wealth as Hajj. Hajj can be got performed through someone else when he himself is not capable of performing it due to some legitimate cause.

Mas'ala 5. A person on whom Hajj has become due but could not perform it due to some legitimate cause, should make a will or send someone else in his/her life to perform Hajj on his behalf.

Mas'ala 6. The legitimate cause due to which one may be unable to perform Hajj are — death, imprisonment, illness like paralysis, blindness, lameness, too old to travel, a woman without Dhii-Mahram, passage may be unsafe and that the excuse to remain till one's death.

Mas'ala 7. The person on whose behalf Hajj is being performed should be wealthy and unable to perform it personally.

Mas'ala 8. Such a person should order someone else or leave a will

for his successors to get Hajj performed on his behalf.

Mas'ala 9. It is correct if the children perform Hajj on behalf of their parents after their death even without their will or permission.

Mas'ala 10. The expenses of Hajj-e-Badal should be borne by the person on whose behalf the Hajj is being performed or his heirs.

Mas'ala 11. To resolve for Hajj at the time of putting on Ihraam should be on behalf of the person on whose behalf the Hajj is being peformed and if not done so the Hajj will not be treated as Hajj-e-Badal.

Mas'ala 12. It is appreciable that the Ma'muur should be such a person who has already performed Hajj.

Mas'ala 13. It is permissible for a woman to perform Hajj-e-Badal on behalf of a man provided that she is accompanied by a Dhii-Mahram and permitted by her husband.

Mas'ala 14. If a person died making a will for Hajj-e-Badal but his legacy was not so much that with one-third of it Hajj-e-Badal could be performed and as such it was not done, then there would be no sin upon the deceased.

Mas'ala 15. It is not proper to arrange for Hajj-e-Badal on behalf of someone without his will. But if his successors or heirs do so willingly then the Hajj will be proper.

INSTRUCTIONS FOR WOMEN

Mas'ala 1. The Ihraam of women is just like men with the difference that covering of head is essential for women but the cloth should not touch their faces.

Mas'ala 2. In Ihraam a woman can put on stitched and coloured clothes but they should not have been dyed with perfumed colours.

Mas'ala 3. It is permissible for women to wear gloves, shirts, scarf, silken clothes and ornaments, but it is preferable not to use them.

Mas'ala 4. If at the time of putting on Ihraam a woman has monthly course, then she should take a bath and put on Ihraam. She can perform all the fundamentals of Hajj in such condition except Tawaaf-al-Ka'ba which should be performed after being clean.

Mas'ala 5. If monthly course or after-birth discharge comes at the time of Tawaaf or she falls ill, then it should be performed after being clean or recovery from illness.

Mas'ala 6. It is not permissible for a woman to recite Talbiyah loudly. A woman should also not run between Safa and Marwa and if there is crowd she should not go up these hills also.

Mas'ala 7. At the time of Tawaaf-al-Ka'ba she should not try to kiss Hajar-al-Aswad if there is crowd.

Mas'ala 8. The farewell Tawaaf would not be necessary if a woman has monthly course at that time and has the necessity to return home. But if she can wait, she should perform it after being clean.

Mas'ala 9. It is prohibited for women to get their heads shaved. So at the time of putting off Ihraam women may cut a bit of their hair with their own hands from the end of plait.

Mas'ala 10. After performing Hajj, if Tawaaf-al-Ziyaarat is delayed due to menses, there will be no harm. The same should be performed after being clean.

VISITING MEDINA

Mas'ala 1. One who can afford should visit Medina before or after Hajj and gain blessings by visiting the sacred Tomb of the Holy Prophet ﷺ and his mosque - Masjid-e-Nabawii. In this connection the Holy Prophet ﷺ has said that one who will visit his grave after his death will gain the same credit and blessings as if he has seen him (Prophet ﷺ) in his life.

Mas'ala 2. The Holy Prophet ﷺ has induced such visit to his ﷺ's grave and declared those who, inspite of having means, do not visit to be unkind and cruel to him. Fortunate are those who visit the sacred grave.

Mas'ala 3. The Holy Prophet ﷺ has said that one who pays a visit to his grave, will be by his side on Doomsday.

Mas'ala 4. The Holy Prophet ﷺ has said that one who performed Hajj and did not visit his grave, has done great injustice to him.

Mas'ala 5. The Holy Prophet ﷺ has said that if anyone can breathe his last at Medina, then he should die there as he will intercede for those who die in Medina on the Day of Judgement.

Mas'ala 6. The Holy Prophet ﷺ has been reported to have said that one who offers one prayer in his mosque (Masjid-e-Nabawii) shall get reward equal to fifty thousand prayers.

Mas'ala 7. In another Tradition it has been reported that one who offers forty obligatory prayers in his mosque without missing any, then he is absolved from falsity and punishment of Hell.

Mas'ala 8. The Holy Prophet ﷺ has said that of all the mosques there are only three such mosques to visit which one should undertake a journey. The first of them is the mosque of Ka'ba, the second Masjid-e-Nabawii and the third Masjid-al-Aqsaa in Jerusalem.

HOLY PLACES OF MEDINA (JANNAT-UL-BAQII`)

It is the ancient graveyard of Medina just outside in the east. In this graveyard most of the Companions and honourable wives (with the exception of Khadija and Maymuuna) are buried. `Abbas, uncle of the Holy Prophet ﷺ, is also buried here.

There is a controversy about the burial of Fatima, daughter of Holy Prophet ﷺ. Some say that she is also buried there, while others say that she was buried behind the tomb of Holy Prophet ﷺ. But it is definite that Ibrahiim, minor son of Holy Prophet ﷺ and his other daughters are buried there.

The Holy Prophet ﷺ used to visit Jannat-ul-Baqii during day and night to seek blessings of Allah for the dead. On entering the graveyard one should say:

اَلسَّلَامُ عَلَيْكُمْ يَا اَهْلَ الْبَقِيْعِ

"As-salaamu-Alaikum ya ahlal Baqii`

"Peace be on you, O people of Jannat-ul-Baqii`."

Then one should pray for them and for oneself also:

> "O Allah! Bless Thy good and beloved believers who are dwell here, and forgive my sins through the blessings of Thy love for them and have mercy on me with their companionship in the Garden of Eternity."

JABAL UHUD

In the north of Medina is Mount Uhud at a distance of about five kilometers. About it the Prophet ﷺ has said: اُحُدٌ جَبَلٌ يُّحِبُّنَا وَنُحِبُّهٗ

"Uhud Mount loves us and we love it"

The famous battle of Uhud was held here in the third Hijra. In this battle some of the famous Companions of the Prophet ﷺ were martyred including Hamza, uncle of Holy Prophet ﷺ. They are buried there. The Holy Prophet ﷺ used to go there occasionally. One should also go there to seek blessings for the martyrs and to supplicate (Du`aa').

MASJID QUBAA'

There are several mosques in the neighbourhood of Medina where the Holy Prophet ﷺ has offered prayers. Among them the mosque of Qubaa' is most famous. Qubaa' is a place three miles from Medina. The mosque

of Qubaa is the first mosque of Muslims. It was built by the Holy Prophet ﷺ and other Companions when the Prophet ﷺ migrated to Medina from Mecca. This mosque has been mentioned very highly. After Ka'ba, Masjid-e-Nabawii and Masjid-al-Aqsaa, the mosque of Qubaa' is superior than all the mosques. It has been reported in Traditions that the credit of offering two Raka'at of prayer in this mosque is equal to the credit of one `Umra. So the Muslims should offer two Raka'at of prayer in this mosque.

In addition to the mosques there are some famous wells also in and near Medina. Twelve of such wells are very famous. If possible, they should also be visited.

DEPARTURE FROM MEDINA

After due stay at Medina when one intends to depart from Medina, he should pay his last visit to the Masjid-e-Nabawii and offer two Raka'at of prayer in the arch of the Holy Prophet ﷺ or wherever possible in the mosque. After the prayer one should pray glorifying the name of Allah and expressing gratitude to Him for His blessing enabling him to perform Hajj and visit Medina and then entreat Him beseechingly for a safe return journey, to remain steadfast in faith till the last moment of life and for being granted another opportunity for Hajj and to visit Medina.

Then coming to the sacred Tomb of the Holy Prophet ﷺ offer Salaam and send Durood Sharif upon the Prophet ﷺ and beg for his intercession on the Day of Judgement and repeat the pledge of steadfastness of Faith. Then depart reciting:

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدِ ِالنَّبِىِّ الْاُمِّىِّ وَعَلٰى اٰلِهٖ
وَاَصْحَابِهٖ وَبَارِكْ وَسَلِّمْ

"Allahumma salli `ala Sayyidina Muhammad in-Nabiyy-il-lummiy wa `ala Alihi wa Ashaabih wa barik wa sallim"

"O Allah! Send Your Salaat (Grace and Honour) on our Master Muhammad, the Unlettered Prophet, and his family, and his Companions and shower Your Blessings on him and Your Peace."

HOW TO PASS ONE'S TIME AT MAKKA AND MEDINA

Mas'ala 1. While staying at Makka or Medina one should remain with ablution (Wudu) as far as possible.

Mas'ala 2. Most of one's time should be spent in Masjid-e-Haraam at Makka and Masjid-e-Nabawii at Medina.

Mas'ala 3. During stay at Makka or Medina one should try to offer all the obligatory prayers in congregation.

Mas'ala 4. One should remain busy in Dhikr (remembrance of Allah), Du`aa', Istighfaar (repentance) and sending Durood Sharif upon the prophet ﷺ during stay at Makka and Medina. In Makka the Kalima (La Ilaha) should frequently be recited and while at Medina one should devote oneself to the recitation of Durood Sharif upon the Prophet ﷺ.

BACK TO HOME

Mas'ala 1. When one reaches near his town or village he should recie:

آئِبُوْنَ تَآئِبُوْنَ لِرَبِّنَا حَامِدُوْنَ

Mas'ala 2. One should not enter his town at night but should go there in the morning or evening.

Mas'ala 3. After entering the town or village one should offer two Raka'at of prayer provided that it is not a prohibited or execrable time.

Mas'ala 4. While entering one's house he should recite:

تَوْبًا تَوْبًا لِّرَبِّنَا اَوْبًا لَّايُغَادِرُ عَلَيْنَا حَوْبًا

Mas'ala 5. After entering the house offer two Raka'at of prayer and thanks-giving to Allah that He blessed him to perform Hajj and he undertook the journey safely.

Mas'ala 6. It is appreciable for others to ask the Haji to pray for all before he enters his house.

INJUNCTIONS

On Violation Of Essentials Of Hajj Or Ihraam

Mas'ala 1. For violation of any item of Ihraam or Hajj Jaza' (compensation) becomes due. The compensation may be in the form of Kaffaara (recompensation) or Dam (Sacrifice).

Mas'ala 2. If anything prohibited in Ihraam or during Hajj is committed without any excuse then Jaza' will become essential.

Mas'ala 3. Any fault committed intentionally or on excuse during Ihraam necessitates Jaza'.

Mas'ala 4. If any of the essentials of Hajj are leftwithout excuse,

the Jaza' would become due. But if left on account of some excuse, it would not be due.

Mas'ala 5. The acts or things which are prohibited during Ihraam are:-

(1) To use perfume

(2) To wear stitched clothes for men.

(3) To cover face and head.

(4) To remove hair.

(5) To clip the nails.

(6) To indulge in sexual intercourse.

(7) To give up any essential item of Hajj.

(8) To hurt a land animal.

(9) To scare, tease or hunt any animal of Haram.

(10) To cut any tree or grass of Haram.

Mas'ala 6. If any fault is committed without excuse and completely, then Dam (Sacrifice) becomes essentially due. If it is done partially and without excuse, their Sadaqa will be due.

Mas'ala 7. If the breach was on account of some excuse and it was done completely, then in its Jaza' a dam, or fast or Sadaqa may be given. But if the breach was not done completely, then in its Jaza' a fast may be kept or Sadaqa can be given.

Mas'ala 8. By Sacrifice is meant the offering of a goat or sheep as Sacrifice or one seventh share in the Sacrifice of a camel or cow.

Mas'ala 9. Sacrifice of a full camel or cow becomes due in two conditions only:

(1) To perform Tawaaf when one is in need of an obligatory bath and a woman in her monthly course or after-birth discharge.

(2) Having stayed at `Arafaat and or to indulge in sexual intercourse before shaving of head.

Mas'ala 10. When Jaza is complete Sadaqa, its quantity is about 3-1/4 kilogram or 3-1/2 Seers of wheat.

Mas'ala 11. If anyone rubbed perfume over a large limb of body such as hand, palm, thigh, face, head etc. then Jaza' of Dam (Sacfifice) will be due.

Mas'ala 12. If it is applied to a small limb like eyes, nose, ear etc. then Sadaqa will be due.

Mas'ala 13. If a man puts on stitched clothes during the Ihraam in

its usual way and wore it for one day and night, then Sacrifice will be due and if less than that then Sadaqa only will be due in its half quantity.

Mas'ala 14. It is prohibited for men to cover their faces and heads in Ihraam while for women the face should not be covered. If a man or woman covers the prohibited part; then Jaza' will be due.

Mas'ala 15. If the head or face remained covered for one day and night, then Dam (Sacrifice) would be due and essential. If the part remained covered for less than that time or less than three-fourth part of face or head was covered, then Sadaqa will be due.

Mas'ala 16. Jaza' is due if the hair of body is shaved, removed, pulled out and trimmed by someone intentionally or any other person forcibly did so.

Mas'ala 17. If one-fourth or more hair of head or beard are shaved before taking off Ihraam, then Dam will be due and Sadaqa for less than that.

Mas'ala 18. If the nails of both the hand and feet are clipped at a time or of both the hands, or of one hand and one foot, then Dam will be due.

Mas'ala 19. If the nails of each hand and foot are clipped at four different times, then four Dam will be due.

Mas'ala 20. If less than five nails are cutat a time, then full Sadaqa will be due for each nail.

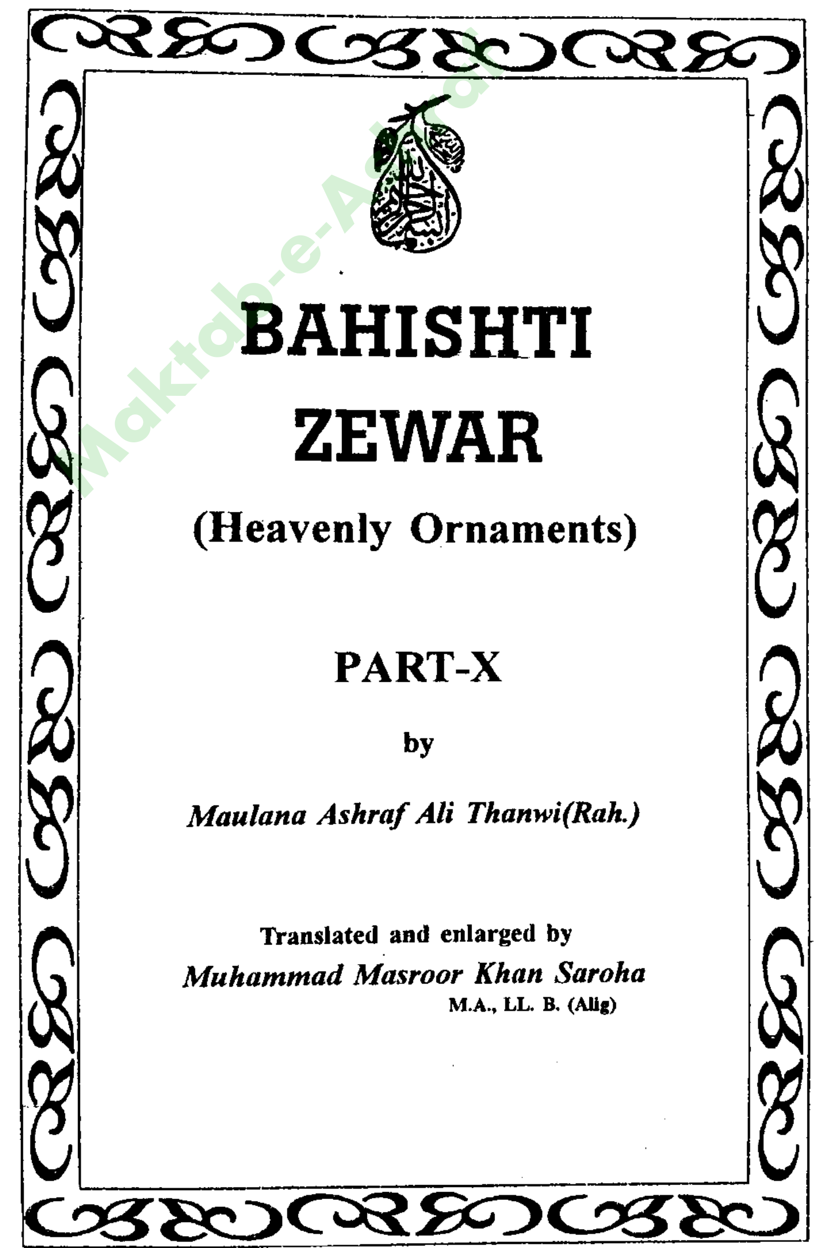
Mas'ala 21. If anyone commits sexual intercourse or kissed or touched a woman or boy with passion, then Dam will be due.

Mas'ala 22. If anyone kills an animal during Hajj or Ihraam, its price will be given as compensation for the same.

Mas'ala 23. In case of hunting an animal Jaza' will be due. The Jaza' may be its price to be given in charity or food grains purchased by its price and distributed among the poor but it would not be proper to give less than the weight of Sadaqatul-Fitr to one poor, or may keep a fast in lieu thereof.

Mas'ala 24. The Jaza' for killing of a locust or lice is one handful of food and in case of two or three one handful of wheat should be given.

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BAHISHTI ZEWAR

(Heavenly Ornaments)

PART-X

by

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NIKAAH (MARRIAGE)

Mas'ala 1. The civil or social structure emerges from the companionship of a man and a woman. This is the first link of social order. This permanent companionship of man and woman emerges from an open contract which is technically called 'Nikaah' or marriage. It is a sacred relation which is established with the mutual consent of the two partners and through an open declaration. Marriage is not only a physical necessity but a religious requirment. Holy Prophet ﷺ has said:

> "Marry with the women; for he who does not follow my tradition in religion, is not from me (not one of my followers)."

Mas'ala 2. The relation of a man with a woman, other than through Nikaah, is a sin and calls for the most severe punishment. The contract of marriage has been described as a "strong pledge" in the Holy Qur'an. Islam does not approve celibacy also. Keeping aloof from the requirement of marriage is contrary to Islam.

Mas'ala 3. Nikaah is great boon and blessing of Allah for this world and the Hereafter. It corrects the religions as well as worldly affairs. It saves a man from sins, his mind and heart remain in peace and his intention and attention do not waver. It is credit and benefit as well.

Mas'ala 4. Nikaah is performed just by two words, such as, anyone said in the presence of two witnesses that he gave his daughter, say Rabia to Saliim in marriage and Saliim said that he accepts it. So marriage is performed and the two become husband and wife.

Mas'ala 5. For Nikaah to be valid, the presence of two witnesses is essential and an obligatory condition. The witnesses should be at least two male or one male and two female and they should listen the words of offer and acceptance clearly. Without witnesses if one gives his daughte in marriage to someone and he accepts it, then the marriage will not be correct and in order.

Mas'ala 6. The witnesses men and women should be matured and sensible Muslims.

Mas'ala 7. If there is no male witness and all are women, then the marriage will not be in order whatever may be the number of women. One male witness is necessary with two female for the evidence to be valid.

Mas'ala 8. It is better that Nikaah should be held in a large gathering, such as, after Juma prayer in the Juma mosque so that the marriage is widely publicised. Nikaah should not be done secretly.

Mas'ala 9. If a large gathering is not possible, then there should be at least two other men or one male and two women who may witness the marraige.

Mas'ala 10. If the man and woman both are mature, they can marry themselves in presence of the required number of the witnesses, when the woman says, 'I marry you', and man accepts it.

Mas'ala 11. If a woman authorised someone to marry her with someone or some particular person and he did so in the presence of the required witnesses, then the marriage is accomplished and now it cannot be negated.

PROHIBITED MATRIMONIALS

Mas'ala 1. Marriage is not permissible with one's own children, grandchildren, and great-grandchildren as well as daughter father, mother, grandfather and grandmother.

Mas'ala 2. Marriage is not permissible with one's brother, sister, uncle, maternal uncle, aunt, nephew, niece, sister's son or dughter. Brother, according to religious code, is one who is from the same parents or whose mother is one and fathers are different.

Mas'ala 3. A woman's marriage with son-in law is not permissible and in the same way the marriage of one with his daughter-in law (son's wife) is also not permissible.

Mas'ala 4. A girl's father died and her mother married another person but she died or was divorced before she lived with him, then it is permissible for the girl to marry with this step-father.

Mas'ala 5. It is not permissible for a woman to marry with step-son or for a man with his step-daughter.

Mas'ala 6. If a man has several wives more than one, then it is not

permissible for any of his wives to marry the son of her co-wife, whether she lived with her husband or not. It is prohibited.

Mas'ala 7. Marriage is also not permissible for a woman with her father-in law, his father or grandfather. Similarly for a man with his mother-in law, his mother or grandmother.

Mas'ala 8. So long as one sister is in his marriage, then marriage with other sister of wife is not permissible. But it is permitted if the first sister is dead or divorced. In case of divorce the other sister cannot marry her brother-in-law before the expiry of the period of `Iddat of her sister.

Mas'ala 9. If two sisters marry one man, then the Nikaah of the one who marries first is valid and that of the other is invalid.

Mas'ala 10. So long as a woman remains in marriage of a man, then her father's sister, mother's sister, niece, or sister's daughter cannot be married with this man.

Mas'ala 11. If two women are so related that had one of them been a male, marriage between them would not have been permissible, then such two women cannot be married to one man at the same time But in case of death or divorce of one, then the other woman can be married with him.

Mas'ala 12. A man can marry a woman and her step-daughter at the same time.

Mas'ala 13. Adoption of a child is of no account according to the religious code. By treating anyone as son or daughter, he does not actually become a son or a daughter. So marriage with an adopted child is permissible.

Mas'ala 14. If one is not real maternal uncle of a girl but is a related maternal uncle somehow, then the girl can be married with him. Similarly marriage between cousin brothers and sisters is permissible.

Mas'ala 15. If two women are not real sisters but are cousin sisters, they can marry the same person at a time. The same rule applies to distantly related aunts, maternal or paternal and nieces etc. They can be married to the same man at a time.

Mas'ala 16. Marriage between all relations of birth are prohibited. In the same way marriages between relations of milk (suckling) are also prohibited i.e., marriage between a man and a woman who shared milk of the same woman is not permissible.

Mas'ala 17. Marriage of a woman with the husband of her wet-nurse is not permissible as he amounts to be her father.

Mas'ala 18. Marriage between a man and woman who shared milk of the same woman is also not permissible.

Mas'ala 19. A man was suckled by a woman, then her marriage with him or his son, is not permissible as the man amounts to be her son.

Mas'ala 20. Two girls who have shared milk of the same woman cannot remain in marriage with the same man at a time as they amount to be sisters due to their milk relation.

Mas'ala 21. If a man commited illegal sexual intercourse with a woman, then it is not permissible for her mother or daughters to marry this man.

Mas'ala 22. If a woman in her passion of youth touched a man with evil motive, then it is not permissible for her mother or her daughter to marry this man. If a man touched a woman with the same way, then his marriage with her mother or daughter is prohibited.

Mas'ala 23. In darkness of night a man touched his daughter or mother-in-law in youthful passion, then in such case his wife has become prohibited for him for ever and there is no way to legitimatise it. It is essential for him to divorce his wife.

Mas'ala 24. If a boy touched his step-mother with evil motive, then she became absolutely prohibited for her husband. The same rule applies if the step-mother touches her step-son with such intention.

Mas'ala 25. The marriage of Muslim woman is not permissible with a man of another religion.

Mas'ala 26. If a woman is divorced or her husband dies, then it is not permissible for her to re-marry unless the period of `Iddat has expired in both the cases.

Mas'ala 27. If a woman has been married, then it is not permissible for her to marry someone without obtaining divorce from her husband and observing `Iddat.

Mas'ala 28. If an unmarried girl conceived by illegal sexual intercourse, her marriage is permissible, but in such case it is not permissible

for the husband to have sexual intercourse with her till her child is born. If she is married with the same person who committed illegitimate intercourse, then it is permissible for him to have sexual interourse with her.

Mas'ala 29. A person who already has four wives, cannot marry the fifth. If he has divorced one of them, then so long as the `Iddat period of the divorced wife does not pass, no woman can marry him.

Mas'ala 30. According to some scholars and jurists the marriage of a Sunni girl is not permissible with a Shii`a male.



WALIIY: (GUARDIAN) AND CONSENT OF THE GIRLS FOR HER MARRIAGE

The person who is authorised to give a girl or boy in marriage is called Waliiy or guardian.

Mas'ala 1. The guardians of a boy or girl in order of their merits are as under:

First : Father of the child, then grandfather or great-grandfather.

Second : In the absence of the first, real brother, then step-brother (of the same father), then nephew, son of nephew or grand son of nephew.

Third : In the absence of the above two categories, real uncle, son of uncle, grand-son of uncle. Then step-uncle, son and grandson of step uncle.

Fourth : In the absence of the above mentioned three categories of relatives, the uncle of father and his sons.

Fifth : In the absence of all the above mentioned relatives, uncle of grandfather and his sons.

Sixth : If none of the above mentioned relatives is there, then mother is the guardian of the child.

Seventh : After the mother, the grandmother, then maternal grandmother, then real sister, then step-sister from the same father, then

brother or sister from the same mother, then father's sister, mother's brother and sister etc. may be the guardian.

Mas'ala 2. A minor, or an insane person cannot be the Waliiy and so a non-Muslim cannot be the guardian of a Muslim child.

Mas'ala 3. If a Waliiy got a mature girl married without asking her or her consent, then it depends upon the girl to accept it or reject it. If she accepts then the Nikaah is in order otherwise not.

Mas'ala 4. If a Waliiy informed a mature girl that he is giving or has given her in marriage to such and such person and she remains silent on hearing it or just smiled or weep, then this amount to consent and the marriage will be in order. The expression of consent in words by the girl is not essential.

Mas'ala 5. While seeking the girl's consent, the guardian did not mention the name of the would be husband nor she herself knows him, then the girl's silence will not amount to consent. It is necessary to mention the name etc. of the proposed husband so that the girl may know him. Similarly if the amount of Mahr (dowry) was not told to her and the guardian married her on less than usual amount in her family, then the marriage will not be in order unless she agrees to it. In such case her consent should be taken again after telling her the amount of Mahr.

Mas'ala 6. In case of second marriage of woman who is not virgin, when her consent is sought by her guardian and she remains silent, then it will not be enough. She should express her consent in words and if the marriage is performed without expressed consent, it will remain suspended. If later on she expresses her consent in words, then the marriage will be in order; and if she does give her consent, then it will not amount to marriage.

Mas'ala 7. When father is present but uncle, brother, or any other relative went to seek the consent of the girl, then her silence should not be taken as her consent. It must be expressed in words. But if they were sent by her father for this purpose, then her silence will amount to her consent. In short, according to Sharii`a (religious code) only the nearest Waliiy has the right to seek consent. If anyone else other than the Waliiy seeks the consent it should be expressed in words by the girl.

Mas'ala 8. If a Waliiy gave a girl in marriage to someone without seeking her consent and then the Waliiy or someone deputed by him for this

purpose came to inform her that she has been married with such and such man, and she remain silent on hearing it, then the marriage will be in order.

Mas'ala 9. When it is essential to express consent in words and the woman did not, but when the husband came to her in privacy and she did not refuse sexual intercourse, then the marriage will be in order.

Mas'ala 10. A major boy cannot be forced to marry against his will. If married against his will by the guardian, it will remain suspended. If he agrees to it later on, then it will become in order otherwise not. Mere silence of the boy will not amount to his consent. It should be expressed in words.

Mas'ala 11. The marriage of a minor boy or girl, being dependents will not be in order without the consent of the guardian. If he or she contracts a marriage or someone else gets it done without the consent of the guardian, it will not be in order. If the guardian agrees to the marriage it will be in order, otherwise not. The guardian has full right to marry or not to marry him or her with anyone. Minor boys or girls cannot reject the marriage at that time.

Mas'ala 12. If a minor boy or girl was married with someone by the father or grandfather, they cannot repudiate the marriage on attaining maturity whether the marriage was in their class or in a lower class and whether the dowry was according to family tradition or less than that. The marriage cannot be repudiated in any case after their attaining maturity.

Mas'ala 13. If the minor was given in marriage by some guardian other than the father or grandfather quite in accordance with all the conditions and requirements, then the marriage, is in order, but on attaining maturity the minor has the right to repudiate the marriage. But it can be done in the court of a Muslim Officer.

Mas'ala 14. A minor girl was given in marriage by some guardian other than father or grandfather and it was in her knowledge also. Thereafter she matured but did not have privacy with her husband and now she does not agree with the marriage. Then it is essential that she should express her disagreement immediately on attaining maturity whether in presence of anyone or when quite alone. But mere such expression would not annul the marriage. She should appear before a Muslim Judge and express her disagreement before him. But the explicit condition for such an annulment is that the disagreement should be expressed immediately after attaining maturity and even if for a moment after that she remains silent, the marriage

cannot be repudiated. But if she had no knowledge of her marriage, then she should declare her disagreement with it immediately on hearing about it and if she remains silent even for a moment after the information, then she will not have the right to repudiate the marriage.

Mas'ala 15. If a girl matured when her husband has had sexual intercourse with her, then it is not necessary that should refuse to accept the Nikaah immediately. So long as she does not express her intention, she will have the option of either accepting or rejecting the marriage however long a period may pass thus.

Mas'ala 16. If the guardian who has the right to give a girl in marriage is out and there is an offer of marriage for the girl. The guardian is so far away that the opportunity may be lost by waiting for him to get his consent and the othe party may not wait, then the person next in guardianship can give the girl in marriage and it would be in order.

But if the guardian is not so far away and his consent may be obtained easily, then the second guardian cannot give her in marriage and if he did, then the marriage shall remain suspended till the consent of the first guardian is obtained.

Mas'ala 17. If in the presence of the rightful guardian the second guardian gave away a minor in marriage i.e., the father had the right but it was done by the grandfather without consulting the father, then the marriage shall remain suspended till the consent of the father is obtained.

Mas'ala 18. If major woman is independent so it is upon her to marry or not, or to marry anyone she likes. No one force her against her will. If she marries someone of her own will, then it would be in order whether the guardian was informed or not and whether he is pleased or displeased in every case the Marriage is in order. But if she marries outside her class with a person of unequal status and the guardian does not agree to it, then the marriage would not be right. But if she marries in her own class but the Mahr is less than the Mahr-Misl (dowry in usage in her father's family) the marriage will be in order but the guardian can get it annulled by lodging a complaint with a Muslim authority. But the right of such complaint is to the person who is in the list of guardians from father to the sons of grandfather's-uncle.

WIDOW'S NIKAAH

Among the absurd customs and usages, theer is a custom that a widow's second marriage is considered to be an evil and a matter of insult. It is strictly followed among the rich and the so called respectable Muslim families. It is quite irreligious to think so. According to religious code and common sense the second Nikaah of widow is just like the first one. But if any takes courage and observing the order of Allah and Prophet ﷺ gets herself married, she is looked down upon and is considered to be mean. She is disgraced, taunted and laughed at. It is sheer infedility to think so.

Marriage is the most efficacious check against corruption. If we will continue to consider the second marriage of a widow as an evil, our faith (Iman) will not be complete and proper. It should be remembered that all the respected consorts of the Prophet ﷺ, except `Aisha, were former widows and not virgins. May Allah forgive! Can these Mothers of Muslims be considered unrespectable? Can anyone be dishonoured by an act done in accordance with the order of Allah and His Holy Prophet ﷺ? We should get rid of all such absurd and evil notions about widow's second marriage. The widows should be induced and encouraged for second marriage. The Holy Prophet ﷺ has been reported to have said, "Whosoever will spread my (given up) Sunnah again among the people, he will be rewarded with recompense of hundred martyrs." The propagation and inducement for the second marriage of widows amounts to renewal of Sunnah.

MAHR (DOWRY)

Mas'ala 1. Mahr is a dower approved by Muslim Law. It is a gift or alimony given by the husband to the wife. It is an essential requisite of Nikaah. Hence the marriage will be in order even if no dowry is made at the time of Nikaah, but it will have to be given by the husband according to the standard prevalent in the bride's family. Even if the husband makes it a condition that he will not pay any dowry, he is still bound to pay it.

Mas'ala 2. The minimum amount of Mahr is the value of about 32 grams of silver in weight, but for more there is no limit. To fix excessive Mahr is not good.

Mas'ala 3. If Mahr is fixed less than the minimum, even then the husband shall have to pay this minimum as according to religious code, Mahr

cannot be less than the prescribed minimum limit. But in case of divorce before company and privacy between husband and wife, the husband shall have to pay half of it.

Mas'ala 4. Someone fixed Mahr according to his financial position, say one thousand rupees. and brought his wife to his house and he had sexual intercourse with her or did not but remained with her in such privacy where nothing could obstruct it, then payment of the whole Mahr money has become due. If there has been no such privacy and the husband or wife died before that, even then full Mahr is due. But if the husband divorced his wife before company and privacy, then only half of the Mahr will be due.

Mas'ala 5. If the husband is impotent but there has been such company and privacy between them, even then the wife is entitled to full Mahr.

Similarly an eunuch marries a girl and after company and privacy was divorced, even then the girl is entitled to full Mahr.

Mas'ala 6. The husband and wife lived in company and privacy but the wife or the husband is so minor that cannot perform the obligation of sexual intercourse and consequently there was divorce, then the wife is entitled for the half of the Mahr.

Mas'ala 7. If the amount of Mahr was not mentioned at the time of Nikaah or the marriage was contracted on the basis that the husband will pay no Mahr, then anyone of them died or there has been such company and privacy between them as is accountable in religious code, even then Mahr shall have to be paid and this Mahr shall be Mahr-Misl i.e., as is in usage in the family. But if the wife was divorced before seclusion and privacy, then the wife will not be entitled to any Mahr. In such case only one suit of clothes shall be given by the husband to her, and it is essential. If not given, the husband will be a sinner.

Mas'ala 8. The suit of clothes mentioned above shall consist of four clothes, one shirt, one scarf (dupatta) for head, one trouser or saree whichever is commonly used and one large sheet with which she can cover herself from head to feet. Besides these no other clothe is essential.

Mas'ala 9. The clothes to be given should be according to the status of the husband but in any case the total cost of the clothes should not exceed half of Mahr-Misl and should also not be less than that.

Mas'ala 10. Suppose no Mahr was fixed at the time of Nikaah and later on the husband and wife mutually agreed and fixed a certain amount of money as Mahr, then it will be valid and its payment will be essential. But if before company and privacy, she was divorced by the husband, then she will not be entitled to get any Mahr but just one suit of clothes as explained above.

Mas'ala 11. Dowry of certain amount was fixed at the time of Nikaah according to the status of the husband but later on the husband at his own free will increased it, then this later amount will become essential and the husband will commit a sin if he does not pay this increased amount. But if the wife was divorced before seclusion and privacy, then only half of the amount fixed originally shall have to be given and the increased amount will be of no account. If the wife of her own free will had foregone full or any part of Mahr then she will not be entitled to the amount she had remitted.

Mas'ala 12. If the remission of dowry was obtained by the husband by threats, harassment and coercion, then the remission will not be valid and the entire dowry shall be due from him.

Mas'ala 13. If a village, groove or some land instead of gold, silver or money is fixed as dowry, then it is also in order and same should be given.

Mas'ala 14. If someone had contracted marriage against the rules and so they were separated, such as, one had done the marriage secretly and not in the presence of the valid witnesses, or a woman was divorced or her husband died and before completing the period of `Iddat she married someone, then in such cases if there has been no privacy or seclusion, no dowry will be due. But if sexual intercourse was done, then the fixed dowry shall have to be given.

Mas'ala 15. If anyone mistakenly committed sexual intercourse with a woman thinking her to be his wife, then he will have to give her Mahr-Misl (family dowry) and such intercourse would not amount to adultery or a sin. If the woman is impregnated on account of such sexual intercourse, and the child is to be born will be of proper decent and it would not be right to call him illegitimate. In such case when it is known that she was not his wife, then he should not go to her again and for that woman it is essential to observe `Iddat and without completing its period it is not permissible for her to live with her husband; and for the husband not to have

sexual intercourse with her.

Mas'ala 16. Where there is custom to pay the whole dowry on the first night of Marriage, then the wife has a right to claim it on that night; and if she did not demand it, then whenever she demands, it must be given without delay

Mas'ala 17. At some places there is eustom that the Mahr is demanded or given after death or divorce. The wife claims her dowry after divorce or being widowed. If in case of death of her husband she claims it from the property left by the husband, then in such case the woman cannot prefer a claim for her dowry before being divorced or widowed.

Mas'ala 18. At certain places there is custom of paying some part of the dowry in advances. If it is not given, then the wife has the right not to allow the husband to have sexual intercourse with her till the agreed amount is not paid. If the husband commits intercourse with her once, then she has the right not to allow him to do it for the second or third time and can also refuse to go with him if he wants to take her somewhere without taking the amount from him. Similarly if she wants to go to her father's house, then the husband cannot stop her.

Mas'ala 19. If the husband gave something to the wife with the intent of giving some part of Mahr, then it is in order and paid up to that extent. It is not necessary to tell the wife at the time of giving that it is part of the dowry.

Mas'ala 20. If the husband gave something to the wife and now there is difference between them over it. The wife says that it was a gift and not part of dowry while the husband says that it was part of dowry then the claim of the husband would prevail and it would be counted as part of dowry. Eatables will not be counted as dowry.

EXCESSIVE MAHR

Some people fix excessive and exorbitant Mahr. It is against Sunnah. It is reported that `Umar (may Allah be pleased with him) warned against demanding or fixing excessive Mahr for "if it were a matter of honour in this world and of piety or credit before Allah, then the Holy Prophet ﷺ deserved it most, but I do not know whether the Holy Prophet ﷺ had married any one of his honourable consorts on more than twelve Auqia of

dowry."

Some people are under a wrong impression that excessive Mahr keeps a husband under check and he cannot divorce his wife for fear of payment of dowry money. This is quite absurd because one who is prepared to divorce, he will do it whatever may be its consequences. Those who cannot divorce for fear of payment of Mahr, create very critical and unbearable situations. They neither divorce nor maintain their wives and keep them in suspense.

As a matter of fact excessive Mahr is fixed for the sake of name, fame and pride. Both the parties are prey to false prestige. It is Sunna to fix Mahr according to the Mahr of daughters and consorts of the Holy Prophet ﷺ. But if anyone wants to fix higher than that, it should be according to the status and means of the bridegroom. May Allah guide all the Muslims to follow His orders and Traditions of Holy Prophet ﷺ. Aamiin!

MAHR OF THE CONSORTS OF THE HOLY PROPHET ﷺ

The Mahr of Khadija (may Allah be pleased with her) was about five hundred dirhams or camels of that value for which Abu Taalib took the responsibility. The Mahr of Umm Salama (may Allah be pleased with her) was something of daily use of the value of about four hundred dinars which were paid by the king of Abyssina. The Mahr of Sauda (may Allah be pleased with her) was also four hundred dirhams.

NON-BELIEVER'S MARRIAGE ON CONVERSION TO ISLAM

Mas'ala 1. The Islamic Sharii`a (religious code) recognises the marriages of non-believers performed according to their customs and rites as reliable. If husband and wife both accept Islam together at the same time, then there is no need for their marriage to be performed again. Their previous marriage remains valid.

Mas'ala 2. If either of the two accept Islam — husband or wife and the other does not, then their previous marriage is revoked. They cannot now live as husband and wife.

Mas'ala 3. If only the wife accepts Islam, then so long three monthly

courses are not completed, she cannot marry a man.

EQUALITY AMONG WIVES

Some ignorant persons often raise objections against a Muslim having more than one wife at a time. Islam has permitted Muslims to have up to four wives at a time with the following conditions :

Mas'ala 1. If anyone has more than one wife, then it is essential for him to keep and treat all of them on equal level. All of them have equal rights. Whatever the husband gives to one wife, the same thing should be given to others also. If he stays for one night with one, he should stay for one night with the other also. One should not be favoured at the cost of the other.

Mas'ala 2. There should be no difference between the new and old wife.

Mas'ala 3. Equality is in night stay only and it is not essential during the day. If the husband stays for more part of the day with one wife and less with the other, then there is no harm. But if he goes to one wife immediately after Maghrib for night stay and went to the other wife after `Isha next night, then it would be a sin. But one who remains engaged in his duty at night and remains at home during the day, then it is essential for him to observe and maintain equality during the day.

Mas'ala 4. Equality in sexual intercourse is not essential, that is, it is not necessary if the husband has had intercourse with one wife on her turn he should do it with the other on her turn.

Mas'ala 5. Equality in stay should be observed by the husband under all circumstances whether sick or not.

Mas'ala 6. It would not be a sin if the husband loves one more than the other as the heart and its feelings are beyond one's control.

Mas'ala 7. Equality may not be observed while going on a journey and the husband can take anyone of his wives with him. It is better to draw lots so that none may have a cause for complain.

Mas'ala 8. Equality among wives should be strictly observed in matters of food, clothing, ornaments, residence etc.

Note : One should have more than one wife only when there is some genuine need and can afford to do so.

TALAAQ (DIVORCE)

Among the permissible acts divorce is the most undesirable act in the sight of Allah. Husband has a sight to divorce his wife, but it should not be exercised freely and on petty matters. One should try to amend the wife and resolve differences. It should be exercised only when there is no other alternative.

KINDS OF DIVORCE

(a) A divorce is such in which marriage is completely revoked and rescinded and it is not permissible for the wife to live with her husband without marrying him again. If they both wish to live again with each other, then they will have to marry again, This is called TALAAQ-E-BAYYIN (distinct divorce).

(b) The other kind of divorce is such in which the marriage is so revoked and rescinded that if they both wish to live again as husband and wife, it will not be possible unless and untill the woman marries some other man and when this man divorce her and after completion of `Iddat period, the first husband can remarry her. This is called TALAAQ-E-MUGHALLIZA (Severe Divorce).

(c) The third kind of divorce is such in which the marriage is not revoked or rescinded and if the husband repents after pronouncing once or twice, then there is no need for a marrying again and the husband can keep her. This is called TALAAQ-E-RAJA'II (literally it means to go back). But if the divorce was pronounced three times, then there is no alternative.

HOW DIVORCE IS PRONOUNCED ?

Mas'ala 1. There are two ways of giving Talaaq : The first is that the husband clearly says that he divorces his wife; or says to the wife, "I divorce you." This cannot be interpreted other than divorce. This is called SARIH TALAAQ (definite divorce).

The other way is in which divorce is not pronounced so clearly and distinctly but in some ambiguous words which can be interpreted for divorce

and otherwise also, such as one says, "I have parted with you," which may mean that he has divorced her, and also that though he has not divorced but he does not wish to keep her with him. Or says that he has no concern with her and she must leave his house immediately or uses some other words which may be interpreted in both ways. This is called TALAAQ-E-KINAYA (Indirect divorce).

Mas'ala 2. If divorce is pronounced distinctly then as soon as the words of divorce are uttered the divorce becomes effective, whether it was intended or not, or it was uttered in mere joke only. In such case it would be the third kind of divorce i.e., Talaaq-e-Raja'ii and till the expiry of `Iddat period, the husband has the option of retaining her or not.

Mas'ala 3. Divorce is complete and final when the words of divorce are pronounced three times. It is called three Talaaqs. If it is pronounced once it would be one Talaaq and not two or three. But if it is called three times then these will be three Talaaqs.

Mas'ala 4. If anyone pronounced one Talaaq, then till the expiry of `Iddat period he may also pronounce the second and third divorce and if he does so the divorce shall become final and complete.

Mas'ala 5. If one says to his wife, "I will divorce you", then it will not amount to divorce. It will also not be a divorce if the husband says that if she did some such and such things he will divorce her, whether she does that or not. But the case would be different if the husband says that if she did some such and such thing it would be divorce and she did that, then the divorce would become effective immediately.

Mas'ala 6. If anyone while pronouncing divorce, says "Inshaa'-Allah" also with the words of divorce, then it will not be a valid divorce. If one says, "If Allah will you are divorced", even this is not a divorce. But if after pronouncing Talaaq : he pauses for a while and then says 'Inshaa'-Allah', then the divorce is valid.

Mas'ala 7. If anyone addressed his wife with this words 'Talaaqu' (divorced), then it would amount to divorce even if it is said in mere joke.

Mas'ala 8. If anyone says to his wife that if she will go to a certain place it will be a divorce on her and if she goes there, then it will be divorce. It is called a conditional divorce.

Mas'ala 9. If anyone did not pronounce divorce clearly but at the

time of uttering those words divorce was intended, then it would be a divorce. But if divorce was not intended but the words were spoken in other meaning, then it will not be divorce. But if by context it is found that actually divorce was intended and the husband was telling a lie that he did not mean divorce, then the woman should not live with him and take it as divorce.

Mas'ala 10. Similarly if a woman in anger says to her husband that they cannot live together and he should divorce her; and the husband in the same temper replied that he has left her, then it is a divorce.

Mas'ala 11. If the husband said to his wife, "Talaaq, Talaaq, Talaaq," i.e., three times, then all the three divorces are justified even if pronounced in ambiguous words.

Mas'ala 12. Divorce pronounced by a husband, who is major and sane, will be valid. Divorce by an insane person will not be valid.

Mas'ala 13. If a man while sleeping said to his wife that he has divorced her; or said that he divorced his wife, then this grumbling in sleep will not be taken into account and divorce will not be effective.

Mas'ala 14. If husband was forced to divorce his wife by being beaten or threat of being killed, then it will be valid and effective.

Mas'ala 15. If anyone divorced his wife when he was drunk and repented upon regaining sense, then it would be of no avail as the divorce has become effective and valid. Divorcing in anger is also valid.

Mas'ala 16. None except the husband, is authorised to pronounce divorce. But if the husband asks someone to pronounce divorce on his behalf, then it would be valid.

Mas'ala 17. Husband alone, not the wife, is competent and has the right to divorce. When the husband has pronounced it, the woman is helpless as it has become effective immediately whether she agrees with it or not, the divorce is valid in any case. A wife cannot divorce her husband.

Mas'ala 18. A husband is entitled to call divorce thrice only and not more than that. If he calls four or five divorces even then only three will be regarded.

Mas'ala 19. When a man pronounced divorce in words so distinctly that he heard his own voice, then divorce is valid whether he declared it in the presence of someone or alone and whether the wife heard it or not.

In every respect the divorce is valid and complete.

DIVORCE BEFORE JOINING AFTER NIKAAH

Mas'ala 1. The wife had not yet gone to live with her husband after marriage and was divorced, or had gone but there was no seclusion and company between them which is recognised in Sharii`a (religious code) and divorce was pronounced before such privacy, by the husband, then it will amount to distinct divorce of the first kind whether pronounced in clear words or not. In such case there is no restriction of observing `Iddat for her and she can marry another person immediately after divorce.

Mas'ala 2. To such a woman as mentioned above, if the husband said that if she will do such and such thing, she is divorced; and she did that thing then the divorce is effective and complete.

Mas'ala 3. If there has been privacy and company between the husband and wife whether there has been sexual intercourse or not and he divorced her once or thrice in distinct words, then this would be revocable (Raja'ii) and it is permissible for the husband to retain her without remarriage. But if pronounced in vague and ambiguous words, then it is distinct divorce (Talaaq Al-Bayyin), She will have to observe `Iddat and husband cannot retain her without remarriage. But if three divorces were not pronounced, then the husband, can either pronounce them during the `Iddat or can keep her with him after remarrying her within the `Iddat period.

THE PRONOUNCING OF THREE TALAAQS

The husband has a right to pronounce the three divorce either one by one or two at a time or all the three at a time.

Mas'ala 1. If a husband pronounced three divorces to his wife, then that woman becomes totally prohibited for him. He cannot keep her even after re-marriage with her. The divorce whether given in clear or vogue words both have the same force.

Now if the husband or wife or both want to live together again after re-marriage, then it is possible in one condition only and that is, that the woman should first marry another man and have sexual intercourse with him.

Now if the second husband dies or divorces her after sexual intercourse, then after completing the `Iddat period she can remarry the first husband. But if the second husband died or divorced her before sexual intercourse, then it will be of no account and she cannot marry the first husband in this condition.

Mas'ala 2. The three divorces may be pronounced together at a time or after intervals as one today, the next tomorrow and the third on the day after; or one in this month, second in the next month and the third in the third month i.e., within the `Iddat period and all are covered by the same order. After pronouncing three divorces in clear words, the husband loses his right to retain the wife and nothing is possible after that.

Mas'ala 3. If husband pronounced one divorce to his wife and then retained her within the prescribed time as it was Talaq-al-Raja'ii. But again after sometime being angry pronounced another divorce and retained her again. Now he has pronounced two divorces so far and retained the wife as it is permissible. But if in future he pronounces one more divorce, then the three divorces will be completed and he cannot retain her unless she marries another person as already explained above.

Mas'ala 4. If someone pronounced Bayyin (distinct) divorce to his wife in which there is no option to retain her, then the marriage is dissolved. But later on feels sorry and repents, then he can marry her again with her consent. After some time he again gave her a Bayyin divorce and once again repented and remarried her with her consent, then these are two divorces now and if he will divorce her for the third time, the wife cannot return to him unless she marries another man and is released by him after sexual intercourse.

Mas'ala 5. If the marriage with the second husband was conditional that he will divorce her after having sexual intercourse with her, then such a marriage is forbidden. It is at his discretion to release her or not and may release her whenever he likes. To remarry with such condition is not only forbidden but a sin also and wrought with curse of Allah. If the second husband dies after sexual intercourse with her or divorces her after it, then she becomes permissible for her first husband.

Mas'ala 6. Man has a right for giving thee divorces only. He can pronounce them either together at a time or at intervals.

CONDITIONAL DIVORCE

Mas'ala 1. If anyone said to a woman that if he will marry her, then it would be a divorce for her, then divorce will become effective if he marries her. But if he remarries her then the divorce shall lose its force.

Mas'ala 2. If anyone said to a woman that anytime of he marries her it will amount to a divorce, then divorce will be effective on every marriage that he contracts with her. Now he has no way to keep her as his wife — even if she marries another man and he divorces her after intercourse, then the first husband cannot have her as his wife.

Mas'ala 3. If anyone said that if he marries any woman it would amount to divorce. So if he marries any woman, divorce will become effective. But if he again marries the divorced woman, then divorce will not be effective.

Mas'ala 4. If anyone said to his wife that if she does certain thing she will have divorce; or said that if she goes away from him she will have divorce or that on the happening of certain thing she will have Talaaq; then if she does that thing a revocable divorce become effective in which there is option of retaining her without remarriage. But if it is said in vague and ambiguous words, such as, that if she does something, he shall have no concern with her and if she does that, then a distinct (Bayyin) divorce will become effective provided the man meant it when he said so.

Mas'ala 5. If the husband said to his wife that if she does such and such thing, she will have two or three divorces and she did that thing then as many divorces as he said will become effective.

Mas'ala 6. If anyone said to his wife that if she keeps a fast, she will have divorce. Then divorce will become effective just on keeping the fast. If he has said that if she keeps one fast then she will have divorce. Then the divorce in such case will be effective at the end of the fast only and if she breaks the fast, then the divorce shall not be due.

Mas'ala 7. If a woman intended to go out but her husband said that she should not go 'now' and if she goes it would be a divorce for her. If she goes immediately, then the divorce will become effective, but if she goes after sometime then the divorce will have no force as the husband intended to stop her form going just then and not for the whole life.

DIVORCE BY PATIENT

Mas'ala 1. If anyone divorced his wife in his sickness and before the expiry of her `Iddat he died in the same sickness, then she will get her prescribed share in his property irrespective of the number of divorces— whether it was revocable or not. The same rule shall apply in all cases. But if the husband died after expiry of her `Iddat, then she will not be entitled to any share. In the same way if the husband did not die in the same sickness and recovered, but again fell ill and then died during the `Iddat period, the divorced wife shall have no share in his property.

Mas'ala 2. If the woman had demanded divorce and the man gave it, then the woman will have no claim of her share in his property whether the man dies before or after the expiry of her `Iddat period. But if the divorce pronounced by the husband was Raja'ii and he died within `Iddat period, then she will be entitled to her prescribed share in his property.

Mas'ala 3. In his illness the husband said to his wife that if she goes out of the house she will have distinct (Bayyin) divorce and she goes out, the divorce will become effective and she will not be entitled to any share in his property whether he dies before the expiry of her `Iddat because she herself did such thing which resulted in divorce. But if the husband said that if she took food or offered prayer, then it would be distinct divorce for her and she did it and the husband dies during her `Iddat period, then she will be entitled to get her prescribed share in his property as the divorce did not become effective at her discretion as eating of food and offering of prayer is essential and she could not give up either. In short in case of distinct (Bayyin) divorce given in illness the woman is entitled to get her prescribed share.

Mas'ala 4. If a man in his good health said to his wife that if she goes out of the house it will be distinct divorce for her and when she went out he fell ill and died in the same sickness within the Iddat period, then the woman will have no share in his property.

Mas'ala 5. If a man in his perefect health said to his wife that whenever her father returns from abroad, it will amount to a distinct divorce for her. When her father returned the husband was ill and died in the same sickness during her `Iddat, then she will not get any share in his property. But if this was said during sickness and died in the same before the expiry of her `Iddat, then she will get her share in his property.

TALAAQ-AL-RAJA'II

Rejoining in Revocable Divorce

Mas'ala 1. If anyone gave one or two revocable divorces to his wife, then he has the right to retain her before the expiry of her `Iddat period and there is no need for remarriage whether the woman consents or not as she has no choice. But if he has given all the three divorces, then he has no authority to retain her and in such case the injunction of marriage with some other person will apply as explained before.

Mas'ala 2. The method of revoking or rejoining in a Raja'ii divorce or retaining a wife that either the husband should say clearly to the wife that he retains her and would not give her up; or says that he takes her back in marriage; or tells someone else that he has retained his wife and rescinded the divorce and just saying this she became his wife again. Or said nothing in words but had sexual intercourse with her or kissed her or touched her with passion, then also she will become his wife and there would be no need for remarriage.

Mas'ala 3. If one intends to retain a woman in such circumstances, then it is better to do so in the presence of several witnesses so that there may be no difference over this issue in future and none of them may go back on his words. But it is also proper and in order if he did it alone.

Mas'ala 4. If period of woman's `Iddat has passed, then revocation will not be in order and the husband is helpless. Now if the woman agrees there can be remarriage between them. Without remarriage she cannot be retained, even if he wants, her retaining is not permissible.

Mas'ala 5. The woman with whom sexual intercourse has not been done by her husband nor there has been such privacy and seclusion between them and she is given one divorce by her husband, then he has no right to retain her because the divorce which is given is distinct (Bayyin).

Mas'ala 6. If husband and wife both have remained in seclusion and the husband says that he has had no sexual intercourse with her and then divorced her; then after such confession by him he has no right to retain her or revoke the divorce.

Mas'ala 7. If a woman who has been given one or two revocable

divorce in which the husband has a right to retain her, then such a woman should remain well dressed, groomed so that he may be inclined towards her and may retain her. But if the man has no intention to revoke the divorce, then it is proper for him to announce his entry into the house whenever he comes back from outside so that the wife may cover herself properly. When the `Iddat period expires the woman should leave that house and live somewhere else.

Mas'ala 8. If the husband has not yet revoked Raja'ii divorce, then it is not permissible for him to take his wife somewhere with him and neither the woman should go with him on a journey.

Mas'ala 9. If a woman has been given one or two distinct divorce in which the man has no right to retain her. If such a woman wants to marry another man, then she can do so after expiry of `Iddat. But if she wants to remarry her first husband, she can remarry him even within `Iddat period.

Mas'ala 10. The period of `Iddat for a woman in her menses is three monthly courses and with the end of three monthly courses the period of `Iddat will also expire. If the third monthly course has lasted for full ten days, then when discharge stops, the period of `Iddat shall expire with it and the option for the man to retain her, if not exercised, will no longer remain. But if the third monthly course lasted for less than ten days but the woman had not yet taken her bath nor any obligatory prayer became due, then man's option still remains intact and even now he can revoke the divorce. But if after the monthly course she has bathed then one time's obligatory prayer is missed and became due on her, then in such cases he cannot retain her without remarriage.

EILA

To Take Oath Not To Go To Wife

Mas'ala 1. If anyone swore or said to his wife that by Allah he will not have sexual intercourse with her, or said that he will never do sexual intercourse with her or something else in this respect. According to sharii`a (religious code) such oath is called Eila.

The injunction for such oath is that if the husband stuck to his oath and did not have sexual intercourse with his wife, then at the end of four months after the oath a distinct (Bayyin) divorce will become effective and

now they cannot live as husband and wife without remarriage. But if before the end of four months he breaks his oath and indulges into sexual intercourse with his wife, then there will be no divorce but the husband shall have to give recompensation for breach of oath.

Mas'ala 2. If one did not swear to abstain from sexual intercourse with her wife for ever but just for four months saying that by Allah he shall not have sexual intercourse with her for four months, then it is Eila and if he actually sticks to his oath, then it would be a distinct divorce (Bayyin). But if he did sexual intercourse with her before the end of four months, then recompense for breach of oath shall be due on him and the divorce will not be effective.

Mas'ala 3. If one swore to abstain from sexual intercourse with his wife for less than four months, then it is immaterial. If the oath is for even one day, less than four months it will not be Eila. If he did sexual intercourse before the end of specified time, then recompense for break of oath will be due, and if he abstains for the specified period, then neither divorce nor recompense will be due.

Mas'ala 4. If one swore not to have sexual intercourse with his wife just for four months and kept his oath and so divorce became effective after four months and remarried the same woman and he does not have sexual intercourse for four months after remarriage, then there is no harm.

Mas'ala 5. If one swore and said to his wife that he will never indulge in sexual intercourse with her and then did not break his oath, then divorce will become effective after four months. He remarried the same woman but did not have sexual intercourse with her for another four months, then second divorce will become effective. If he married her again but still stuck to his oath. Then after four months the third divorce will become effective. Now he cannot remarry her. Had he committed sexual intercourse with her after the second or third Nikaah, the divorce would have become null and void but recompensation for breach of oath would have become due and essential for him.

Mas'ala 6. In the above case if the woman marries another person and he divorces her after sexual intercourse then she can marry her first husband now. If the husband even now does not have sexual intercourse with her, then no divorce will be effective for howsoever long he may abstain. But whenever he breaks his oath and have sexual intercourse with her, he

shall have to give recompensation for breach of oath.

Mas'ala 7. If anyone gave distinct divorce to his wife and then swore not to have sexual intercourse with her, then it is not Eila. If after re-marrying her he does not have sexual intercourse with her, then it will not be a divorce. But if he does, he shall have to give recompensation for breach of oath. But if he took such an oath after giving a revocable divorce, then it will become Eila. If he revokes and does not do sexual intercourse, then after four months divorce will be effective and if he commits sexual intercourse after revocation, then he shall have to give recompensation for breach of oath.

Mas'ala 8. One did not take an oath but said to his wife that if he did sexual intercourse with her, it would be her divorce and then it would be Eila. If he does sexual intercourse, then it will be a revocable divorce and there will be no recompense for breach of oath. If he did not do sexual intercourse with her, then it will be a distinct divorce after the expiry of four months.

Mas'ala 9. If anyone said to his wife that if he would do sexual intercourse with her, then a Hajj or a fast or a sacrifice or some charity would be due towards him. Then it is Eila in all cases. If he will do sexual intercourse with her then he will have to fulfill the promised thing and recompensation for breach of oath shall also be due. If he did not do sexual intercourse, then a distinct divorce will be effective after four months.

KHUL'A
(RELEASE FROM MARRIAGE)

The word 'Khul'a' literally means deposing, throwing off or removing from office. In Islamic law it means a divorce at the instance of the wife, who or some other person on her behalf must pay compensation.

Mas'ala 1. If husband and wife cannot pull on together in any way and the husband refuses to divorce her, then it is permissible for the wife to offer certain amount to the husband to release her, or by foregoing her dowry (Mahr) may seek her release from marriage and she says that she foregoes her dowry which is due on him and the husband may release her. The man says in reply that he did release her, then it is one distinct (bayyin) divorce and now the man has no right to detain her. But if the man did not reply on the spot but left the place or the wife went away and afterwards he said that he released her, then it is of no account. The offer and acceptance

of both should be on the spot. Such release is called Khul'a.

Mas'ala 2. If the husband said to his wife that he released her and the wife agreed, then Khul'a is accomplished. But if the woman did not reply on the spot but left the place, or she did not agree to it, then Khul'a will not be accomplished. But if the woman remained sitting silently on the spot and the man stood up saying that he has released her and left the place and the woman accepted it afterwards, then also the release (Khul'a) is accomplished.

Mas'ala 3. If the husband just said that he has released her and the woman accepted it and nothing was mentioned about money by either of them, then all that is due from the man or the woman is remitted. If dowry is due towards the man, it is also remitted and if the woman had already received it, then it is not essential for her to return it. But the man shall have to gives her maintenance and a house to live during her `Iddat. But if the woman give up that claim also, then these, too will be remitted.

Mas'ala 4. If in the offer or acceptance of the proposal of Khul'a payment of some amount was also mentioned i.e., the husband said that he is releasing her for one thousand rupees and she agreed, then this amount is due towards her and its payment is essential whether she had already received her dowry or not. If she has not received her dowry, then it will be remitted and will not remain due on the husband as it is a condition of Khul'a; and if she has already received it, then it will not be returned but she shall have to pay the agreed amount in all conditions.

Mas'ala 5. In a dispute which results in Khul'a if the husband is at fault, then it is a great sin and also prohibited for him to release his wife in return for some money or property or dowry. If some money has been taken, it is prohibited for him to use it. But if the wife is at fault, then nothing more than the dowry (if paid), should be taken. If the dowry not paid, then she should be released in return for the dowry and nothing more should be taken. If more than that is taken it would be improper but not sinful.

Mas'ala 6. If the wife did not agree to the release and the husband got it accepted by beating or, threat or force, then it is divorce and Khul'a but nothing is due towards the woman and the dowry, if due towards the husband, shall also not be remitted and shall remain due on him.

Mas'ala 7. All of the above instances are when the word 'Khul'a'

was expressed and not divorce was demanded. For instance, if the wife said to her husband to divorce her for a certain amount of money, then it will not be called Khul'a. If the husband accepts that offer and divorces her, then it will be one distinct (Bayyin) divorce and in such case no right of either party shall be remitted neither those which are due on the husband nor those which are due on the wife. She is entitled to her Mahr and the man for the money which she promised to give in return for divorce.

Mas'ala 8. If the husband said to his wife that he is divorcing her in return for one thousand rupees, then its accomplishment depends upon the acceptance of the woman. She may accept it or not. In case of acceptance it will be one distinct (Bayyin) divorce. But if the woman accepts it after changing her place and not on the spot, then there will be no divorce.

Mas'ala 9. If the husband promised to divorce his wife in return for her dowry and other rights and the wife said that she gave up all of her rights and dues, and then the man did not divorce her, then no right or claim of the wife shall be remitted and all of them shall remain due towards him.

Mas'ala 10. If the wife asked her husband to give her three divorces in return for three hundred rupees and after agreeing he gave one divorce only, then he will get one hundred rupees only. If he gave two divorces, he will get two hundred rupees. But if he gave all the three divorces, then the woman shall have to give him three hundred rupees, and in this case the divorce is distinct (Bayyin) as it is a return for money.

Mas'ala 11. A minor or insane person cannot agree to Khul'a with his wife.

ZIHAAR

(To Think Wife Equal To Mother)

Zihaar means to utter some such words which have the effect of a divorce.

Mas'ala 1. If anyone said to his wife that she was equal to his mother or like his mother or to him she is just like his mother, then it should be judged as to what he meant by it. If he meant that in age, appearance or respectability she is equal or like his mother, then it is immaterial and of no account. But if while saying he did mean this nor did intend anything but merely said the words without any aim or purpose, even then it is of no account and no harm is done. But if by saying this he meant divorce,

then it is one distinct divorce. If he did not intend divorce even, but just meant that though she is his wife but he has forbidden himself to do sexual intercourse with her and shall receive her maintenance. Then according to religious code, it is called Zihaar.

The religious injunction in such case is that the woman will continue to be his wife, but the husband cannot do sexual intercourse with her or kiss or embrace her with passion as she will remain forbidden for him howsoever long a period may pass. But after giving recompensation they can live as husband and wife and there is no need for remarriage. Recompensation for Zihaar is the same as for breach of fast.

Mas'ala 2. If the husband did sexual intercourse with her without giving recompensation, then it would be a major sin. He should repent and pray Allah for His Forgiveness and should resolve firmly not to do sexual intercourse without giving recompensation. The woman should also not allow him to come near her without giving recompensation.

Mas'ala 3. The same rule will apply in case the husband said to his wife that the was equal to his sister or daughter — such relation with whom marriage is forbidden forever.

Mas'ala 4. If husband said to his wife that to him she is as a swine then if the intent was for divorce, then it is a divorce, but if the intent was for Zihaar, then it is immaterial and of no account. If he meant nothing at all, then also it is of no account.

Mas'ala 5. If a during Zihaar the husband neither did sexual intercourse for more than four months nor gave recompensation, it will neither be divorce nor Eila.

Mas'ala 6. It is not prohibited to look at or talk with the wife during Zihaar and before giving recompensation. But it is not permissible for the husband to look at her private parts.

Mas'ala 7. If Zihaar was not intended forever but for a limited time, such as, he said that she was equal to his sister for four months then Zihaar will last for that specified period. If he wants to have sexual intercourse with his wife during this period he can do so after giving recompenstion. But if he does it after the expiry of the specified period, then it is permissible and no recompensation shall have to be paid.

Mas'ala 8. A minor or an insane person cannot excercise Zihaar and

if does, it would be of no account.

Mas'ala 9. If the words of Zihaar are spoken more than once. by the husband, then he has to give recompensation as many times as he spoke the words.

Mas'ala 10. If the husband said words of Zihaar to more than one of his wives, then he has to give recompensation according to that number of wives to whom he said the words.

Mas'ala 11. If the husband did not use the words 'equal' or 'like' but just said that she was his mother or sister, then it is of no account. But to say like that is very bad and a sin also.

Mas'ala 12. If the husband said to his wife that she is prohibited for him like his mother, then if the intent was for divorce, then it is divorce. If the intent Zihaar or there was no intent at all, then it will be Zihaar and sexual intercourse with her will be permissible after giving recompensation.

RECOMPENSATION FOR ZIHAAR

Mas'ala 1. The recompensation for Zihaar is the same as that for breach of fast. It has already been described.

Mas'ala 2. If the husband has the capacity and strength he should keep fasts for sixty days continuously without any gap and should not have sexual intercourse with his wife before the end of sixty fasts. If does, he shall have to keep the sixty fasts afresh whether the intercourse was done during the day or night, intentionally or otherwise.

Mas'ala 3. If one started to keep the recompensatory fasts from the first date of the month, then he should complete two months. Some of the lunar months are short of thirty days even then the recompensation would be met that is the months may be either of 30 or 29 days each. If the keeping of fasts was started from any other date, then full sixty fasts should be kept.

Mas'ala 4. If the husband is not strong enough to keep sixty fasts continuously, then he should feed sixty major poor people in the morning and evening with full meal or give food grain instead in the same quantity as already explained. If before completing the feeding of poor for two times he committed sexual intercourse with his wife, then it would be a sin, but the recompenstion will be accomplished and should not give again.

Mas'ala 5. If two recompensation for Zihaar were due on anyone and he gave four kg. of wheat to each of the sixty poor people presuming that both the recompensations are accomplished at the rate of two kg. of wheat per person for one Zihaar. In such case only one recompensation would be met and he should give one more. Recompensation for each should be given separately. But if the recompensation were for Zihaar and breach of fast, then both of them would be accomplished in one recompensation.

LI'AAN (Allegation of Adultery)

If any husband accuses his wife of adultery or says that the child born to her is not from him and the wife denies that, then the wife should appear before Qaazii or an officer of religious order and he shall put both to oath. First the husband should made to declare an oath that he makes Allah witness and repeat it four times and on the fifth should say that curse of Allah be on him if he is false. Then the woman should say four times that the husband's accusation is false and unjust, and on the fifth time should say that the curse of Allah be on her if the accusation of the husband is correct and just. After taking the oath the officer or Qaazii will order separation between them and the born child will not be treated as from the husband and will be given over to the woman. This is called Li'aan (slander).

ABSCONDING OF HUSBAND

If a woman's husband is absconding and it is also not known whether he is dead or alive, then the woman cannot marry another man immediately, but she should remain waiting for him in the hope that he may return. When she has waited so long that the age of the husband is presumed to be ninety years, and might have died during this period. So if the woman is still young and also wants to marry someonne else, then she can do so after observing `Iddat provided that the absconding man has been declared as dead by an officer of religious order.

`IDDAT

(Wife's Confinement on Husband's Death or Divorce)

Mas'ala 1. If a woman's husband divorces her or the marriage is revoked by Khul'a or `Aila etc. or he dies, then in all such cases she has to live in the house for the specified period and it is not permissible for her to go out or re-marry another man before the end of the period. After the end of this period she is at liberty. This waiting period is called `Iddat.

Mas'ala 2. A divorced woman should remain in the same house where she has been divorced or widowed till she has had three monthly courses and should not go out of the house at anytime during this period. With the end of the third monthly course the period of `Iddat also expires. It is immaterial whether the husband has given her one, two or three divorces and whether the divorce is distinct or revocable as the same rule will apply to all in `Iddat performance.

Mas'ala 3. If a minor girl who does not have monthly course or an old woman whose monthly courses have stopped, is divorced, then in both cases the period of `Iddat shall be three months and after that she will be at liberty to marry or not.

Mas'ala 4. If a minor girl after being divorced began to count the `Iddat period by months and after sometime say, one or two months she has monthly course, then she should complete three continuous monthly courses to complete the `Iddat period.

Mas'ala 5. If a pregnant woman is divorced then she will have to observe `Iddat till the child is born and that is her limit of `Iddat even if the child is born just after being divorced.

Mas'ala 6. If a woman was divorced during the monthly course, then that course will not be counted but three monthly courses after that will be the period of `Iddat.

Mas'ala 7. `Iddat is essential for the woman who had sexual intercourse with her husband and then was divorced or there was no sexual

intercourse but they have remained in such seclusion. If there has been none of the two, then it is not essential to observe `Iddat.

Mas'ala 8. If any one had given distinct (Bayyin) divorce to his wife or three divorces but during `Iddat he has had sexual intercourse with her in forgetfulness or in drunkenness or lust, then another `Iddat has become due and she will have to wait for three more monthly courses after the incident to complete the `Iddat.

Mas'ala 9. If the divorced woman is living in the same house where the husband is living, then she should remain away and in seclusion form him.

Mas'ala 10. The maintenance of the divorced wife during the `Iddat period is the responsibility of the divorcing husband.

Mas'ala 11. If any woman's husband died, then she shall have to observe Iddat for four months and ten days in the same house where she was living at the time of her husband's death. Whether she has had sexual intercourse with her husband or not and whether she was having monthly courses or not, the same rule shall apply. But if she was pregnant when her husband died, then the period of `Iddat will end with the birth of the child and such months will not be counted. The birth of the child may be immediately after the death of the husband or it may take more than four months.

Mas'ala 12. A widowed woman can live in any part of the house where she likes. No particular spot should be specified for the bereaved woman.

Mas'ala 13. If any woman's husband died on the first date of the lunar months and she is not pregnant, then she should count four months and ten days according to the lunar month, but if died on any other date, then the four months and ten days of `Iddat should be completed by counting each month of thirty days. The same rule applies to the `Iddat of divorce if the woman is not pregnant or in her monthly course.

Mas'ala 14. If anyone gave distinct (Bayyin) divorce to his wife in illness and he died before the expiry of `Iddat, then it should be seen whether days of divorce -`Iddat are more or of death will take long to be completed and whichever is more should be observed. But in case of revocable divorce in illness to be followed by dwath of husband, the period of Iddat will be of death i.e. four months and ten days.

Mas'ala 15. If a husband died being away and his wife remained unaware of his death for full or more than four months and ten days, then she has completed her `Iddat period and now it is not necessary for her to observe `Iddat on learning his death. Similarly if a husband divorced his wife and she learnt about it after a long time when period of `Iddat had already passed, then it is not necessary for her to observe `Iddat as that period has already passed.

Mas'ala 16. A woman had gone out of the house on some business or to her neighbour's house and during her absence her husband died, then she should immediately return and observe `Iddat in that house.

Mas'ala 17. While observing death `Iddat the widow is not entitled to any maintenance allowance. She should bear her own expenses.

Mas'ala 18. There is a custom at some places that women observe `Iddat for one full year. This is not permissible.

MOURNING FOR THE DEAD

Mas'ala 1. If a woman is observing `Iddat on account of death of her husband or a distinct divorce or on breach of marriage, then she should not go out of the house or remarry or put on fine clothes and ornaments during this period. This abstaining from make-up and toilet putting on coarse clothes is called mourning.

Mas'ala 2. Sol long as a woman is in `Iddat it is not permissible for her to use perfume, wear ornaments and flowers, use Kuhl in her eyes, to use any type of lip paint, anoint her head, comb her hair, use myrtle, wear fine or silken clothes of gaudy colours.

Mas'ala 3. If such a woman has head-ache she is permitted to use ordinary and unperfumed oil in hair. Kuhl may be used as medicine in the eyes but at night only. It is permitted for her to wash her head whenever necessary and to comb hair to remove lice but the hair should not be dressed ornately.

Mas'ala 4. This type of mourning is essential for mature women only and not for minor girls. A minor widow should not go out of the house only and also should not marry during `Iddat period.

Mas'ala 5. Mourning is not permissible on the death of anyone else except the husband. But if permitted by the husband a mourning may be

observed on the death of some near relative but for more than three days is strictly prohibited.

Mas'ala 6. Mourning is not essential for a woman whose Nikaah (marriage) was improper and the same was revoked or the man died.

MAINTENANCE OF WIFE

Mas'ala 1. The husband is responsible for the maintenance of his wife howsoever rich she may be. He also has to provide a place for her residence.

Ma-ala 2. Marriage (Nikaah) has been solemnised, but the wife has not yet gone to live with the husband and is living with her parents, even then she can claim her maintenance from the husband.

Mas'ala 3. If the customary advance Mahr has not been paid by the husband and so she did not go to his house, then she is entitled to get maintenance from the husband. But if she stays with her parents without any reason, then she is not entitled to claim maintenace from her husband.

Mas'ala 4. The period for which a wife lives with her parents with the permission of her husband, then the husband can pay her maintenance for that period and she is entitled to get the same.

Mas'ala 5. If a woman is living with her parents after her marriage and the husband desired to take her to his house but she refused to go, then she cannot claim her maintenance from the husband.

Mas'ala 6. If the wife falls ill, she has the right to get her maintenance from the husband whether she is living with he parents or with her husband. But if the husband called her to his house during the illness and she did not go, then the husband will not be responsible for her treatment but for maintenance only i.e., food and clothes will be due.

Mas'ala 7. The husband is not responsible to arrange for the maintenance of his wife when she goes for Hajj pilgrimage. But if he also accompanies her, then he will be responsible for her maintenance. But he is not responsible to bear her Hajj expenses and if he bears then it is his kindness.

Mas'ala 8. In the matter of maintenance the position and status of both husband and wife shall be taken into account. If both husband and wife

are rich or poor, then food and clothing of the wife shall be of the same standard. If one of them is rich and the other poor, then the food and clothing should be average of both, that is, below the rich level and higher than the poor level.

Mas'ala 9. If the woman is sick and cannot perform her household duties or she belongs to a rich family and domestic works are beyond her or she regards it to be below her dignity, then she may be provided with cooked food. But it is better and appreciable to do her domestic work with her own hands because as a housewife it is her responsibility. The duty of the husband is to provide the means and the wife should manage and run the house.

Mas'ala 10. If the maintenance of wife has been provided by the husband for a period of one year in lumpsum, then it is permissible and now he cannot take it back.

RESIDENCE

Mas'ala 1. Husband is responsible to provide a residence for his wife in which no other relative of the husband resides so that both husband and wife may reside there freely. But if the wife herself agrees to live with others then it is permissible.

Mas'ala 2. If a specific part of the house is given exclusively to the wife by her husband where she can keep her goods under lock and key and it is in her charge, even then the responsibility of the husband is fulfilled.

Mas'ala 3. Just as the wife has a right to claim a house exclusively for her in which no relative of the husband can live with them; in the same way the husband has the right to prevent the relatives of his wife to come to the house in which she lives, not even her parents, sisters, brothers and other relatives.

Mas'ala 4. The wife is allowed to go to see her parents once a week and other Dhii-Mahram relatives once a year. More than that she cannot claim as a matter of right. Her parents also can visit her once a week only. It is at the discretion of the husband to allow more visits also.

Mas'ala 5. If the father of a woman is seriously ill and there is no one else to look after him; then she can go to see him daily even if her father is irreligious or nonbeliever. Even if the husband prevents her to go, she may

go, but in such case she will not be entitled for her maintenance during her stay at her father's house.

Mas'ala 6. Even a divorced wife is entitled for her maintenance and house to live during the period of `Iddat as a result of divorce. But in case of death of husband she is not entitled for it during the `Iddat.

LEGITIMATE ISSUES

Mas'ala 1. When child is born to a married woman, then it would be perceived to be form the husband. It is not proper to say on some doubt that the child is not from her husband but from someone else. It is also not right to call the child illegitimate. In Islamic state such a person will be flogged.

Mas'ala 2. The minimum period of pregnancy is six months and maximum two years. No child is born before six months nor can it remain in the womd for more than two years.

Mas'ala 3. According to religious code (Sharii`a) no child should be declared as illegitimate, unless it is inevitable to say so and then its mother shall be accused of adultery and a sinner.

Mas'ala 4. If husband gave a revocable (Raja'ii) divorce to his wife and then within two years from that a child was born to her, then the child is not illegitimate but from the same husband. But if the woman accepts the child to be from someone else or had declared the end of `Iddat after the normal period, then of course the child is illegitimate.

Mas'ala 5. If the husband refuses to acknowledge the child as his own, then it would amount to Li`aan and the issue will be decided accordingly.

Mas'ala 6. If the husband gave a distinct (Bayyin) divorce and within two years of that a child was born, then it would be from the same husband. If born after two years, then it would be illegitimate.

Mas'ala 7. If a minor girl is divorced who was near maturity and just after nine months of the divorce a child is born to her, then it would be illegitimate. But if the girl declares within three months after the divorce that she is pregnant, then the child will not be illegitimate even if it is born within two years after the divorce.

Mas'ala 8. If the husband of a woman dies and a child is born to

her within two years of his death, then the child is legitimte and from her husband.

Mas'ala 9. If a child is born to a woman in less than six months after marriage, then it is illegitimate. But if born after six months or more then the child is from the husband and it is a sin to doubt him. But if the husband says that the child is not from him, then it would be a case of Li'aan (slander) and will be decided accordingly.

Mas'ala 10. The Nikaah was performed a and child is born to the wife before she joined her husband after her marriage, then the child is from her husband and not illegitimate. But if the child is not from her husband and he says so, then it would be Li'aan and will be decided accordingly.

Mas'ala 11. The above two rules also applies to a child born in the absence of the husband who was abroad since years. If the husband accepts the child to be from him, it would be a legitimate child, otherwise it would be a case of Li'aan.

RIGHT OF FOSTERING A CHILD

Mas'ala 1. If separation and divorce have become final between husband and wife and they have a small child, then the mother has the right to foster the child. Father cannot take the child from her even by force, but all the expenses of the child shall be borne by the father. But if the mother does not agree to foster the child and gives it to the father, then he cannot refuse to have the child and also cannot force the mother to foster the child.

Mas'ala 2. If a child has no mother or she has refused to take the child then the right to foster the child shall devolve in this order; firstly the maternal grandmother and maternal great-grandmother; then grandmother and great grandmother; then real sisters of the child and step-sisters, preference will be to those sisters whose and child's mother is the same and then those sisters whose and child's father is the same; then mother's sister and lastly father's sister.

Mas'ala 3. If the mother of the child a Mehram relative of the child -relation with which marriage is not prohibited for ever—then she will lose her right to foster the child.

Mas'ala 4. If there is no female among the child relatives, then the father of the child has the greatest right and then the grandfather etc. to foster the child in the same order as mentioned above in case of female relatives of the child.

Mas'ala 5. The right of fostering a child is up to the age of seven

years in case of a boy and nine years in case of a girl. When the child has attained the prescribed age, the father can take the child even forcibly and the mother has no right to detain the child after that age.

MOTHER'S MILK-SUCKING AND SUCKLING

Mas'ala 1. When a child is born it is essential for the mother to suckle the baby. If the husband has means he can, course, engage a wet-nurse for the child, and then it would not be a sin for the mother not to suckle the child.

Mas'ala 2. It is not permissible for a woman to suckle someone else's child without the permission of her husband, but if any baby is extremely hungry and if not suckled he may die, then the woman may suckle the child even without the consent of her husband.

Mas'ala 3. The maximum period of suckling a baby is two years. It is prohibited and not proper to suckle a child after two years.

Mas'ala 4. There is no harm if suckle is discontinued even before two years if the baby has begun to take solid food.

Mas'ala 5. When child sucked the milk of some woman other than his mother, then that woman becomes its mother and her husband becomes father of the child. Thus the issues of this pair become sisters and brothers of that child and marriage between them is prohibited. Relatives banned on account of descent are also banned on account of milk sharing. This restriction is applicable only if the suckling was up to the age of two years of the child. This would not be applicable if the child was suckled after the age of two-and a half years. In such case marriage between them is permissible. Suckling of a child after his being more than two and a half years is of no account.

Mas'ala 6. Once the milk of another woman has gone into the throat of the child, the ban is established whether the milk was small or substantial in quantity.

Mas'ala 7. If the baby was not suckled by breast, but the milk was taken out and put into the mouth of the child, even then the ban will come into being. The same applies to putting of milk into the nose of the child. But if the milk was poured in the ear, then it is of no account and also not reliable.

Mas'ala 8. If the milk of a woman was mixed with water or medicine and given to a child, then it should be seen whether the quantity of milk is greater or equal to the water or medicine. If the quantity of milk is larger or even equal to the water or medicine, then the woman will become mother of the child and the ban will apply otherwise not.

Mas'ala 9. If the milk of a woman was mixed with the milk of a cow or goat and given to a child, then the above rule No. 8 will apply to it also.

Mas'ala 10. If somehow milk comes in the breasts of a virgin and it is sucked by a child, even then the ban will apply.

Mas'ala 11. If a dead woman's milk if given to a child then the ban will become operative and marriage between the relatives of the woman and the baby will be prohibited.

Mas'ala 12. If two babies were fed on the milk of the same goat or cow, they will not become sister and brother on this account.

Mas'ala 13. If a man sucked the milk of his wife, then she will not become prohibited for him, but it would be a major sin because it is prohibited to suck the milk of a woman after the age of two years.

Mas'ala 14. If a boy and girl form two different mothers were suckled by a third woman, then marriage between the boy and girl will be prohibited whether they sucked the milk together or at interval.

Mas'ala 15. If a girl has sucked the milk of Baqar's wife, then this girl cannot marry Baqar, his father or grandfather or his sons not even his sons from second wife.

Mas'ala 16. If `Abbas was sucked the milk of Khadija wife of Qadir and Qadir had another wife named Zainab whom he had divorced. Now Zainab cannot marry `Abbas as he is the son of Qadir as marriage with the son of husband is prohibited. Similarly Qadir cannot marry the divorced wife of `Abbas because Qadir is her father-in-law. Qadir's sister cannot marry `Abbas as she is his aunt, but the sister of `Abbas can marry Qadir.

Mas'ala 17. The sister of `Abbas sucked the milk of a woman and not Abbas, then `Abbas can marry that woman.

Mas'ala 18. If Zahid has sucked the milk of a woman, then Zahid's father can marry that woman.

Mas'ala 19. Qadir and Zakir are two real brothers and Zakir has a milk-sharing sister. She can be married with Qadir but not with Zakir.

Mas'ala 20. It is not permissible to mix medicine in the milk of woman, if done its use is prohibited. It is not proper to use this milk in any other personal use or for benefit.

WAQF (ENDOWMENT)

Mas'ala 1. It is an act of great credit and merit if one endows his or her property, such as house or a garden or village or land etc. for benefit of poor, needy and indigent declaring that all the income from the property or its produce will be spent for the benefit and amelioration of the poor; or a donated house is reserved for poor people to live and that it will not be put to any other use. All the good and noble acts of a person end with his death, but endowment (Waqf) is such act that its credit will continue till the property lasts and so long as poor people are benefited by it and its credit will continue to be recorded in the record of the donor.

Mas'ala 2. If anyone donates any of his property for the benefit of the poor, then it should be given in the charge of a good, pious and honest man to look after it and to see that its income is spent for the specific purpose for which it has been donated.

Mas'ala 3. Anything which has been donated does not remain the property of the donor but belongs to Allah and it is not proper to sell it or transfer it to anyone nor can anyone interfere in it. It should now be used exclusively for the purpose for which it has been donated and endowed and not for any other purpose.

Mas'ala 4. It is not proper to use anything belonging to a mosque, such as, bricks, lime, wood etc. however useless they may become. Such things should be sold and the money so obtained should be spent on the mosque.

Mas'ala 5. Such condition in a waqf is permissible that so long as the donor is alive all or any part of the income will be taken by him and after his death the entire income will be spent in the specific charitable

business. Or that a certain portion of the income shall be given to his heirs and the remaining part shall be spent in the charitable cause for which it has been donated.

ABOUT WILL

Mas'ala 1. If anyone instructs that after his death so much of his wealth or property be given to such and such persons or be given for business etc., then it is called Will. He may will so in health or illness and whether he dies in his illness or recovers from it. If he gives something himself or remits some debt due towards someone, then it is proper to do so in health or in such illness form which he recovers and if he dies in that illness it would be to a Will.

Mas'ala 2. If recompensation for prayers, fasts, Zakaat or oath is due towards anyone and he has sufficient money or property, then it is necessary and essential for him to make his Will in this respect. If some debt is due on him or someone's deposit is kept with him, then also it is essential for a person to make a Will about them otherwise it would be a sin. If such a rich person has some poor relatives who are not entitled to inherit him according to religious code and he makes some provision for them, it would be appreciable and for the rest of his property or wealth it is optional to make or not to make a Will.

Mas'ala 3. After one's death first of all the expenses of his burial should be met out of his property and whatever is left thereafter the first charge upon it will be of his liabilities and debts which should be settled. If his entire property is utilized in settling his debts and liabilities, then it should be done and let his heirs be deprived of their share because it is essential to clear his debts and discharge his all liabilities. Debts should be cleared whether a Will has been made or not. For the sake of convenience it is better to make a Will about debts. Besides debts one can make a Will about some part of his property in favour of some such person who do not have a claim in his property. But such Will cannot be for more than one-third of the entire property to be left by him. If such a Will can be met out of one-third of his legacy, then it is not essential for his heirs to spend more than that. If the Will is such which requires more than one-third, then only such part of the Will should be fulfilled which can be met out of one-third of the property and rest of the Will should be left over.

Mas'ala 4. It is not essential to make a Will in respect of those heirs who are entitled to shares in legacy such as, parents, husband, wife, sons and daughters etc. Will is, however, permissible for such relatives who are not entitled to share in the legacy or any outsider.

Mas'ala 5. No doubt it is allowed to make a Will for one-third of the property but it is better to make a Will for less than that. If the person is not rich enough, he should not make a Will and should leave everything for the heirs so that they may live conveniently. It is also meritable to leave sufficient for the heirs. But it is essential to make a Will for recompensation of prayer, fast etc. It would be a sin not to do so.

Mas'ala 6. If anyone has no heirs, he can make a Will for his entire property.

Mas'ala 7. Will by a minor is not proper and admissible.

Mas'ala 8. If after having made a Will a person goes back on it and declares it to be unreliable, then the Will becomes invalid.

Mas'ala 9. If one had remited his debt on someone during his illness and he died in the same illness, then the debt will not be remitted as he had no right to do so in that illness. If he did, then not more than one-third of the debt will be remitted. In the same way it is not proper and justified that the wife foregoes her claim of her Mahr on the death of her husband. Mahr also amounts to debt.

Mas'ala 10. It is not proper and permissible to entertain guests or give as charity and Sadaqa etc. out of the property left by the deceased. There is a custom of distributing food grains to the poor to the poor after the death and before burial of the dead. It is strictly forbidden. It carries no credit for the dead and on the other hand it is a sin. After distributing the legacy, the heirs can spend as much as they like in acts permisible by Sharii'a and transfer its credit to the dead.

HIBA (GIFT)

Mas'ala 1. If someone gave anything to anyone and he accepted it, did not say anything and the thing was left in his hand then it becomes his property and no longer remains of the giver. This is called Hiba (gift) in religious code. There are several conditions for Hiba to be valid :

(a) Handing over of the thing by one and taking by the other. Possession of the thing by the other person is essential. If someone gave some clothes to a person locked in a box but did not give its keys, then Hiba is not complete unless the key is also given.

(b) The donor should be a major. If a minor gives anything as Hiba, it will not be proper and it is not permissible to take a thing as Hiba from a minor.

Mas'ala 2. If anyone did not give whole thing but just half or one-third or one-forth of it, then the nature of the thing will be judged whether it can be of any use after its division. If it cannot be of any use after division, it is permissible to give without dividing it and if the other takes it in possession then it will become a joint property. But if the thing can be divided and can be of use after division, then it is not proper to give it without dividing it such as house etc.

Mas'ala 3. If two persons purchased a thing jointly i.e., house, garden or cloth-lenght, then unless it is divided amongst them, it will not be proper for one of them to give his share to someone else in any shape.

Mas'ala 4. If someone gave his house as gift to anyone, then he should give its possession after vacating it.

Mas'ala 5. If anyone kept something as deposit with someone and the same was given to the custodian by the depositor as gift, then in this case mere acceptance by the custodian is sufficient and giving of possession is not essential as it is alreädy in his possession.

TO TAKE BACK THE GIFT

Mas'ala 1. It is a great sin to take back a gift. But if anyone takes back a given gift and the person to whom it was given also agrees to return it, then the donor may take it and will again become its owner. But in certain circumstances the gift cannot be taken back i.e., someone gave a goat to anyone who fed and reared it well, then it is not proper to take it back. Or a piece of land was given to someone and he built a house over it or planted a garden over it, then no right of taking it back remains. In the case of a goat, cited above, it may be taken back but not its kids.

Mas'ala 2. In all the conditions when taking back a given gift is

permitted, the consent of the other is essential; but it is a sin even then.

GIFTS TO CHILDREN

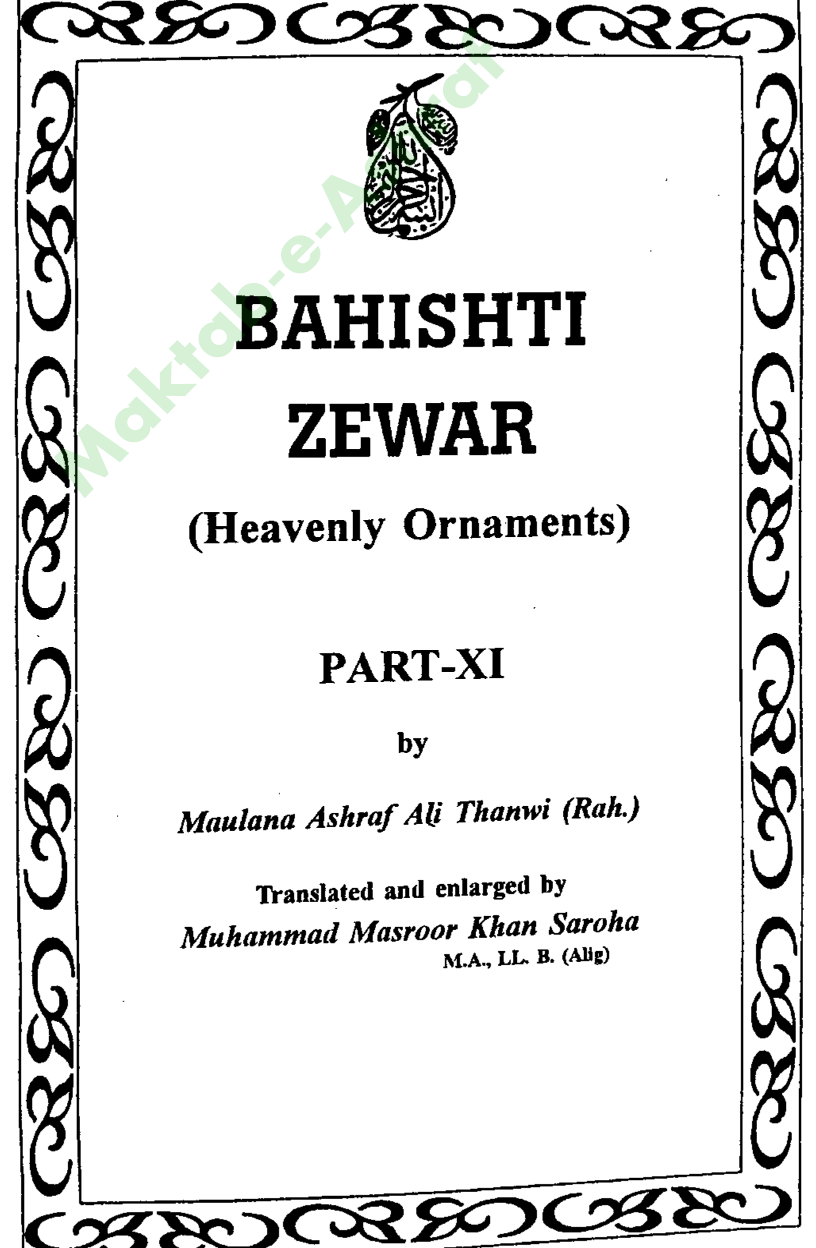
Mas'ala 1. There is a custom of giving gifts to children on certain occasions. As a matter of fact these are actually given to their parents or guardians. But if a gift is given to the child, then it becomes his property. If the child does not take its possession and it is received by the guardian, father or grand-father, then he will become its owner. In the presence of the father or grand father, it is not proper for the mother etc. to take possession of the thing.

Mas'ala 2. If a gift is given to several children, it should be distributed equally among them. The shares of boys and girls should be equal.

Mas'ala 3. The thing which is the property of a minor should be used for his benefit alone. It is not proper and permissible for the parents to use it for themselves or other children.

Mas'ala 4. The parents or guardians are not allowed to give child's property on loan to others.





BAHISHTI ZEWAR

(Heavenly Ornaments)

PART-XI

by

Maulana Ashraf Ali Thanwi (Rah.)

Translated and enlarged by

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M.A., LL. B. (Alig)

QIYAAMAH (DOOMSDAY)

Some Signs

Before actual happening of Qiyaamah people will begin to regard Allah's property (waqf etc.) as their own; Zakaat as a burden of fine; appropriate trust as their own and husbands will obey their wives in anti-Sharii'a acts. Children will disobey their parents and would regard father as alien and would regard friends as their own. Religious knowledge will be acquired to earn money. Leadership and administration will be in the hands of worthless people who will be mischievous, greedy and ill mannered.

Responsibilities will be intrusted to unfit persons. Wine will be used commonly and openly. Musicians and dancers will become very popular. Musical instruments will be in abundance and among the Muslims, successors will condemn their predecessors.

The Holy Prophet ﷺ has said that at such time people may expect sucn calamities as raging of red storms, the disappearance of some people in the earth, raining of stones from the sky, changing of appearances (faces) i.e., men will become dogs and pigs and many such calamities may follow in quick successions as if the string of a rosary has broken and the beads are falling rapidly.

Some more signs have been reported such as, learning of religion will decline, lie will become an art, regard of trust (Amaana) will disappear, modesty and shame will vanish, infidels will dominate everywhere. When all the above mentioned signs will have appeared, the Nasaara (Christians) will dominate the world and will become its rulers.

Just at this time a man will be born in the clan of Abu Sufyaan in Syria and he will kill a large number of Syeds and shall rule Syria and Egypt.

During this period there will be a battle between the Muslim ruler of Rome and two parties of Christians, but there will be compromise between the Muslims and one party of the Christians. The enemy Christian party shall invade Constantinople and will conquer it and its king will be driven out

of the country into Syria. There will be great battle between the enemy Christian party and the Muslims joined by the other Christian party. The Muslim army and the friend Christian party will be victorious.

But one day all of a sudden a man from the friend party of Christians will cry out that victory was gained by the blessings of cross and the Muslims will cry that it was due to the blessing of Islam. This conflict will take a serious turn and there will be battle between them resulting in the defeat of the Muslims. The king will be killed and Syria also will be dominated by the Christians. The surviving Muslims will migrate to Medina and the Christian rule will extend up to Khaibar — a place near Medina.

In such circumstances the Muslims will become anxious to find out Imam Mahdii to get rid of all the calamities. At this time Imam Mahdii will be in Medina but, apprehending that people will press him to take over the administration, will go to Makka. Some pretenders will also appear claiming themselves to be Imam Mahdii.

Imam Mahdii will be recognised by some pious persons while he will be engaged in Tawaaf of Ka'ba between the Hajar Al-Aswad and Maqaam Ibraahiim. He will be pressed by these pious men to accept their pledge as their ruler. During the course of pledge a voice will come from the sky which will be heard by all those present that, "This is Caliph of Allah—Imam Mahdii."

After the appearance of Imam Mahdii most significant signs of the Last Day will begin to appear. With the spread of the news of Imam Mahdii and the pledge, the Muslim army of Medina will come to Makka and devotes of Syria, Iraq, Yemen and many other Arabs armies will join him. A man from Khurasan will march as the head of a large army to help Imam Mahdii and the vanguard of this army will be under the command of a man named Mansuur. This army will destroy a large number of infidels on its way.

The man from the clan of Sufyaan will also send an army to fight Imam Mahdii; when this army will camp in the desert between Makka and Medina at the foot of a hill, then the earth will rent apart and the army will sink in it. Only two of them will survive — one of them will inform Imam Mahdii about the fate of the army and the other to the man of Abu Sufyaan.

The Christians will collect armies from all corners to fight the Muslims. The Muslims will also prepare. The Muslim army shall have eighty banners and under each banner there will be twelve thousand soldiers. Imam Mahdii

will march from Makka to Medina and after visiting the tomb of the Holy Prophet ﷺ will proceed towards Damascus in Syria. The Christians army will also come to face him. The army of Imam Mahdii will be divided into three groups, one of which will desert, the second will be killed in the battle and ultimately the third will be victorious by the Grace of Allah. The Imam will establish his rule over the country. Then he will march to conquer Constantinople. On reaching the river Rome he will depute seventy thousand men of the clan of Banu Ishaq to attack the city in boats. On reaching the parapets of the city the soldiers will cry aloud, "Allahu Akbar" and by its blessing the walls of the city will fall down and will enter the city killing the infidels and will conquer it. They will administer with justice and order. All this will be done within six or seven years after the Imam Mahdii's pledge.

When Imam Mahdii will be busy in setting right the administrative affairs of Constantinople, a false rumor will spread that Dajjaal (a one-eyed person, imposter) has appeared in Syria. Hearing this Imam Mahdii will proceed towards Syria and will send some horsemen in advance to ascertain the news. One of these will return to inform that it was a false rumor and Dajjaal has not appeared. Being satisfied Imam Mahdii will slow down his speed and would reach Syria after setting the affairs of the countries on his way.

Soon after the arrival of the Imam in Syria, the Dajjaal will actually appear. He will be from the Jews, he will appear between Syria and Iraq and will claim to be a prophet. He will go to Asfahan where seventy thousand Jews will join him and then he will declare himself to be Allah. Trampling and over-running the several countries he will reach the boundaries of Yemen. Everywhere infidels will join him in large numbers till he will reach the out-skirts of Makka; but will not be able to enter Makka as it will be guarded by angels. Being unable to enter into Makka he will proceed towards Medina, but there too, he will not be able to enter. At this stage Medina will be rocked thrice by earth-quakes and all those who will be weak in faith will go out of Medina and will fall a prey to the Dajjaal.

At this time there will be a saint in Medina who will argue very hotly with Dajjaal and will be murdered by him. Then Dajjaal will put all the parts of the saint's body and will order it to become alive and the saint will come to life again. The Dajjaal would ask the saint whether he still disbelieved in his divinity. The saint will reply that he was not fully convinced that he was the Dajjaal. Dajjaal will again try to kill the saint but will fail.

Dajjaal will proceed towards Syria and before he will reach Damascus, Imam Mahdii will be there preparing for the battle. During this at the time of `Asr Adhaan will be called and Muslims will be preparing to offer prayer (Salaat), `Isa (Jesus) `Alayhis Salaam will be seen descending from the sky keeping his hands on the shoulders of two angels and will alight on the eastern minaret of Juma mosque and will come down from there by a ladder. Imam Mahdii will offer to hand over all the administration and charge of the battle to `Isa `Alayhis Salaam; but he will decline the offer and would ask Imam Mehdi to be the incharge as he (`Isa) has come to kill the Dajjaal.

Next morning Imam Mahdii will lead the Muslim army to the battle field and `Isa `Alayhis Salaam will advance towards Dajjaal on a horse with a spear in his hand. The Muslim army will attack the Dajjaal's army and there shall be severe fighting. During the battle the breath of `Isa `Alayhis Salaam will be such that it will reach the limits of eyesight and all the infidels who will be touched with this breath will die. On seeing `Isa `Alayhis Salaam the Dajjaal will try to escape and he will be pursued by `Isa `Alayhis Salaam. Dajjaal will be killed by `Isa `Alayhis Salaam with his spear at a place called Ludd near Medina. `Isa `Alayhis Salaam will go from place to place to console all those who were harrassed and tortured by the Dajjaal and by the Grace of Allah no infidel will be left.

Then Imam Mahdii will die and the administration will be taken over by `Isa Alayhis Salaam. The Gog and Megog (Yajuj and Majuj) will come outl. Their abode is beyond the last limit of population in the north of the world where the ocean is freezed to such an extent that even ships cannot move in it. The Gog and Megog will create mischief and trouble on the earth. `Isa `Alayhis Salaam will go up the Toor mountain with all the Muslims as will be ordered by Allah. Gog and Megog will be destroyed by Allah and `Isa `Alayhis Salaam will come down from the mountain.

After forty years `Isa `Alayhis Salaam will die and will be buried in the Tomb of Holy Prophet ﷺ. `Isa `Alayhis Salaam will be succeeded by a person named Jahjaj from the clan of Qahtan. He will rule with great justice and there will be several kings after him. Then virtues and good acts will begin to diminish gradually and vices will be on the increase. At such time the sky will be covered with fog. It will come down to the earth due to which the Muslims will catch cold and the infidels will faint. The fog will disappear after forty days near the month of Dhul-Hijja. After the tenth of that month suddenly a night will be so long that travellers will be confounded, children

will be tired of their sleep and the animals will begin to moan to go to the grazing grounds, but it will not dawn till all human beings will be terribly frightened and perplexed. The duration of that night will be equal to three nights and then sun will rise from the west with a dim light. At that no one's confession of Iman (faith) or penitence will be accepted by Allah. When the sun will be as high as at noon, it will return to the west to set as usual and thereafter it will continue to rise in the east as usual.

Just after few days of this incident an earth-quake will rock and crack the hill of Safa in Makka and from it a very strange creature will emerge which will talk with human beings and will traverse the whole earth with great speed marking the fore-heads of the believers with `Asaa-e-Musa (Stick of Prophet Moses `Alayhis Salaam) which will brighten their faces. While on the neck or nose of non-believers it will put black-seal with the ring of Sulaiman `Alayhis Salaam which will darken their faces. After doing this, strange creature will disappear.

Then a very pleasant and refreshing air will flow from the north and it will cause some trouble in the arm-pits of the believers as a result of which all of them will die. After the death of Muslims the black Absinians will dominate the world and will destroy Ka'ba. Hajj will be stopped. The Holy Qur'an will be effaced from the hearts and the paper. There will be no fear of Allah and there will be none to remember Allah. At this time, everything will be very cheap in Syria and people from all sides will rush towards Syria. There will be great progress in the world. This will continue for three or four years.

Then on Friday, the tenth of Muharram when people will be engaged in their daily work in the morning, suddenly the Suur (horn) will be sounded first in a soft tone and then its sound will go on increasing gradually to such an extent that people will die of it in panic. Earth and sky will be shattered and the world will be destroyed. This will happen after one hundred and thirty years of the rising of the sun from the West. Now from here the Day of Judgement will begin.

ACTUAL DAY OF JUDGEMENT

Forty years will pass after the sounding of the Suur and the world being in a desolate condition. Then the Suur will be sounded again by the Order of Allah. The earth and the sky will take their shape again as before. The dead will come out of their graves alive and all will be collected in the Great

Expanse of the Day of Judgemet. The sun will be so near that its heat will begin to melt the brains. Sweat will come out of the bodies in proportion to each one's sins. All human beings will be standing in that great expanse worried by hunger and thirst. For the pious the earth will be turned into flour and they will relieve their hunger with it and will go to Hauz-e-Kauthar to quench their thirst.

When they will be annoyed by standing for long, people will first approach `Adam `Alayhis Salaam and then to other Prophets seeking their intercession. But all of them will show their inability due to some excuse to intercede. Then last of all they will approach our Holy Prophet ﷺ and he, by Order of Allah, will agree to recommend and by going to a place called Maqaam- Al-Mahmuud will intercede. Allah will accept the intercession.

First hosts of angels will descend from the Heaven and will surround all the people. Then Allah's `Arsh (Throne) will alight bearing His Light and accountability will begin.

The record of all human beings will be opened and the Miizaan (Scales) will be raised in which the virtues and vices of all will be weighed one by one. Then they will be ordered to pass over the Pul Siraat (Bridge). Those having more virtues than vices will cross the Bridge into Paradise and those having more vices than virtues and not pardoned by Allah, will fall into Hell. While those whose virtues and vices will be equal, will be lodged at a place called A'araf which will be between Paradise and Hell, Thereafter our Holy Prophet ﷺ and other Prophets, saints, martyrs etc. will intercede on behalf of the sinners and it will be accepted by Allah. Anyone who will have the least Faith will be taken out of Hell and sent to Paradise. Only those will be left in Hell who will be totally devoid of faith and Mushriks. They will remain there forever. Then Allah will require death to come between Paradise and Hell in the form of a ram and after showing it to dwellers of Paradise and Hell, it will be sacrificed saying that Hereafter death will not come either to the dwellers of Paradise or Hell and they will live in their respective abodes for eternity. At that moment there will be no limit of the joys of the dwellers of Paradise and shock and grief of the dwellers of Hell.

PARADISE AND HELL

The Holy Prophet ﷺ has said, "Allah says that He got in stock such bounties for His pious devotees as none has ever seen or heard or even thought of them."The Prophet ﷺ further said that in the building of

Paradise the layers of bricks are alternatively of gold and silver and the mortar is pure mushk (musk). The pebbles of Paradise are pearls and rubies and soil is of saffron.

One who goes to Paradise shall always remain in comfort and happiness. He will never experience grief or sorrow and will live there forever. Such a person will never die and will retain in his youth forever. Their clothes will never be soiled. The Prophet ﷺ has said, "There are two such gardens in Paradise in which everything — utensils and furniture etc.— are made of silver, and there are two other gardens in which everything is made of gold, There are one hundred stages of Paradise one over the other and the distance between each of them is as between the earth and sky, the top-most stage is Firdaus from which flow the four canals of milk, honey, sacred wine (Tahuur) and water. Above Firdaus is the Divine Throne (ʿArsh). So whenever you pray to Allah, pray for Firdaus." The Prophet ﷺ also said that each stage of Paradise is so large that the population of the entire world can be accommodated in it.

The Holy Prophet ﷺ said, "The trunks of all the trees of Paradise are of gold and the faces of those who will enter it first of all, will be as bright as the full moon and those going there after them will have their faces as bright as the stars. There the dwellers will have no call of nature or spitting. Their combs will be of gold and their sweat will have the smell of musk."

The Prophet ﷺ said, "Allah will ask the dwellers of Paradise if they were happy. They will reply: why should they not be happy when they have been given by Him with such things which were never given to any other creature. Then Allah will say that He would give them a thing which is better than all these. They will ask : what is that ? Allah will say that He will remain pleased with them forever and will never be displeased."

The Holy Prophet ﷺ further said, "When all those entitled to Paradise will have been sent there, Allah will ask them if they want anything more which He may give. They will say that they have been admitted into Paradise, saved from Hell and their faces have been brightened, what else could they want. Then Allah will raise the curtain from between them and Himself and there could be no greater and lovelier blessing than sight of Allah.

HELL

Holy Prophet ﷺ said, "The fire of Hell was fanned for one thousand years till it became quite red, then it was fanned for one thousand years more till it became white and again it was fanned for one thousand years till it become dark and now it is quite black and dark. He ﷺ further said, the fire that human beings burn is seventy times less in heat than the fire of Hell i.e., it is seventy times hotter than that. If a large stone be thrown into the Hell, it will take seventy years to reach its bottom."

The Prophet ﷺ said, "When Hell will be brought down, it shall have seventy thousand reins and each will be held and pulled by seventy thousand angels. The person who will subjected to least punishment in Hell, shall have two shoes of fire in his feet and by their heat, his brain will be boiling like a kettle on fire and he will feel that his punishment is the severest and no one else would be having the same."

REQUISITES OF IMAAN (FAITH)

The Holy Prophet ﷺ is reported to have said, "There are more than seventy requisites of Imaan, the most important of them being "La Ilaha Illallah" i.e., the Kalima and the least is to remove an offensive thing from the path like stone, thorns etc. which cause inconvenience to the passers by. Modesty and shyness are also important requisites of Faith." It means that a complete Muslim will be one who possesses all these merits and if lacks anyone of these, he will be imperfect to that extent.

All of these requisites are seventy. Thirty of them are related to the heart :-

1. To believe in Allah.
2. To believe that everything, except Allah, was non-existent and were created by Allah.
3. To believe in the existence of angels.
4. To believe that all the books revealed by Allah to His Prophets are true, but they are not in force except the Holy Qur'an.
5. To believe that all the Prophets are true, but now the Divine order is to follow the Holy Prophet Muhammed ﷺ.
6. To believe that Allah has fore-knowledge of everything and does

whatever He likes.

7. To have faith in Qiyaamah (Doomsday)
8. To believe in Paradise.
9. To believe in Hell.
10. To love Allah.
11. To love the Holy Prophet ﷺ
12. To love or hate anyone just for the sake of Allah.
13. While doing anything the motive should be fair.
14. To repent over sins.
15. To have fear of Allah.
16. To expect Mercy from Allah.
17. To be modest and shy.
18. To thank Allah for His bounties.
19. To fulfil promise.
20. To be patient.
21. To consider oneself inferior than others.
22. To be merciful to the creatures.
23. To be content with what Allah gives.
24. To have trust and reliance in Allah.
25. Not to be proud of one's virtues or qualities.
26. Not to bear malice or ill-will with anyone.
27. Not to be envious.
28. Not to be angry with anyone.
29. Not to wish ill for anyone.
30. Not to have love for the world.

SEVEN THINGS RELATE TO THE TONGUE

31. To recite the Kalima.
32. To recite the Holy Qur'an.
33. To acquire knowledge (Ilm)
34. To impart knowledge (`Ilm).
35. To pray (Du`aa',)

36. To remember Allah with words.
37. To avoid and abstain from obscene talk, falsehood, back-biting, abusing, cursing, music etc.

FORTY MATTERS ARE RELATED TO OUR BODY

38. To perform Wudu (ablution), take bath and keep clothes clean.
39. To offer prayers (Salaat) regularly.
40. To pay Zakaat and Sadaqatul-Fitr.
41. To keep fasts.
42. To perform Hajj.
43. To sit in I`tikaaf.
44. To leave the place where religion is in danger.
45. To fulfil pledge to Allah.
46. To fulfil oath which is not for sinful act.
47. To pay recompense for breach of oath.
48. To cover so much of the body as is obligatory.
49. To offer sacrifice of permitted animals.
50. To shroud and bury the dead.
51. To repay the debt.
52. To avoid antireligious code (sharii'a) transactions.
53. Not to conceal true evidence.
54. To marry when the self demands.
55. To have due regards for the rights of subordinates.
56. To serve and give comfort to parents.
57. To rear and bring up children properly.
58. Not to illtreat the relatives.
59. To obey and serve the master.
60. To do justice.
61. Not to innovate a new way against the consensus of the Muslims.
62. To obey the ruler but not in irreligious matters.
63. To bring peace among quarrelling ones.

64. To help in good and virtuous acts.
65. To guide to the right path and to check from evils and vices.
66. If is a Muslim ruler, to punish according to the religious law.
67. If needed, to fight and struggle against the enemies of religion and faith.
68. To return the deposit.
69. To lend money to the needy.
70. To entertain the neighbours and guests.
71. To have lawful income.
72. To spend money according to Sharii'a.
73. To respond to salutation (Salaam) of others.
74. To respond with "Yar-hamuka-lah" (Allah be kind to you) to anyone who says "Alhamdu-lillah" after sneezing.
75. Not to trouble anyone unlawfully.
76. To avoid antireligious games and shows.
77. To remove stones, bricks, thorns etc. from the path.

ILLS OF NAFS (SELF)

There are two things which interfere and create mischief in virtuous and sinful acts. One of them is Nafs (Self) which is very close to us and incites evils. It invents excuses for not doing good things and creates needs for doing evil things. If warned of the severe punishments, then it reminds one of Allah being Merciful and Forgiver and thus supports the Satan.

The other cause are relatives, acquaintances or members of the community or town. Some of the sins are committed merely for their sake or by the influence of this society and some for the fear of being humiliated in the eyes of others. In this way so many sins are committed by us. Thus the entire trouble and mischief lies in obeying the self and in the expectation of some good from other persons. In order to be saved from this evil, two things are necessary firstly to suppress the self and keep it under control and secondly not to have too much concern and intimacy with other people and never care for their good or bad opinion.

SELF-TREATMENT

Self (Nafs) is the greatest enemy of Mankind. One should allow it to prevail. The most efficacious way of treating one's self is:

One should fix sometime for daily retrospective thinking in the evening or at night before going to bed. At such appointed time one should make his mind clear of all thoughts and address the 'Self' (Nafs) thus. "O' Nafs (Self) understand it clearly that your position in this world is like a trader, your asset is your life and its profit is to gain everlasting good i.e., salvation in the next world. If you gain this wealth (salvation), then your trade is profitable, and if you have wasted your life for nothing then there is total loss in the trade. Thus your asset is lost and you gained no profit. This asset (life) is so valuable that its every moment, nay, every breath of it is so precious that no treasure can be equal to it, because if a treasure is lost, another can be acquired but a single moment or breath that has passed cannot be regained nor one can get another life in this world."

"The great treasure that you can earn from this life is Paradise; Allah"s pleasure and His sight that no one can get from any other source. O'self be thankful to Allah that you have not as yet met death. You must value this respite. When one is about to die, he entreats Allah to spare him one more day so that he may sincerely repent over his sins and firmly promises to Allah not to commit any sin. But that last moment repentance is of no avail. Death cannot be deferred. So when such will be your condition at the time of death, then why not think now that the time of your death has come and Allah has spared you one day and you cannot be that you will be allowed another day after it. So this day should be spent as if it is the last day of your life and repent sincerely and honestly over the past sins and resolve not to commit any major or minor disobedience to Allah and pass that day in contemplation and fear of Allah.

"When the day passes in this condition, then you should contemplate like wise the next day that probably it is the last day of your life. You should not be mislead that Allah will surely forgiven because no one knows that he will surely be forgiven and will not be punished. If he is punished how would he repent. Suppose if one is forgiven by Allah; even then he will not gain the reward and status of those who did virtuous acts in this world. How disappointed such a person will fell at time when he will see others being rewarded by Allah?"

One should tell his Nafs that what is going to be lost and left behind on account of death — the world and the bad habits— these should be given up now; and what one has to face ultimately and without which no one can sustain himself, that is Allah and acts of pleasing Him, should be taken up immediately and devote oneself to His rememberance.

Let your Nafs remember, "your condition is like that of a patient, and a sick person has to observe a regimen and abstinence as prevention is the best cure. Similarly commission of sins is injurious for life and Allah has directed to abstain from it and it is for whole life. Just imagine, in your illness if an ordinary doctor directs you to abstain from tasteful dishes and to take bitter medicines for you health. It is certain that you will give up all delicious dishes because life is very dear to you. No doubt sins are very attractive and tasteful, while virtue is insipid, but Allah, the Greatest of all physicians has pointed out the harms of this on and the benefits of the other — the loss is Hell and benefit is Paradise—then how strange and unfortunate it is that for the sake of life, the instructions of the doctor are followed while in matters of Faith (Imaan) the injunction of Allah are ignored and discarded and no courage is shown to give up sins. How foolish you are not to value the everlasting bliss of Paradise?"

Tell your Nafs: "This world is a journey in which no comfort is possible and one has to face troubles and inconveniences in it. But a traveller endures all these in the hope of complete rest and comfort on reaching home or destination. But if the traveller being annoyed of the inconveniences of the journey stops at an inn and considering it to be his home tries to collect all the stuffs of comforts, then he may not be able to see his home for ever. In the same way so long as one has to live in this world, all troubles and inconveniences are to be endured for the sake of complete rest in the next world i.e., Hereafter which is our real home. If one desires comforts in this world, it would be very difficult to get the same in the real and everlasting home Hereafter."

So one should not covet comforts and pleasure of this world instead of the betterment and good of the next world. All difficulties and troubles of life should be borne willingly. So with such persuasions the self (Nafs) should be brought to the right path and thus should be practised everyday. It must be clearly understood and remembered that if you will not try for your own good, then who else will be so sympathetic to you.

OATH—VOW AND PLEDGE (MANNAT)

1. It is very bad and improper to swear unnecessarily because in this way there is (Allah forbid) disrespect and disgrace for the name of Allah.

2. It is prohibited to swear in the name of any other except Allah. It is a sin to do so. If any such oath is uttered unintentionally, then Kalima should be recited immediately.

3. One should never swear by saying that if he is wrong, he may lose his Faith (Imaan) even if the fact is correct.

4. If anyone takes such an oath in anger the accomplishment of which is a sin, then it should be broken and he should give recompensation for it. Such oath is a sin that he will not speak with his parents.

5. As far as possible one should not swear even for a true fact.

6. If anyone swore by Allah and said that by His Greatness, by His Dignity or by His Honour, he would do or would not do such and such thing, then the oath becomes a pledge and its fulfilment is essential and it will not be proper to violate it. But if in the oath the name of Allah was not mentioned and he said that "I swear to do such thing", even then it is a pledge and its fulfilment is essential.

7. If anyone said, "Allah is witness or I make Allah a witness and knowing Him to be Omnipresent", even then it is a pledge.

8. If anyone sweor by Allah or by Holy Qur'an, even then it is a pledge. But if anyone said anything by putting his hand on the Holy Quran and did not swear by it, then it is not a pledge.

9. If anyone swore that if he would do any particular thing or act then he would lose his Faith or will not be a Muslim, then it is pledge. If he violates it, it will destroy his Faith. In case of violation recompensation is essential.

10. To swear by saying that if he will do certain thing, he may lose his hands, eyes or may become a pauper or be cursed by Allah,

or be ashamed before Allah and Holy Prophet ﷺ on the Day of Judgement, or may not be able to recite Kalima at the time of death, then in all such cases it is not a pledge and no recompensation is essential upon its violation.

11. Taking an oath in the name of anyone else except Allah is not a pledge, swearing. "By the Prophet ﷺ, by Ka'ba, or by one's eyes, hands, youth; or by father, children, or by one's head etc. There is no recompensation for violation of such oath. But such oath has been strictly prohibited by the Traditions. Such oath amounts to Shirk and should be avoided.

12. If anyone swore not to eat food of some other preson's house, or said that such and such thing has become forbidden (Haraam) for him, then that food or thing will not become forbidden, but it is a pledge and recompensation is essential for its violation.

13. Oath given to someone else is not binding i.e. Baqar said to Zakir that he give him by Allah's oath to do certain act, then it is not binding on Zakir and there will be no recompensation for its violation.

14. If anyone said, "By Allah, I will do that thing Insha'l-lah;" then it is not a pledge.

15. It is a major sin to swear falsely i.e. one did not offer prayer (Salaat) and when asked about it, he said by Allah that he has offered it. The limit of such a sin cannot be measured. It cannot be rectified by giving recompensation even. Such a person should repent day and night and seek Allah's forgiveness.

16. If anyone swore for such a thing which has not as yet happened i.e. he said, "By Allah it will rain today," or said, "By Allah my brother would come today," but it did not rain or his brother did not come, then recompensation will be essential.

17. If anyone swore to commit a sin, then it is essential to break such an oath and give recompensation.

18. If anyone swore not to eat a particular thing and ate it in forgetfulness or intentionally, then recompensation is due.

Mas'ala 19. If anyone swore not to enter house and he stands at its threshhold or under its balcony, the oath will not be broken. it will be broken only on entering that house.

20. If anyone awore not to go to a certain house and that house fell

down then if he goes there the oath will be broken. But if the house was levelled to the ground and no part of it is left, or it was turned into a mosque and now that person goes there, then the oath will not be broken.

21. In the above problem if the house is rebuilt and the person goes there, then his oath will be breached and recompensation will be due.

22. If anyone swore not to live in a certain house and immediately began to arrange to shift his goods, then the oath will remain. But if he waited for some time after taking the oath then the oath will be breached.

23. If anyone swore not to eat meat but ate flesh or liver etc. then oath is not breached.

Mas'ala 24. If anyone swore not to drink milk offered to him. Later on the milk was turned into curd, then eating of this curd will not breach this oath.

25. If anyone swore not to eat bread, then he should not eat any such stuff which is used in preparing a bread otherwise his oath will be breached.

26. If anyone swore not to speak with a boy, but when he became matured or old, then speaking with him at the stage will not breach the oath.

27. If anyone swore not to see any particular person's face, meaning thereby not to have any company with him, then the oath will not be breached if he sees his face by chance from a distance.

28. If anyone swore not to beat his child but got him beaten by someone else, then his oath will not be breached.

29. If anyone swore to offer a certain number of Nafl prayers after succcess in some matter, then upon its accomplishment it is essential for him to fulfil the oath and it would be a sin not to do so.

30. If anyone vowed to keep certain number of fasts if Allah granted success to him in his aim, then it is essential to keep the fasts upon its accomplishment of the aim whether continuously or in instalments.

31. If anyone swore to keep a fast on Friday or for ten days from 1st. to 10th of Muharram, then it is not essential for him to keep fast just on Friday or on the same dates of Muharram. He may keep the fast on any day, and the ten fasts of Muharram can also be observed at any month, but should be kept continously without any break.

32. If anyone vowed to offer eight Raka'at of Nafl prayer on finding his lost thing or person, then the Raka'at should be offered either at a time or by fours or twos after being succcessful in his aim.

33. If anyone vowed to feed ten poor persons or orphans on the accomplishment of certain aim, then he should do so after the fulfilment. If he had in mind to feed one or two meals, he should do accordingly. But if he had no such idea in his mind, then he should feed ten poor people two times. He can give food grains also to the poor in lieu of cooked food. But it shall also be governed by the same rule (of one or two times) and should be equal to Sadaqatul-Fitr in weight.

34. If anyone vowed to offer Nafl prayers in some particular mosque on the fulfilment of his object, then he can offer them in any Mosque after the accomplishment of his aim.

35. If anyone vowed to offer a sacrifice on success in litigation or for recovery from illness etc. then it is essential to fulfil it upon the accomplishment of the desire.

36. If anyone vowed for an absurd thing i.e. to hold a gathering of Miillad (Sermon) on the birthday or the Prophet ﷺ or to offer a covering for a saint's grave, then it is improper and its fulfilment is not essential.

37. If anyone vowed to reclined a ruined mosque upon the accomplishment of his aim, then it is not proper and nothing will be upon him if the vow is broken.

38. It is not permissible to vow or take oath about not keeping fast or not offering of prayers etc. If someone has foolishly vowed so, it should be broken and recompensation should be given.

RECOMPENSATION OF OATH (KAFFAARA)

1. If anyone breaks his oath, then he should give recompensation for the same. He should feed ten poor persons for two times with full meal or should give food grain in lieu thereof and its weight should be one kg. 667 grams. i.e. equal to Sadaqatul-Fitr. It is better to give two kg. of wheat per head per day. Barley should be double in weight than wheat. The method of feeding the poor is the same as already described in the recompensation of fast.

2. Clothes can also be given as recompensaton to ten poor persons but

it should be sufficient to cover the necessary parts of the body. The clothes should not be too old. The clothes given to a woman should be such which may cover her body in such a way that she may offer prayer (Salaat) with them. If the clothes are given less, then the recompensation will not be met.

3. If anyone is so poor that he cannot either feed ten poor people and give clothes to them, then he should keep there fasts continuously as recompensation. These fasts cannot be kept at intervals. If anyone of these is missed then he shall have to keep them afresh continuously again otherwise the recompensation will not be met.

4. Giving of recompensation before breaking an oath is not proper. He will have to give it agin after breaking the oath. Whatever has been given to the poor cannot be taken back from them.

5. If several oaths have been broken, then separate recompensation for each oath should be given.

6. If recompensation could not be given during life time for certain reason, then such person should leave a will in this respect for his heirs to give the due recompensation. Such will is essential.

7. Recompensation should be given only to those persons who are eligible to receive Zakaat.

APOSTASY (Turning From Faith)

1. If anyone, Allah forbid, defies faith and religion, then such a person should be given three days to reconsider and if he or she has any doubts the same should be removed. If within this period that person returns to faith so far so good. If not, then in case of a woman she should be put to prison for her life and shall be released only when she repents. In case of a man he should be killed after three days.

2. If anyone utteres a word of disbelief and blasphemy, then he loses his Faith(Imaan) and all of his good actions, worship and devotion which he had done so far are also wasted. His marriage is also breached. If he has performed Hajj, then it also remains of no avail. If such a person repents and recants, then it is essntial for him to perform Hajj again and remarry his wife.

3. If a woman's husband turns apostate and abandons his Faith, then the marriage is breached and the woman should have nothing to do with him till he repents and recants and then marry her. If they indulge in sexual intercourse, it would be a sin. if the man does it by force, then the woman

should make it public and should not feel shy in doing so.

4. As soon as one utters a word of blasphemy and disbelief, his Faith (Imaan) is lost even if such word was said in joke. For instance if one said, "Does Allah not possess so much power to accomplish such and such thing?" and some other person replied in the affirmative, then the other person becomes an apostate.

5. If anyone asked someone to get up and offer prayer and he replied, "What is there in doing this exercise? "Or anyone asked the other to observe fasts and he replied, "Why one should starve ?" Or said "Fasts are for those who have nothing to eat." All these words are apostasy and blasphemy.

6. On seeing someone committing a sin one said, : "Are you not afraid of Allah"? and the other replied, "No" then it amounts to apostasy.

7. While offering prayer some calamity befell him and if he says that this bad presage is on account of prayer then he will become apostate.

8. If any wordly good is seen in a nonbelievers and someone wished to be a nonbeliever to get that benefit, then he becomes an apostate.

9. If anyone's child died and in agony he or she cried saying, "O Allah! Why this tyranny upon me?" then he will become an apostate.

10. If anyone says that he will not do certain thing even if ordered by Allah or even if angel Gibrael come from Heaven, then he becomes an apostate.

11. If Allah and His Holy Prophet ﷺ is insulted or debased by someone or found fault with the injunctions of religious code, then in such cases he loses his Faith (Imaa). May Allah preserve our faith and may all of us die on faith. Aamiin.

OF SACRIFICE (QURBANI)

Offering of sacrifice (Qurbani) is of very great credit. The Holy Prophet ﷺ is reported to have said that during the days of Qurbani (Zihijja) no other thing is dearer to Allah than Qurbani and during these days this virtuous act is better than all other virtues.

While sacrificing an animal every drop of its blood that falls on the earth is accepted by Allah before it actually reaches the ground. Therefore sacrifice should be offered with pleasure and broad heartedly. The Holy Prophet ﷺ has said that for each hair of the sacrificial animal one virtue is recorded fore one who offers the sacrifice. Allah be praised! what more

credit can be than the unlimited virtues to be obtained by one sacrifice? It would be highly virtuous if one, for whom Qurbani is not essential, offers sacrifice in expectation of this unlimited reward. If the prescribed days of Qurbani are missed, then how would one get the reward?

If anyone has been favoured with wealth by Allah, then it is better for him to offer sacrifice for his deceased relatitives-father, mother etc .So that their Souls may get the promised reward. Sacrifice should also be offered for the Holy Prophet ﷺ, his consorts and one's spiritual preceator etc. At least one should offer sacrifice for his ownself. If a rich person or those for whom it is essential, do not offer sacrifice, it is not only a misfortune but also a sin.

DHABIIHA
(Slaughtering of Animals)

1. When the sacrifical animal is laid on the ground facing Ka'ba the following prayer should be recited :

اِنِّیْ وَجَّهْتُ وَجْهِیَ لِلَّذِیْ فَطَرَ السَّمٰوٰتِ وَ الْاَرْضَ حَنِیْفًا وَّمَآ اَنَا مِنَ الْمُشْرِكِیْنَ۔اِنَّ صَلَاتِیْ وَ نُسُكِیْ وَمَحْیَایَ وَمَمَاتِیْ لِلّٰهِ رَبِّ الْعَالَمِیْنَ لَا شَرِیْكَ لَهٗ وَبِذَالِكَ اُمِرْتُ وَ اَنَا اَوَّلُ الْمُسْلِمِیْنَ اَللّٰهُمَّ مِنْكَ وَلَكَ ۔

بِسْمِ اللّٰهِ اَللّٰهُ اَكْبَرُ

and then reciting "Bismil-lah Allahu Akbar', cut the throat on the animal and then recite the following Du`aa' (prayer):

اَللّٰهُمَّ تَقَبَّلْهُ مِنِّیْ كَمَا تَقَبَّلْتَ مِنْ حَبِیْبِكَ مُحَمَّدٍ رَّسُوْلِ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ وَاِبْرَاهِیْمَ خَلِیْلِ اللّٰهِ عَلَیْهِ السَّلَامُ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

2. While slaughtering permitted animals on other occasions or for food

the above prayers are not recited. But the animal is laid on the ground facing Ka'ba and reciting "Bismil-lah Allahu Akbar" its throat is cut.

3. While slaughtering an animal its throat should be cut in such a way that four of its arteries are fully cut i.e. one of food passage, second respiratory and two arteries on either side of the food passage. The slaughtering will also be in order if only three arteries are cut. If only two arteries have been cut, then the animal would become banned and its flesh will not be permissible.

4. While slaughtering an animal if reciting of Bismil-lah was omitted deliberately, then the animal becomes polluted and banned and its flesh is prohibited. But if the omission was inadvertent, then it is permissible to eat the flesh.

5. It is excerable to slaughter an animal with a blunt knife because it is extremely painful for the animal. It is also execrable to remove its skin or break its bones before it is quite cold.

6. While slaughtering a hen if its head is separated, then its flesh is permissible and not execrable. But the action of cutting its throat to that extent is execrable.

7. The slaughter of an animals is in order by a Muslim whether by man or woman, clean or unclean. But it is prohibited to eat meat of an animal slaughtered by a non-believer.

8. The knife of slaughtering should be sharp edged, it may be a knife or a stone or even skin of sugarcane.

PERMISSIBLE AND PROHIBITED FLESH

1. The flesh of animals or birds which live by hunting other animals or whose food is filth, their flesh is prohibited i.e. lions, wolves, pigs, vultures, foxes, kites, crows, falcons etc.

2. The flesh of wild cat, lizard, wasp, donkey etc. is not permissible. So also the milk of female donkey is not permissible. The flesh of horse is permissible but not preferable. Among the sea or river animals, only fish is permissible and all other animals are prohibited.

3. Only fish and locusts are permitted to be eaten without slaughtering according to religious code as explained above. Dead animal's flesh is

prohibited.

4. If a fish dies and floats on the water, its flesh is not permissible.

5. The eating of entrails is neither right nor wrong nor execrable.

6. If ants die in anything, it is not permissible to eat the thing without removing the ants from it. If any ant goes down the throat with it, is like the sin of eating a dead animal. Some people eat wild-figs along with its moths and think that eating of these moths prevent eye-sore. This is prohibited and sin like eating of dead.

7. The slaughtered flesh to be permissible should remain under the supervision or obeservance of a Muslim till cooked and served for eating.

8. A hen which takes excretion as its food and is desired to be slaughtered, should be kept shut for three days before slaughtering. If not kept closed, then its flesh is execrable.

RECITATION OF HOLY QUR'AN

1. Do not give up the habit of reciting of Holy Qur'an even if you are unable to recite it properly. Go on reciting as in that case the reward is double...one for the recitation and the other for learning it.

2. If you have learnt or memorized the Holy Qur'an, do not let it be forgotten as it is a major sin to forget it after learning. So continue reciting it regularly.

3. The Holy Qur'an should be recited attentively and with fear of Allah.

4. Do not swear by the Holy Qur'an or anything else except Allah.

5. If anyone asks you to recite some verse or part of Holy Qur'an to see how you recite, it is natural that you will be very cautious and you will recite it very correctly and carefully. Remember that Allah has enjoined to recite of Holy Qur'an and He sees how you do it. So should be more careful and attentive while reciting the Holy Qur'an. While reciting it, we should bear in mind that Allah is seeing and listening our recitation. Thus our recitation of Holy Qur'an will be clear, correct and shall be

attentive also.

6. If one cannot recite the Holy Qur'an easily, it should not be given up in disgust. He should go on reciting. This will be doubly rewarded.

SALAAM (SALUTATION)

1. Muslim should greet one another with "As-Salaamu `alaikum" meaning "peace be on you", and it should be replied by "Wa `Alaikum-As-Salaam meaning "peace be on you also." All other methods are absurd.

2. One who takes the initiative in offering salute gets greater reward.

3. If anyone coveys Salaam on behalf of someone, it should be replied thus: "`Alaihim wa-`alaikum as-salaam" meaning "peace be on you and him also."

4. If out of a group of persons one salutes, then it is from all of them. Similarly if anyone from a gathering has replied the salutation, it is also from all of them.

5. It is forbidden to salute with the motion of hand or head or bowing. But if anyone is at a distance and salutes, then it is permissible to reply by raising hand but words of Salaam should also be uttered with the motion of hand.

6. Muslim students studying in non-Muslim schools should not salute in their (non-Muslim) fashion but strictly in Islamic way. They should greet their non-Muslim teachers and class-mates with As-Salaam `ala man Ittaba'a-al Huda" meaning "peace be on him who performed allegiance" Words of saluation of nonbelievers should not be uttered in any way.

AMAANAT (KEEPING DEPOSIT)

1. Amaanat (deposit) is a great responsibility according to religious code. If anyone deposits something cash, gold, silver etc.—with someone and he accepts it, then it becomes essential for him to keep it safe and well protected. If it is lost or was stolen or destroyed on account of fire, then the depositor cannot claim its compensation. Even if the keeper had promised to compensate it in case of loss also, the depositor is not entitled to any compensation.

2. If anyone while going away asked someone else to keep his articles with him and he agreed to it or did not say anything and the man left leaving the articale with him, then it has become a deposit (Amaanat). But if the man clearly refused to accept it and even then the man left the article, then it is not a deposit. But if the man with whom it was left took up the article after the depositor has left and kept it, then it became a deposit.

3. The keeper of deposit may keep it in his own custody or with some of his relatives who live in the same house and with whom he can keep his own deposits and is trustworthy. But it should not be kept with an unreliable person because in case of its being lost he will have to give its compensation. It is not proper to keep it with any other person without the permission of the owner.

4. If the custodian forgot the deposit and it was lost, then he is responsible to compensate the article.

5. If fire breaks out in the house of the custodian, then the deposit may be kept by the custodian with someone else; but it should be immediately taken back after the removal of the cause. It is also permissible to entrust the deposits to someone else by the custodian at the time of his death if no member of his family or relative is present.

6. If anyone has deposited some cash with someone, then it is essential to keep the same cash, coins or notes etc. in safe custody. It is not permissible to mix this amount with one's own money or to spend it. It is wrong to presume that all money is the same and one can spend the deposited amount thinking that it will be paid when demanded. No doubt the deposit may be used if permitted by the depositor. But in such case it would become a debt. If the same money is kept and somehow it is lost, then the custodian will not be liable to pay the compensation it. But if the money was spent with the permission of the depositor, then it shall have to be paid in every case.

7. If anyone deposited Rs. 100/- with someone and the custodian with the permission of the depositor mixed the amount with his own Rs. 100/-, then this amount of Rs. 200/- became a joint property. If this amount is stolen then both will suffer and the custodian shall have to pay nothing to the depositor.

8. If anyone deposited milk animal with someone, then it is not permissible for the custodian to use its milk without the permission of the owner. If it is used, then the price shall have to be given to the owner.

9. The same is true about ornaments, clothes and other domestic goods. These also should not be used.

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10. If some money was deposited while the dipositor was keeping it in his pocket or purse it fell down and he believed that he had kept it in his pocket or purse, then no compensation will be due on him.

11. Whenever the depositor demands his deposit back, it is essential to be returned immediately. It should not be delayed without any legitimate cause as it is improper and unjustified. If the depositor agrees to take it after sometime, then it is permissible.

12. arricles taken on loan for temporary use also amount to deposit and are covered by the same injunctions. These should also be kept safely and used carefully. These articles include clothes, ornaments, utensils etc. If such articles are lost due to carelessness, then compensation is essential. Such-articles should also be returned when demanded.

TAWAN
(COMPENSATION IN CASE OF LOSS)

1. If some clothes are given to a tailor, dyer or washerman for job, then the thing is (deposit) with him and he is responsible for its safe custody. But if the things are lost inspite of his best care, it is not proper to take compensation from him. But if they spoil in anyway, then it is permissible and justified to take compensation.

2. If a labourer was engaged to carry oil etc and it fell from him, then compensation may be charged from him.

3. It is not proper to charge compensation from a permanent domestic servant in case of some accidental loss by him.

4. It is not proper to take compensation from a nurse kept for a child in case if some ornament of the child is lost due to his carelessness.

ETIQUETTE OF MUSLIMS

A - Ablution and Cleanliness

1. Wudu (ablution) should be performed well and carefully even if it seems inconvenient at sometimes.

2. Fresh ablution carries great credit.

3. Do not use water heated in the sun as it is injurious for health and may cause white-leprosy.

4. Do not face Ka'ba or turn your back towards it while easing or passing urine.

5. Save yourself from the drops of urine. Carelessness in this regard leads to punishment in the grave.

6. Do not urinate in a hole. It may be the residence of some animals or ants. It is also possible that a snake or scorpion may come out of it and attack you.

7. Do not pass urine in bathroom or at the place where you take bath.

8. On waking up from sleep donot put your hands in water without washing them properly.

9. Do not talk while easing or urinating.

B - PRAYERS (SALAAT)

1. Offer prayers at the appointed times and with sincere intent. Perform bowing (Ruku`) and prostration (Sajda) properly and with sincere concentration.

2. When a child is of seven years, parents should press him to offer Salaat and force him when he is of ten years in age.

3. Do not offer prayer on a printed or decorated cloth or place where attention may be diverted towards its flowers and decorations.

4. There should be some obstruction (Sutra) in front of the person offering prayer. If nothing else is available some stick or any high thing may

be put opposite the right or left eyebrow in front.

5. After offering obligatory (Fard) prayer, it is better to move a littel from that place for offering Sunnah and Nafl prayers.

6. Do not look hither and thither or upwards while offering prayer. Suppress yawning as far as possible.

7. If there is urgency, first ease yourself and then offer prayer.

8. offer as many Nafl prayers as you can perform conveniently

9. If you recollect some calamity recite.

إِنَّا لِلّٰهِ وَإِنَّآ إِلَيْهِ رَاجِعُوْنَ ه

"Inna-Lil-lahi wa-inna-ilaihi-raji'uun"
meaning All of us are for Allah and we all are to return to Him."

10. Recite the above Kalima even on the leas trouble, difficulty or loss. You will be rewarded credit for it.

C - ZAKAAT - CHARITY - FAST

1. As far as possible Zakaat should be given to such needy person who does not go about begging but remain patiently and respectably at homes.

2. Do not be ashamed of giving something small or little in quantity as charity. One should give whatever he can spare to give.

3. Do not presume that after giving Zakaat there is no need of giving charity. Whenever deemed necessary and possibble charity should be given as much as possible.

4. Giving of charity to relatives has double credit—one for the charity and the other for helping them.

5. Be considerate towards poor neighbours.

6. Do not give so much charity out of your wife's or husband's property which may embarass or put him or her in difficulty.

7. It is not proper to talk absurd or use obscene language or quarrel while fasting. backbiting is still greater a Sin.

8. When the husband is at home, wife should not keep a Nafl fast

without his permission.

9. During the last ten days of Ramadaan devotional exercises should be increased.

D - CORRECT DEALINGS

1. One should not be greedy and should not covet money so much that there may be no discrimination between permissible (Halal) and prohibited (Haraam), One should not waste what Allah has given, but it should be spent wisely and economically.

2. If anyone is in distress and is forced by his circumstances to sell some or all of his property, then undue advantage of his misery should not be taken. He should be helped and the property be purchased at reasonable price.

3. If any person indebted to you is poor, he should not be harassed. Give him some time to repay or if possible remit some or whole of the debt.

4. If you are indebted to anyone and you are in a position to repay it, it would be unjust and improper to delay it.

5. Do not borrow or take loan as far as possible. If forced by circumstances to take, be particular about its repayment. If the creditor uses harsh language, do not be angry or retaliate.

6. Do not tease anyone by concealing his things even in joke.

7. Do not delay the payment of wages of the labourer or workmen from whom you have taken any work.

8. At the time of famine or other calamities some persons sell their children. It is prohibited to purchase them and make them slaves. Such people should be helped.

9. There is much credit even for small virtuous acts i.e.you gave some salt for anyone's food, it is as creditable as if you have fed one person.

10. It is highly creditable to quench the thirst of a thirsty person. It is like setting free a slave where water is plenty, and like giving life to a dead where water is scarce.

11. If you are indebted to anyone or possess the deposit (Amaanat) of someone, then let it know to members of your family and others. In case

you die, the same may be discharged and it may not remain due on you.

12. It is a great sin to keep a dog or a cat caged and distressed with hunger and thirst.

13. While talking do not exaggerate. Be clear and concise in your conversation.

14. Suppress your anger as far as possible.

15. Seek forgiveness from others before your death.

16. Cover the defects of others. Do not publicise them. Allah will cover your defects on the Day of Judgement.

E - EATING AND DRINKING

Stomach is the root cause of most of the evils and vices. Do not be habitual of dilicious food. Do not overeat. Avoid prohibited and unlawful income. There are many benefits of such abstinence.

Firstly the heart remains pure and love for Allah remains in it, Secondly the heart remains soft and afflable on account of which, praying and remembering Allah is relished. Thirdly the self does not become rebellious. Fourthly in this way the Self is put to some inconvenience and this recalls Divine punishment and one is induced to refrain from sins and vices. Fifthly there is lesser inclination towards sin and the world. Sixthly the mind and heart remain clean and relieved, and one is inclined towards prayers, worship and devotion. Lastly such a person feels compassion for the hungry and poor and has sympathy for everyone.

1. Begin eating with Bismil-lah. Eat with your right hand and from the part of the dish which is nearest to you.

2. Do not leave some part of the food in your plate.

3. If a morsel slips from your hand and falls, clean it and eat it.

4. If you have eaten some bad smelling thing like raw onion or garlic, then wash and clean your mouth properly afterwards and particularly before going for prayers of some gathering.

5. After eating your food thank Allah and recite the prescribed prayer (Du`aa').

6. Wash your hands before and after your meals.

7. Do not eat in haste. Chew your food properly.

8. Entertain your guests. Eating jointly leads to abundance. It is Sunnah to accompany the guest up to exit.

9. Do not drink water while standing or in one draught. Drink with three breaths.

F - SAFEGUARD OF TONGUE AND GOOD MANNERS

1. Do not talk carelessly and without thinking. Whenever there is need talk very reasonably otherwise keep silent.

2. Do not call anybody as dishonest or curse anyone, because if he is not so, it will return to you.

3. If anyone accuses you or uses indecent language against you, then you can reply him by using the same words. If you will exceed than that, it would be a sin. It is better if you bear the indecent behaviour.

4. Do not talk double facedly.

5. Do not talk ill of anyone nor listen to such talk.

6. Never tell a lie or praise anyone in flattery. Do not praise anyone too much even behind his back.

7. Do not backbite. If it is not true, it would be a slander which is a sin.

8. Do not dispute with anyone and try to holster up your words.

9. Do not laugh too much. It destroys the glare of face and hardens the heart.

10. If you have talked ill of anybody, get it excused by him. If he is

dead, pray for his salvation.

11. Do not make a false promise.

12. Do not cut such jokes by which another person may be disgraced.

13. Do not brag about your possessions or art or workmanship.

14. Do not repeat or propagate hearsay. It is generally false.

15. Do not talk haltingly nor exaggerate or lengthen your talk; Speak only so much as is needed.

16. Do not appreciate or be attentive towards one's singing.

17. Do not laugh at anyone's bad face or imitate bad actions.

18. If you learn about anyone's defect or fault, cover it and do not propagate it.

19. If one seeks your advice, give him the best which is most reasonable to you.

20. It is wrong to taunt a sinner. However something may be said as an advice to him.

21. Do not lie upon your belly.

22. Do not sit at any place by pushing others aside.

23. If anyone comes to meet you, then move a but to make room for him. It would be a sign of respect for him.

24. Do not try to sit at a prominent place in a gathering, but take your seat where were available.

25. While sneezing put your palm or handkerchief to the mouth and sneeze softly.

G - TALKATIVENESS

Self-exultation and talkativeness leads to a number of absurdities and sins, such as, falsehood, backbiting, abuse, aspersions, selfpraise, useless arguments, flattery of rich persons and officers etc.

The only way to avoid and save one's self from all these evils and sins is to restrain and check the tongue, and its way is not to speak abruptly. It should first be weighed whether it is reasonable, just and proper, creditable or sinful. If it is absurd or sinful, then hold your tongue and never utter it. If the self urges to say such thing, suppress it, because it is easier to check it than the punishment of Hell.

The other way of guarding the tongue is not to meet and mix with others unless it is inevitable. In this way the mouth will remain shut.

H - ANGER

While in anger, one loses his sense of wisdom and wit and unbecoming words are uttered by him. Every effort should be made to check and suppress anger. The best way of controlling the anger is to ask the person who is the object of anger, to go away; and if it is not possible then one who is in anger should himself leave that place and should think that he himself is more guilty before Allah than that person who is the object of anger. This way we seek Allah's forgiveness for our faults. This teaches us to forgive the faults of others also.

The other way of checking and suppressing anger is to recite, "A`udhu bil-lahi minash-shaytanir-rajiim," that is, "I seek Allah's protection from the vicious Satan, and drink water or make ablution and the anger will pass away. Vindictiveness is generated by anger and when anger is controlled and suppressed, vindictiveness too, will vanquish. Traditions say that a man asked the Holy Prophet ﷺ to tell him something which may lead him to Paradise. The Holy Prophet ﷺ advised, "Do not show anger and Paradise is for you."

I - ENVY

Holy Tradition says, "Virtues are eaten away by envy as the fire consumed wood." To feel jealous and sad on seeing someone flourishing and in prosperity and to be pleased when he is in distress or trouble, it is called envy. It is a great vice and sin. Such a person's life passes in misery and bitterness. It is unpleasant in this world and Hereafter. Every effort should be made to get rid of this evil. Its remedy is to realise the fact that envy is painful and injurious to one's ownself and it does not harm at all the person envied.

The greatest loss of an envious person is that his virtues and good

acts go waste, because to envy is like finding faults with Allah as to why He gave prosperity to that person and not to him. Thus envy is, Allah Forbid, confrontation with Allah and the greatness of such a sin is obvious. The apparent loss of envy is that envious person always remains in grief and it is of no loss to the other person because it will neither diminish nor destroy the property and abundance of the other. On the other hand the virtues of the envious person are transferred to the person envied. May Allah protect us all from this vice. Aamiin !

J - LOVE OF WORLDLY WEALTH

The greed and desire for worldly wealth is such an obnoxious evil that when it sets one's heart, the love of Allah does not enter into it. A greedy person is ever in search of acquiring and hoarding wealth and money. He gets no time to remember Allah. The thought and desire for more and more of ornaments, clothes, utensils and good house etc always haunt him. What new amenities should be provided and how to acquire them ? When a person is absorbed and engaged throughout day and night in such thoughts, how can he find time to remember and worship Allah ? Another evil of love of worldly wealth is that such a person does not want to die because he fears that all the comforts will end with death. Some feels much pain and agony at the time of death and, Allah Forbid, he becomes hostile to Allah thinking that He will deprive him of his wealth. This condition at the time of death is very bad because such a person dies on disbelief. Another evil of greed of wealth is when a person falls a prey to collecting and amassing wealth, he losses all sense of right and wrong, lawful and unlawful; permissible and prohibited and cannot discriminate between falsehood and truth. His only intent and motive of life becomes an acquisition of wealth from whatever means it may be. It has been reported in a Tradition :

"Love of worldly wealth is the root of all sins." It is such a bad habit and motive that every Muslim should try to refrain from this evil and cast off its love from his heart.

The remedy to get rid of this evil is to remember death frequently and excessively and should realise that one has to leave this world one day then why should we develop attachment for such a thing.

Secondly, one sould not have a wide circle and acquaintances and unnecessary association and contacts with many persons.

Thirdly, one should not collect and amass worldly wealth, property etc and should also not expand his business beyond his limits.

Fourthly, one should avoid extravagance as it increases greed for wealth and other evils.

Fifthly, one should develop a habit of simple living and should use coarse food and clothes.

Sixthly, one should associate more with poor people and less with the rich.

Seventhly, read and remember the lives of saints and holy people who abandoned the world.

Eighthly, all precious things of attachment should be given in charity or sold.

With such measures, by the Grace of Allah, the greed for world and its wealth will be removed from the heart and also the ambition and desires of acquiring the same will vanish automatically.

K - MISERLINESS

A miser cannot discharge such obligatory duties as Zakaat, sacrifice (Qurbaani), helping the poor and needy etc. because of his nature, and it is a sin. From wordly point of view also the miser is looked down upon and not respected. Such a person is a loser in terms of religion and the world both.

The remedy of this evil is to remove the love of wealth and money from heart, and when there is be no love for it, one cannot be a miser.

Another remedy is that whatever is more than one's need may be given to the poor and needy by forcing the `Self' (Nafs) and bearing the strain which it may cause. This practice should be continued till one gets rid of evil. But all this would be possible only when one understands and realises the religious and worldly loss of the evil of miserliness.

L - THE DESIRE FOR NAME AND FAME

When a person desires name, fame and exaltation for himself, he is sure to be jealous and envious of the popularity and praise of others and is pleased to hear ill and disgrace of others. This is a major sin to wish ill

of others. There is another evil in it that sometimes popularity or fame is gained by unfair and dishonest means i.e. one spends extravagantly in marriage and other ceremonies just for the sake of name. Money is also collected by unfair means, such as, bribe, smuggling etc or by loan with interest. The worldly loss of this evil is that such a person makes many enemies who are jealous and even remain in search of an opportunity to defame and humiliate him.

A remedy to get rid of this evil is to realise and believe that the praised and those who praise shall not live in this world for ever. All have to die and after sometime no one will remember either of them. Then why should one desire a baseless and temporary thing. it is sheer foolishness.

Another remedy is that one should not act against Sharii'a though he may be humiliated in public eye on account of that act.

M - PRIDE AND BOASTFULNESS

To boast and be proud means to think oneself superior than others in matters of learning, piety, devotion in religion, pedigree, wealth, property and wisdom etc. and to regard others as low and inferiors. It is a major sin. The Tradition says, "Anyone who has even an iota of pride will not enter Paradise."

Even in this world such a person is hated and not liked by others and they remain hostile towards him. If he is respected, it is outwardly or in fear only.

Such a person does not listen to good advice from others and on the other hand tries to harm those who advise him. This is another evils. The remedy to get rid of pride and boastfulness is to realise the fact and one's own reality that he is born from earth and few dirty drops of semen. All the qualities, graces and wealth etc have been given by Allah and He may take away everything from him whenever He like.

Then what is there to be proud of ! Always remember the Greatness of Allah and you will begin to look down upon your own sense or complex of superiority. We should respect the person whom we consider to be inferior and should meet him with all humility. If done so, pride and boastfulness will be removed from the mind and heart.

If one does not possess the courage to do all this, then he should at

least make it a point to initiate in wishing and saluting (Salaam) to the person whom he considered low or inferior. By the Grace of Allah thus will also create humility in one's Self. Offering of Nafl prayers frequently is also an effective remedy of removing this evil from one's mind and heart.

N - CONCEIT

If one has the complex of self-importance or status on wearing good clothes etc, it is an evil and vice even if he does not look down upon others. The Holy Prophet ﷺ has said, "This habit disrupts Imaan (Faith)." Such a person does not care to correct himself, because of self conceit he never looks to his own defects.

Its remedy is that one should recall and scrutinize one's defects and short comings and judge his actions and habits. He should understand that any good in him has been given by Allah and it is not his own achievement and should be thankful to Allah and pray that he may not be deprived of whatever virtues he has.

O - HYPOCRISY OR PRETENCE IN GOOD ACTS

Hypocrisy and false profession or pretence is of several kinds. Sometimes it is declared in words i.e. 'I have recited so much of Holy Qur'an or kept a fast or woke up at night for prayer etc. Sometimes it is indirect. Often an act is done publicly to show others and sometimes it is done boastfully one recites Holy Qur'an regularly but in the presence of others does it ostentatiously. Sometimes it is done by gestures, such as, one sits down with eyes closed and head bent low to show that he is very Allah fearing and is engaged in devotion or that he kept awake in the night offering prayers and is now dozing. Whatever be its form, it is evil and on the Day of Judgement such persons instead of being rewarded shall be punished by Allah. The Holy Prophet ﷺ has said, "If anyone did any act for publicity or show, Allah will show him his shortcomings on the Day of Judgement.

A remedy of such evils which one has is that whenever a bad or sinful act is comitted, one should punish himself for that by fixing an amount according to his means to be given to the poor each time such an act is committed. By the Grace of Allah one will get rid of the evil.

EFFICACIOUS MEANS FOR REMOVING EVIL AND VICES

1. REPENTANCE

Repentance is such a good thing which begets and secures forgiveness for all sins. Anyone who ponders about himself will find that one other sin is committed by him. Hence repentance is necessary at the times. Its method is that one should remember and recall the warnings against sins which have been mentioned in the Holy Qur'an and the Traditions and should repent over it with words of penitence and remorse. All the missed prayers and fasts should be performed. If anyone else's right has been neglected or violated, forgiveness should be obtained from those pesons or fulfil those responsibilities. One should also pray and seek forgiveness from Allah.

2. FEAR OF ALLAH

Allah says that you should fear Him. This fear of Allah prevents men from sins and evils. One should always remember the punishment which Allah gives and should continue to repent over one's sins and vices.

3. HOPE FROM ALLAH

Allah says that men should never be despaired of His Mercy. This hope encourages virtue and strengthens the heart for penitence. So one should always think and remember Allah's Mercy.

4. PATIENCE

To remain steadfast in matters of religion and faith and not to allow the self to do anything contrary to religion, is patience in the real sense. There are many occasions of observing patience. If one is living in comfort and peace and Allah has given him health, wealth, honour, children etc. then in such case patience means not to forget Allah and not to treat the poor with humiliation. He should not be proud of his position but should be humble, lenient and helpful to the poor. The other occasion is when at time of prayer and devotion, self is inclined towards ease and laziness or it is inclined towards miserliness and avoids giving of Zakaat and charity.

On such occasions three kinds of patience are required to be observed:

Firstly, have a pure and sincere intent and motive before offering prayer and it should be selfless and only for pleasure of Allah. Secondly there should be no laziness and slothness in prayer and it should be offered at its proper and due time, Thirdly, not to mention to others about his prayers and devotion.

An important occasion for keeping patience is at the time of sins and it is to restrain and check the self from committing sin.

Another occasion for patience is when someone accuses, abuses and give him harm and trouble. At such time the patience is not to retaliate but to keep quiet and bear it patiently.

At the time of illness, some calamity or death of some relative, the patience is to control the tongue and not to utter any word against the Sharii'a or to cry or lament.

The best way of observing patience on all occasions is to recall the reward promised by Allah for such occasions and to believe that everything is for good, It should be realised that impatience will not change the fate, then why should one lose the credit for patience.

5. THANKFULNESS

One should be pleased with the bounties of Allah as it creates His love in the heart and thus love gives birth to the urge that because Allah is so Merciful that He showers unlimited bounties upon us, we should worship Him with all sincerity and devotion. This is a major sin to disobey Him. This is the gist and essence of thankfulness to Allah.

There are unlimited bounties of Allah bestowed upon His being at every moment. Even if there is some trouble or calamity, it is also a blessing of Allah. It is creditable to bear it patiently as it reforms the self and sometimes a good return is given for the same in one's life. When there are such blessings and bounties of Allah at every moment, the heart should remain filled with joy and love of Allah and there should be no failing and deviation in carrying out His commands.

Every Muslim knows and believes that there can be no gain or loss without the Will of Allah. So it is necessary that whatever one does, he should not depend and rely on his own efforts and ways, but should expect

and depend upon Allah for success. One should not depend upon or fear anyone else. It should be realised that no one can do anything for anyone without the Will of Allah. This is called trust in Allah and reliance on Him. The way of acquiring this trust is that one should think and remember Allah and His Power, and the helplessness of human beings.

The attraction of one's heart towards Allah and to enjoy hearing about Him and seeing His Deeds, is love of Allah. To acquire love of Allah one should remember His names frequently and repeat His qualities and ponder over His love for His creatures.

When it is known and is an admitted fact that whatever is done by Allah it is for the good, then one should remain satisfied with everything without complaining and grumbling.

In all our acts of Faith there should be no worldly intent or hypocrisy. One should think well before doing anything and get rid if there is tinge of worldly again in it.

It should be kept in mind at all times that Allah knows everything open or secret. If there is any evil act or thought, then Allah may punish for the same either in this world or in the Hereafter. At the time of prayer it should be remembered that Allah is seeing and hearing, then the prayers should be offered sincerely and properly.

If one continues to think and act in this way, by the Grace of Allah nothing contrary to the pleasure of Allah will be done by him.

The short comings and their remedies described above will not be effective if practised once or twice. These should be made a routine in life and should be practised for long periods. Only then one can expect to get rid of evils, vices and sins.

REWARD AND PUNISHMENT SOME HOLY TRADITIONS

Purity of Motive

1. A person asked the Holy Prophet ﷺ what was Imaan (Faith). The Holy Prophet ﷺ replied, "Purity of motive." It means that everything should be done for the sake of Allah.

2. The Holy Prophet ﷺ said, "All acts are judged by their motive." It means, if an act is done with good intent, then the good act will be rewarded act.

Fame and Show

3. The Prophet ﷺ said that if anyone did anything to be heard by others or for show, then Allah will show and make public his defects on the Day of Judgement.

4. The Holy Prophet ﷺ has said that even a slightest show is like assigning partners to Allah.

To Follow The Holy Quran and Traditions

5. The Prophet ﷺ said that whenever disruption or deterioration spreads in his Ummat (community), the person who holds on and sticks to his Traditions, shall have reward equal to one hundred Martyrs. The Holy Prophet ﷺ further said that he (ﷺ) was leaving such a thing behind that if they (Muslims) will hold it, they will never go astray—one of them is the Holy Qur'an and the other his Traditions.

To Initiate Virtue or Vice

6. The Holy Prophet ﷺ has said that whosoever lays foundation of a good path or act and people follow it, then the founder will get his credit for the virtue and also credit equal to those who follow it without any decrease in their credit. Similarly one who introduces an evil, he will be a sinner and the sins equal to those who follow will also go to his account without any decrease in their sins. For instance, anyone gave up observing evil customs in marriage etc and others also follow him, then the initiator will get credit for that also.

Religious Knowledge

7. The Holy Prophet ﷺ is reported to have said that whomsoever Allah wants to favour, He gives him the understanding of religion, that is; such a person becomes fond of seeking and learning religious code and injunctions.

Concealing of Religious Knowledge

8. The Holy Prophet ﷺ has said, "If anyone is asked about some religious matter and he does not tell but conceals it, then on the Day of Judgement he will be given a bridle of fire." It means if anyone knows religious injunction well, then he should not hesitate or refuse to tell when asked by some one.

9. The Holy Prophet ﷺ has been reported to have said that knowledge is a burden on the learned in proportion to the amount of knowledge, except for one who acts according to it. It means that one should never act against the religious injunctions or Sharii'a just to please friends or oneself.

Precaution Against Urine

10. The Holy Prophet ﷺ has warned to be very careful about urine because mostly the punishment of grave will be due to carelessness about urine.

About Ablution and Bath

11. There are certain occasions when the self feels inconvenienced while making ablution or taking a bath. The inconvenience is felt on account of laziness or cold. In such condition, Holy Prophet ﷺ has said, "Careful and proper washing in ablution and bath washes away the sins".

12. The Holy Prophet ﷺ has said that offering two Raka'at of prayer after cleaning the teeth with Miswaak is more creditable than offering seventy Raka'at without it.

13. Holy Prophet ﷺ saw some people who made ablution but their heels were still dry. Seeing this he (ﷺ) said, "Punishment of heels is very severe in the Hell." Hence while making ablution rings, bangles etc should be moved thoroughly so that water may pass under them and part of the body may not remain dry. Sometimes in winter season the skin of the feet is hardened, so it is essential to wash them well. Some persons wash just the front of the face. The face should be washed up to the lobe of the ear.

Place of Prayer for Women

14. The Holy Prophet ﷺ has said, `The best mosque for women

is inside their house.' It should be noted that nothing else is more important than prayer and women are not allowed to go out even for prayers. How improper it would be for them to go out of houses uselessly just for meeting others or for the sake of evil customes.

Punctuality in Prayers

15. The Holy Prophet ﷺ has said that the example of the five obligatory prayers is such as if one has a canal or stream flowing at his door and he bathes in it five times daily.

It means that such a person will have no filth or uncleanliness upon his body. In the same way all the sins are washed away by the five obligatory prayers offered regularly.

16. The Holy Prophet ﷺ has said that the first thing to be accounted on the Day of Judgement will be prayer.

Prayer in Early Time

17. The Holy Prophet ﷺ has said, "Allah is pleased if the prayer is offered in its early time." Hence it should not be delayed.

Careless Offering of Prayer

18. The Holy Prophet ﷺ said, "One who does not offer his prayers in time or does his ablution improperly or does not put his heart and attention in the prayer; and does not offer Ruku' and Sajda properly, then such a prayer becomes dark and black and it curses the person that Allah may destroy him as he destroyed it. When the prayer reaches its assigned place where Allah wishes, it is wrapped like an old cloth and struck against the face of the person who offered it.

19. The Prophet ﷺ has advised that while offering prayer one should not look upward lest his eyesight may be taken away.

20. The Prophet ﷺ has said that whosoever will look hither and thither while praying, then Allah will turn back his prayer, that is, it is not accepted.

21. The Holy Prophet ﷺ has said that if the person who passes before a person praying, knew that how sinful it is, he would have preferred to

stand waiting for forty years instead of passing before anyone praying. But if there is anything raised high equal to arms length before the person praying, then it is permissible to pass before him.

22. The Holy Prophet ﷺ has said that anyone who gives up praying, Allah will be very displeased and angry with him on the Day of Judgement.

Debt and Debtor

23. The Prophet ﷺ is reported to have said that on the night of Mi`raaj he saw it written on the gate of Paradise that the credit for charity is ten times and credit for giving a loan is eighteen times.

24. The Holy Prophet ﷺ said, "To treat the debtor leniently till the time of repayment of loan will be rewarded by Allah as if the creditor has been giving that much money in charity everyday. But when the creditor allows time after the promised time for repayment, then he will be rewarded as if he is given double of that amount in charity everyday."

Recitation of the Holy Qur'an

25. The Prophet ﷺ has said, "Whosoever recites a single letter of the Holy Qur'an, begets one virtue for that and the reward for one virtue is its ten times ; and He does not consider "Alif-lam-miim" to be one letter. But `Alif' is one, "Lam' is another and `miim' is the third. So the reward is thirty times on these three letters.

To Curse Oneself

26. The Prophet ﷺ has strictly prohibited to curse oneself, his children, servants, or his wealth and property because that may be the time of granting our prayers and Allah may accept whatever one has said at that time.

Illegitimate Income

27. The Holy Prophet ﷺ has said that the blood and flesh prospered and nourished on illegtimate income will not go to Paradise. It is just fit for Hell.

28. The Holy Prophet ﷺ has said that if anyone purchased some cloth

worth ten Dirhams in which one Dirham is from illegal income, then so long as the cloth will remain on his body, Allah will not accept his prayers.

Cheating

29. The Holy Prophet ﷺ has said that whosoever of our community cheats or commits a fraud, is not of us.

To Borrow

30. The Holy Prophet ﷺ is reported to have said that if anyone dies without discharging his debt, then it will be met with his virtues on the Day of Judgement.

31. The Holy Prophet ﷺ has said that debt is of two kinds—one is that the debtor dies but had the intent to repay. About it Allah says that He will help him. The other kind is that the debtor dies and had no intention to repay the debt, then it will met out of his virtues on the Day of Judgement.

To Defer the Due

32. The Prophet ﷺ has said that it is most unjust to defer or put off the discharging of any claim when one has the means.

Interest

33. The Holy Prophet ﷺ has cursed both—one who takes interest and the one who pays.

Unlawful Possession of Land

34. The Holy Prophet ﷺ has said that whosoever unjustly grabs or encroaches upon another's land, he will be yoked with all the seven earths round his neck on the Day of Judgement.

Prompt Payment to Labour

35. The Holy Prophet ﷺ has said that the labourer should be paid his wages before his sweat dries.

36. Allah says that He Himself would prefer calim against three persons—one of those will be the person who engaged someone for work

and did not pay his wages after completion of the job.

Death of Children

37. The Prophet ﷺ has said that if three children of a Muslim couple die, Allah with His Grace and Mercy will send the parents to Paradise. Someone asked if only two children die, the Prophet ﷺ said that the same reward is for them also. Then one of the Companions asked if only one child dies, the Prophet ﷺ replied that even for one child the reward is the same. The Holy Prophet ﷺ swore by Allah and said that even a miscarried child would drag its mother towards Paradise by its navel cord if the mother had the intent of credit. It means that if the mother has borne the loss of child with patience in the hope of credit.

Use of Perfume etc by Women

38. The Prophet ﷺ has said that if a woman having perfumed herself passes by a stranger, then she is wicked. A woman should not use perfume where her husband's brothers, cousins, etc come frequently.

39. The Holy Prophet ﷺ has said that some women wear clothes in name only, while in fact they remain naked. Such women will not be allowed to enter Paradise or smell its fragrance.

40. The Holy Prophet ﷺ has cursed those women who dress like men. Now-a-days women have started dressing themselves like men. Such women should bear in mind the punishment for this vice.

41. The Prophet ﷺ has said that whosoever wears clothes for the sake of show, dignity or fame, Allah will dress such a man wih clothes of humility and disgrace on the Day of Judgement and will throw him in Hell.

Injustice

42. The Holy Prophet ﷺ asked his companions if they knew who was poor. They replied that one who has no property or wealth is poor. The Prophet ﷺ said that in his Umma (community) the poorest person is one who will come on the Day of Judgement with Prayers, Fasts, Zakaat etc to his credit; but at the same time he would have abused or back-biten someone or misappropriated anyone's property or beat or killed someone. Then the reward of his virtues will be transferred to those persons. If his

virtues are exhausted before the claims of others have been met, then the sins of those person will be transferred to him and as a result he will be thrown into Hell.

To be Kind and Merciful

43. The Holy Prophet ﷺ has been reported to have said that one who is not kind and merciful to human beings, Allah will not be kind and Merciful to him.

To Check Irreligious Acts

44. The Holy Prophet ﷺ has said that if anyone sees an irreligious act being done, he should stop it by hand ; but if not possible he should stop it by mouth and if even this is not possible, then he should regard it as evil in his mind and this is the last stage of Imaan (faith).

Covering of Faults

45. The Holy Prophet ﷺ has said that one who covers the fault of his Muslim brother, Allah will cover his faults on the Day of Judgement; and one who exposes or publicises the faults of his Muslim brother, Allah will expose his faults to the extent that he will be humiliated even in his house.

To be Pleased on Someone's Loss

46. The Prophet ﷺ has prohibited to be pleased on the trouble of a Muslim because Allah will have mercy on the troubled man and invoke the other in trouble.

Taunting on One's Sins

47. The Prophet ﷺ has said that if anyone taunts his Muslim brother on his sins, then such a man will not die till he himself has committed that sin. It means that it is very bad to remind one's sin or taunt him when he is already repented for the same. But if he has not repented, then it is permissible to admonish him as an adviser.

Minor sins

48. The Holy Prophet ﷺ advised 'Aisha to refrain from minor sins even as Allah has deputized an inquisitor of these also. That is an angel keeps record of these sins also these will be accounted on the Day of Judgement and punishment will be awarded for the same.

Parent's Pleasure

49. The Prophet ﷺ has said that the pleasure of Allah is in the pleasure of ones parents and their displeasure is the displeasure of Allah.

Treatment with Relatives

50. The Holy Prophet ﷺ has said that on every Friday night the deeds and prayers of people are presented before Allah; and the prayers and deeds of those are not approved who have ill-treated their relatives.

To Look After Orphans

51. The Prophet ﷺ has said that one who looks after orphans and he (ﷺ) will be found in Paradise thus—he ﷺ stretched his first and middle fingers and pointed towards the companions.

52. The Holy Prophet ﷺ said that one who passes his hand over the head of an orphan just for the pleasure of Allah, then he will be rewarded with as many virtues as the number of hair of the orphan are covered by his palm.

Treatment with Neighbours

53. The Prophet ﷺ has said that one who troubles his neighbour, will trouble him (ﷺ) and Allah, and one who quarrels with his neighbour, he quarrels with him (ﷺ) and Allah. It means that quarrelling and troubling the neighbour is very bad.

Helping Muslim

54. The Holy Prophet ﷺ has said that one who helps a Muslim brother, Allah helps him.

Modesty and Immodesty

55. The Prophet ﷺ has said that modesty is a part of Faith and Faith leads to Paradise; while immodesty is evil nature and evil nature leads to Hell. But one should never be shy in matters of religion.

Politeness and Impoliteness

56. The Prophet ﷺ has said that politeness melts away sins as water melts salt, while impoliteness spoils prayrer and worship as vinegar spoils honey.

57. The Prophet ﷺ said that most nearest and dearest to him (ﷺ) on the Day of Judgement will be one who had good manners and politeness ; and the most annoying and farthest from him will be one who is devoid of politeness and has had manners.

Mildness and Rudeness

58. The Holy Prophet ﷺ has said that Allah favours mildness and bestows such boons on it that rudeness will never get.

59. The Prophet ﷺ has said that one who is deprived of mildness, he is deprived of all virtues.

To Peep in Anyone's House

60. The Prophet ﷺ has said that no one should peep in anyone's house without permission and if did so, it means as if he actually entered the house.

Eaves Dropping

61. The Holy Prophet ﷺ has said that one who eavesdrops some conversation to the resentment of others, then on the Day of Judgement melted lead will be poured into the ears of such person.

Anger

62. A person requested the Holy Prophet ﷺ to teach him something which may lead him to Paradise. The Holy Prophet ﷺ advised him never to be angry and he will get Paradise.

To Stop Talking

63. The Prophet ﷺ said that it was not permissible for a Muslim to stop speaking with any Muslim brother for more than three days and if did so and died in this condition, he will go to Hell.

To Curse and Call Unbeliever

64. The Holy Prophet ﷺ has said that whosoever called a Muslim as non-believer, has committed a sin which is like murder.

65. The Prophet ﷺ also said that to curse a Muslim is also like murdering him.

66. The Prophet ﷺ has said that when one curses anyone, the curse first goes towards the Sky and finds its doors closed returns to the earth which is also closed. It then wanders hither and thither and when finds no access anywhere, it goes to the cursed person, If that person deserves it, the curse sticks to him otherwise it comes back to the person who has cursed.

To Frighten a Muslim

67. The Prophet ﷺ has said that it is not permissible for a Muslim to frighten any other Muslim.

68. The Prophet ﷺ said that if any Muslim stares at any other Muslim to frighten him, then he will be frightened by Allah on the Day of Judgement.

To Accept a Muslim's Apology

69. The Holy Prophet ﷺ said that if a Muslim apologises to another Muslim and he does not accept it, then such a person will not be allowed to come to him (ﷺ) on Hauz-al-Kauthar. It means that if someone commits a fault and then apologies, then the apology must be accepted.

Backbiting

70. The Holy Prophet ﷺ said that back biting is just like eating flesh of one's dead brother. One who will indulge in this evil, Allah will put before him flesh of dead body on the Day of Judgement and will ask him to eat it in the same manner as he had eaten the flesh of the living. So this man will cry and gesticulate but will be forced to eat it.

Slander

71. The Prophet ﷺ has said that the slanderer will not go to Paradise.

72. The Prophet ﷺ said that whosoever accuses a Muslim of anything which he has not done, then such a man will be sent by Allah to a place where pus and blood of the dwellers of Hell is collected and will remain there till he withdraws his accusation and repents.

To Talk Less

73. The Holy Prophet ﷺ said that one who keeps silence, remains safe from many troubles.

74. The Holy Prophet ﷺ further said that except in remembering Allah one should not talk much, because it hardens the heart and a person with hard heart is farthest from Allah.

Humility

75. The Holy Prophet ﷺ said that one who observes humility, Allah raises his position and one who prides Allah will break his neck i.e. he will be disgraced and humiliated.

Pride

76. The Holy Prophet ﷺ said that a person who has evern an iota of pride in his mind, will not go to Paradise.

Truth and Falsehood

77. The Prophet ﷺ advised people to be particular about speaking the truth as it leads to the path of virtue and they both lead one to Paradise. Avoid telling a lie as falsehood leads to vice and they both lead one to Hell.

Double Facedness

78. The Holy Prophet ﷺ has said that anyone who has two faces here, shall have two tongues of fire on the Day of Judgement. Having two faces means to say one thing to one and another thing to the other to please them in the same matter.

Swearing

79. The Prophet ﷺ said that one who swore by anyone other than Allah, has committed Kufr (infidelity) or assigned partners to Allah (Shirk)

80. The Prophet ﷺ said that if anyone swears by saying that he may not have Faith (Imaan) if he is telling a lie; then if he has told a lie will become what he has said and even if he spoke the truth, his Faith will not remain sound.

Such oaths are prohibited and if one utters such oath, he should immediately repent and recite Kalima.

To Remove Offensive Things From Path

81. The Holy Prophet ﷺ said that a person found a thorny twig on his way and he removed it. This action was highly appreciated by Allah and He forgave his sins. It shows that throwing of offensive things on the path is very bad.

Promise and Trust

82. The Prophet ﷺ said that one who is not trustworthy is without Imaan and one who does not keep his promise is irreligious.

Sooth Saying

83. The Prophet ﷺ said that if anyone consults a sooth-sayer about something and believes in whatever he says, then his prayers of forty days of that person will not be accepted.

Pet Dogs and Pictures

84. The Prophet ﷺ said angels of mercy do not enter the house where there are pictures and pet dogs.

To Lie on Belly

85. The Prophet ﷺ passed by a man who was lying on his belly, he, ﷺ touched him with his foot and said that Allah does not like lying like this.

86. The Holy Prophet ﷺ has prohibited to sit partly in sun and partly in shadow.

Omen and Charms

87. The Prophet ﷺ has said that superstition is Shirk (assigning partners to Allah).

88. He ﷺ further said that believing in charms is also Shirk.

Greed of the World

89. The Prophet ﷺ said that avoidance of greed of the world gives peace of mind and body.

90. The Prophet ﷺ said that if two ferocious wolves are let loose on a flock of goats and they freely devour them, then the destruction caused by the wolves will be less than the harm caused to one's Faith by greed of wealth and his desire for name and fame.

To Remember Death

91. The Holy Prophet ﷺ stressed upon people to remember the thing very much which cuts off all worldly pleasures, that is, death.

Value of Time and Patience

92. The Prophet ﷺ said that if you get morning, do not plan for the evening and vice-versa. Utilise your health before illness and enjoy the fruit of life before death. It means that health and life are boons of Allah and these should be utilised for some good work and virtue.

93. The Prophet ﷺ further said that if a Muslim is subjected to some grief, illness or some anxiety and he bears it patiently, Allah forgives the sins of the sufferer.

Visiting a Sick

94. The Prophet ﷺ said that if a Muslim visits a sick Muslim in the morning, seventy thousand angels pray for such person till evening and if he visits in the evening the angels pray till morning.

About Dead

95. The Prophet ﷺ said that one who gives bath to a dead becomes so purified from sins as if he was born just then. One who shrouds the dead, Allah will award him Heavenly robes and one who consoles a bereaved, Allah will clothe him with robe of piety and will bless his soul. He who comforts a person in distress, Allah will award him with two dresses of Paradise that the whole world will not be equal to their value.

Crying with Lamentation

96. The Holy Prophet ﷺ has cursed those women who lament loudly and those who join or listen it.

Orphan's Property

97. The Holy Prophet ﷺ has been reported to have said that on the Day of Judgement some people will rise from their graves in such condition that flames of fire will be coming out of their mouths. Someone asked as to who will be those persons ?. The Prophet ﷺ replied, "Do you not know that Allah has said in the Holy Qur'an that those who unjustly eat the property of orphans are filling their bellies with fire? It means that they have no legal right to be benefited from the orphan's property according to Sharii'a.

Qiyaamah or Doomsday

98. The Prophet ﷺ has said that on the Day of Judgement no one will be allowed to move from his place so long as four questions are not asked : Firstly how the life was spent ? Secondly, how much one acted according to the acquired religious knowledge ? Thirdly, how the wealth was acquired and how it was spent ? Fourthly, how one utilised oneself i.e. whether everything was done according to Sharii'a or according to `Self'?

99. The Prophet ﷺ said that on the Day of Judgement all rights and dues shall have to be fulfilled.

To Remember Paradise and Hell

100. The Holy Prophet ﷺ said in a sermon, "Two things are very important and should not be forgotten—Paradise and Hell." Saying this he ﷺ wept so much that his beard was wet with tears and then said, "I swear

in the name of Allah in whose hands my life is, the facts of Al-Akhira (Hereafter) which I know, if you come to know about them, you will run away to the jungle and will throw dust on your heads."

RIGHTS AND DUTIES

Parents :

1. Never tease and trouble the parents though there may be excesses from them.

2. Respect them in words and deeds.

3. Obey their all permissible orders and instructions as far as possible.

4. If they are in need, help them with money and serve them even if they are nonbelievers.

5. When they are dead, pray to Allah for their salvation and absolution and for His Mercy to be upon them.

6. Treat their friends with respect and behave properly with them.

7. If any debt is due towards them, get it settled and fulfil their will, if any.

8. Do not weep over their death in such manner which is forbidden by Sharii'a. Such weeping pains their souls.

9. The rights of grandfather, grandmother, maternal grand-father and mother etc are also the same as that of parents. In the same way uncle, mother's sister etc have their rights and these have been stressed in the Traditions.

10. WET-NURSE : She should be respected and due regards should be paid to her. If she is in need and one has the means, she should be helped with money also.

11. STEP-MOTHER : She is a friend of father and father's friends should be treated with kindness and beneficence. So a step-mother should also be respected and treated like one's own mother.

12. ELDER BROTHER : According to the Traditions elder brother is like father in his position. So a younger borther is like a son and both have the same rights and duties between them as father and son. Similar is

the case of elder and younger sister.

13. RELATIVES : If one's relatives are poor or invalid and have no means of livelihood, then they should be helped according to one's own means. They should be visited occasionally and one should not sever relations with them even if they give some harm.

14. IN-LAWS : Relation and ganeology has been mentioned by Allah in the Holy Qur'an which shows that mother and father-in-law, brother-in-law, son-in-law and daughter-in-law etc have also their rights and they should be preferred over others in matters of treatment.

15. GENERAL MUSLIMS : (a) A Muslim should forgive another Muslim. (b) He should be terated with kindness (c) His defects and faults should be covered (d) His excuse should be accepted (e) Remove his difficulties, (f) be his well-wisher always (g) Endure his love (h) Keep his promise and pledge. (i) Take care of him in illness and pray for him after death (j) Accept his gift and invitation (k) Return his good acts with good in need and protect his family (l) Do not disappoint him. (m) Return greetings and behave properly with him. (n) Protect him from oppression and check him from oppressing. (o) Do not disgrace him (p) Do not envy him nor disbelieve him (q) If two Muslims quarrel, get them resolved. (r) Do not back bite or speak ill of a Muslim (s) Do not harm him in any way.

16. NEIGHBOURS : (a) Treat him with concession and good acts. (b) Respect and protect the honour of his wife and children. (c) Send gifts to him occasionally and particularly when he is hungry or in need. (d) Do not quarrel with him on petty matters. (e) A co-traveller also has the same rights as a neighbour.

17. ORPHANS AND POOR : An orphan, poor, widow, aged, sick and invalid person, helpless travellers have also their rights and they should be helped with money etc. One should try to keep them happy and solve their problems. Their requests for help in time of need should not be rejected when one has the means.

18. HUMAN BEINGS : All are the creatures of Allah whether Muslims or nonbelievers. They also have their rights : (a) They should not be illtreated or punished without fault (b) Do not abuse them or use indecent language with them. (c) If anyone of them is found hungry or in trouble or in illness, he should be fed and treated medically. (d) There should be no excess even in legitimate punishment with them.

19. ANIMALS : Animals and birds should not be illtreated. It is tyranny to bring out young ones of birds from their nests or to cage them. Animals and birds which are permissible for consumption should also not be killed for mere pleasure. Domestic animals should be properly fed and cared for. They should not be made to work more than their strength. Animals for human consumption should be slaughtered with very sharp weapons and very quickly.

INTOXICANTS

1. All kinds of wine are unclean and prohibited. Tarii (juice of date trees) is also in the same order. The use of wine even as medicine is prohibited. Even the external use of a wine mixed with medicine is not permissible.

2. Other intoxicants like opium, saffron etc may be used as medicine internally or externally, is permissible in such quantity which does not intoxicate.

3. Vinegar prepared by palm-juice or wine is permissible.

4. Some women give opium to children to make them sleep. This is strictly prohibited.

CLOTHES AND HIJAAB

1. It is not permissible for women to wear very fine and thin clothes i.e. Muslim etc. as it is equivalent to nakedness. It has been reported in the Traditions that on the Day of Judgement many women will be naked. It is more awful if the shirt and scarf of woman are very fine and thin.

2. It is not permissible for women to put on male dress or shoes like men. Such women have been cursed by the Prophet ﷺ.

3. Women are permitted to use ornaments in a reasonable number Wearing of jingling ornaments is not permissible. Rings of metals other than gold or silver are not permissible for women. A women who did not love ornaments in this world, will get much to wear in the Hereafter.

4. Women have been required and directed to cover their bodies from head to foot. No part of her body should be exposed before a non-Mahram (non-permitted person). However old women can keep their faces, hands and feet below the ankle uncovered and no other part of their bodies. Women

are not allowed to touch any part of their bodies with that of a non-Mahram. The hair of their head which come out in comb and the clipped nails should not be thrown at such a place where a non-Mahram may see them. If he sees them and knows that these are of such and such woman, then she will be a sinner.

5. It is not permissible for a young woman to open her face before a non-Mihram.

6. It is not a sin if the head, chest, arms and calves are uncovered before a woman's Mahram; but abdomen, back and thigh should not be exposed even before a Mahram (permitted person). If done, it would be a sin.

7. The exposing of a woman's body from navel up to the thighs even before another woman is not permissible.

8. In case of necessity i.e. an ulcer in the thigh, only the affected part may be exposed before a doctor or compounder for its operation or dressing.

9. The parts of the body, covering of which is essential should not be exposed even before women. The Prophet ﷺ said that curse of Allah be upon those women who show ro see the essential parts of other women.

10. The injunction about atheist or nonbelieving women is the same as that for non-Mahram persons. No part of the body should remain uncovered in their presence except face, hands and feet up to ankles.

11. There is no restriction for husband and wife to see each other's private parts of the body, but not without necessity.

12. It is not permissible for a woman to remain in seclusion with a non-Mahram or to sit with him.

13. Women are not permitted to appear unveiled even before their spiritual preceptor. He is also non-Mahram like husband's brother, sisters, husband, sister-in-law's husband, uncle's son etc Hijaab should be observed by women before all non-Mahram.

14. Some women and grown up girls get bangles worn by male bangle merchants. It is immodesty. The merchant holds their hands to pass on the bangles. This should not be done as it is improper and matter of great shame.

15. An adopted boy is also non-Mahram as he cannot become a son. Women of the household should treat him like a non-Mahram.

16. One should not walk with one shoe on. start wearing clothes and shoes from the right side and take them off from the left side.

17. After wearing clothes recite :

اَلْحَمْدُ لِلّٰهِ الَّذِیْ کَسَانِیْ هٰذَا وَرَزَقَنِیْهِ مِنْ غَیْرِ حَوْلٍ مِّنِّیْ وَلَا قُوَّةٍ

18. Do not wear such dress which may not cover the essential parts of the body.

MISCELLANEOUS INSTRUCTIONS

1. It is appreciable to take bath at least once a week and to clean the body by removing and shaving the hair of pelvis and of arms-pits. If it is not possible to bathe daily or once a week due to paucity of water or some other unavoidable reason, then one should bathe at least every fortnight or utmost once in forty days. Beyond forty days it is not permissible to remain unclean and it would be a sin.

2. It is not permissible to burn any living being in fire such as wasps or bugs. But if it is inevitable, then it is permissible to pour boiling water over the cots etc to get rid of them.

3. It is not permitted to bet on anything, but if it is one sided, then it is allowed.

4. If some persons are talking in low tones or whispering then one should not go near them as it is a sin to eavesdrop them. It has been reported in the Traditions that one who eavesdrops to someone's talk and they dislike it, then on the Day of Judgement molten lead will be poured into his ears.

5. It is a major sin to tell others as to what the husband and wife had between them in privacy. It has been reported in the Traditions that the wrath and curse of Allah will be upon those persons who reveal such private matters to others.

6. It is not permissible to joke with anyone in such a way which is not liked by him or embarass him.

7. It is not proper to curse oneself or desire death in times of difficulty or adverse circumstances.

8. When children are of ten years of age, then boys should not be allowed to sleep with mother or sisters on the same bed nor girls with father or brother.

9. After sneezing say, "Alhamdulil-lah" and it is essential for those who hear it to say "Yar-hamukal-lah " (may Allah favour you with His Mercy); and if not replied thus, the listeners will be sinners. In reply to "Yar-hamukal-lah" the sneezer may say, "Yaghfiral-lahu lana wa lakum" (may Allah forgive us and you). It is better but not essential for the sneezer to say so.

10. If several persons heard 'Alhamdulil-lah' after sneeze, then it is not essential for all to respond it with Yar-hamukal-lah'. If only one does, it is sufficient. But if none said, then all will be sinners.

11. If anyone pronounces or hears sacred name of the Holy Prophet ﷺ, it becomes essential for him to send Durood Sharif upon the Prophet ﷺ. It would be a sin not to do so.

12. It is not proper and permissible to cut some of the hair of the child from the centre of his head. The entire head should be shaved or kept unshaven.

13. It is Sunnah for women to greet with As-Salaamu alaikum and shake hands with each other. This habit should be popularized amongst them.

14. If you are a guest, then do not give anything from the food etc to beggar. It is a sin to do so without the permission of the host.

15. One should not be proud of one's dress and should not walk in an unmannerly way.

16. If an claimed article is found, it is prohibited to keep it. It should be declared and it is essential to find its owner and give it to him.

17. It is not a sin to pick up an unclaimed article with the intention of restoring it to its owner. But it would be a sin if dropped again or brought it to his house without trying to find its owner.

18. If after all possible efforts and publicity one failed to find its owner, then he should give it to some poor and should not keep it with him. But if he himself is poor then he may keep it for his own use.

19. If some pet bird like a pigeon etc comes to one's house and he catches it, then it is essential for him to find its owner and restore it to him.

It is prohibited for him to keep it.

20. It is prohibited to pick up fruits from a garden and eat them without the permission of the owner.

21. The same rule applies to any thing or a treasure found in a jungle or house. It is not permissible to keep it with oneself. If after all efforts no owner is found, it should be given in charity.



RULES FOR GUIDANCE OF MUSLIMS

1. Every Muslim should acquire knowledge of religion laws along with worldly education either through books or from learned men.

2. Should abstain and avoid all sins and vices.

3. One should repent immediately if some sin or wrong act is committed.

4. One should not usurp the rights and dues of others and should not harm anyone with words or hand.

5. Never speak ill of anyone and should not cove wealth, fame, good food and clothes etc.

6. If one is censured on some fault, the filt should be accepted immediately and repented without argument and discussion.

7. One should not go on journey without urgent need as many careless acts are committed during a journey while good acts are omitted,

8. Never laugh or talk too much, particularly women should avoid talking with non-Mihram person.

9. One should not quarrel with anyone.

10. Sharii'a (religious code) should be observed strictly and it should always be kept in mind while doing anything.

11. One should not be lazy or slothful in prayers.

12. Do not mix up freely with people, particularly rich people; and while meeting people be humble.

13. Avoid irreligious people.

14. Never try to find faults with others or be suspicious of others. Try to look into your own shortcomings and reform yourself.

15. Prayers should be offered properly with regularity and at their appointed times.

16. One should not be negligent in remembering Allah in mind or by words and if relished then be thankful to Allah for the same.

17. One should be humble and gentle in his conversation.

18. One should lead a disciplined and regulated life.

19. If anyone comes across some sorrow, grief or calamity, then it should be taken as from Allah and should not worry about it. One should bear it patently with the belief and hope that it will be rewarded by Allah.

20. One's whole time should not be spent in worldly affairs only, but Allah should be kept in mind.

21. As far as possible one should be helpful to others, that is it materially or in matters of faith.

22. One should be moderate in taking food that is, it should neither be too little as to be harmful for health, nor too much as to produce slothness in matters of prayers and devotion.

23. Never be greedy or expect any benefit from anyone else except Allah. Always rely upon Him.

24. Always take pains in search of Allah.

25. Always be thankful to Allah for His bounties large or small and should not be disappointed at one's own poverty or starvation.

26. The errors and faults of the subordinates should be forgiven.

27. Cover the defects of others and they should not be publicised. But if anyone intends to harm or injure someone, then he may be informed.

28. One should serve guests, travellers, the poor, learned men ('Ulamaa') and the saints.

29. Always keep good company.

30. Always have fear of Allah in mind.

31. Always remember death.

32. One should scrutinize his daily works and dealings at bed time. Allah should be thanked for good and virtuous acts ; and sin and vices should be repented.

33. Never tell a lie, and should not attend a gathering which is against

sharii'a.

34. Parctise humility, shyness and tolerance,

35. One should never be proud of one's own merits and qualities and should always pray to Allah to be kept on right path and guidance.

36. Do not taunt anyone for his past deeds. It is a very bad habit as it increases enemity and is also a sin.

37. Do not make complaints against anyone as some of them are sin. Complaints lead to severence of relationship and give birth to grievances.

38. Do not be talkative as there is every likelihood of uttering some unreasonable word or remark which may result in grievance in this world and sin in the Hereafter.

39. Do your work wiht your own hands and do not make others to do it for you. If possible help others in their work. It is an act of credit and also makes one respected and popular.

40. Do not be intimate with such persons who backbite and carry tale. It is a sin to listen to such talk and these also lead to conflicts.

41. If you are told that some of your friends or relatives has spoken ill of you, do not give it weight or keep it in mind but forget it as to be untrue and false. It is better to get it cleared face to face. If done so, it will not create any grievance.

42. Do not treat your servants or subordinates harshly as they will curse you in their hearts.

43. Do not waste your time in unnecessary worldly affairs, games or acts. Spare some time for reading and teaching religion and Holy Qur'an to your children.

44. Do not burden yourself with debt etc merely for the sake of name and fame.

45. Adopt simplicity in your lives and never try to wear costly clothes just for the sake of show. It is a sin. But no doubt you should remain clean.

46. In order to take revenge from anyone never try to find faults with or expose the defects of his dead relatives. It is a sin.

47. If you borrowed anything from anyone return it immediately after

using it and so long as it remains with you protect it properly.

48. Do not spend excessively on your food and dress as time never remains the same. One sometimes has to face adverse circumstances. In such case the habit becomes more painful and torturous.

49. Do not be ungrateful to the favour done to you by anyone however small it may be. On the other hand you should not mention or boast about you favour done to others.

5o. If you have spare time, spend it in reading religious or oter useful books.

51. Never talk in loud voice. Particularly women should avoid it.

52. If you have to rise in the night for some need, do not disturb others. It was the noble habit of our Holy Prophet ﷺ that he never disturbed members of his family in their sleep.

53. Do not joke wiht elders as it amounts to ill-manners and disrespect.

54. Similarly you should not be familiar or joke with your subordinates and inferiors as they might become ill-mannered and insolent and may cut a joke with you at some improper time and that may be a cause of your disgrace.

55. Do not praise your children or other members of your family before others.

56. If in any gathering all stand up, you should not remain sitting as it will be considered as arrogance and pride.

57. If two persons are aggrieved with each other, then you should not say any such thing to anyone of them for which you may feel ashamed, if both of them reconcile.

58. Do not endanger yourself so long as you can take help of money or benigncy.

59. Do not be angry with anyone in the presence of you guests.

60. Treat your enemies politely. It will not let enemity grow further.

61. If you are indebted, repay it on the promised date or seek extension from the creditor.

62. If you are not acquainted with anybody, then do not speak ill of any city or cummunity in his presence. It is possible that he may belong to that city or community.

63. If your child has committed any fault, then do not favour him or try to shield his fault as it will sport the child and he will be encouraged to do such acts again.

64. While selecting a match for your daughter, pay more attention to see whether the would be choice is Allah fearing or not. Do not give much weight to his wealth.

65. You should be punctual in your appointments.

66. Do not interrupt others in their conversation. First let one finish, then say what you want to say.

67. Do not put off your work for some other time as it is a very bad habit.

68. Do not accuse or put blame upon anyone as it is a sin.

69. Do not be extravagant as it leads to misery and inconvenience.

70. Never insist upon your fault. It is beter to admit if you have committed any fault.

71. Never convey incomplete message or talk. It creates anxiety for other persons.

72. Listen others attentively without interrupting them. It will enhance your prestige and honour in the hearts of others.

73. If you go to meet someone do not stay there so long that the person may feel inconvenienced or it may disturb some of his most urgent work.

74. If you are a guest, then do not desire for any such thing from the host which may embarass him.

75. While visiting a sick do not talk such things which may disappoint him with his life. On the other hand you must encourage and pacify him by saying that he will recover.

76. Do not talk in gestures with anyone in the presence of others as it will create doubts in their minds.

77. Do not wear dirty and bad smelling clothes.

78. Do not read letters of other persons even that of your relatives and children.

79. Do not convey bad and shocking news to anyone without confirming the same.

80. Do not abuse or rebuke anyone.

SOME PRAYERS (DU`AA')

1. While praying (Du`aa') or seeking blessings of Allah, do so with zeal, eagerness, humiliation and sincerity. Never ask for anything of sin. If there is delay in the acceptance of your prayer (Du`aa'), do not give it up being disappointed. Believe that it will be granted because Allah alone knows the appropriate time of granting our prayers.

2. Do not curse yourself, your children or property even in anger as that may be the time for our prayers to be granted by Allah.

3. In all gatherings remember Allah and the Holy Prophet ﷺ otherwise those gatherings may be the cause of some trouble.

4. If unfortunately some sin is committed, then do not delay to repent and seek forgiveness of Allah.

5. While going to sleep recite :

اَللّٰهُمَّ بِاسْمِكَ اَمُوْتُ وَاَحْيٰى

6. On waking up recite :

اَلْحَمْدُ لِلّٰهِ الَّذِىْٓ اَحْيَانَا بَعْدَ مَآ اَمَاتَنَا وَ اِلَيْهِ النُّشُوْرُ

and in the evening say :

اَللّٰهُمَّ بِكَ اَمْسَيْنَا وَبِكَ اَصْبَحْنَا وَبِكَ نَحْيٰى وَبِكَ نَمُوْتُ وَ اِلَيْكَ النُّشُوْر

7. Recite after meals :

اَلْحَمْدُ لِلّٰهِ الَّذِىْٓ اَطْعَمَنَا وَ سَقَانَا وَجَعَلَنَا مِنَ الْمُسْلِمِيْنَ وَ كَفَانَا وَاٰوَانَا

8. After offering Fajr and Maghrib prayers recite this Du`aa' seven times:

اَللّٰهُمَّ اَجِرْنِىْ مِنَ النَّارِ

and recite thrice

بِسْمِ اللهِ الَّذِيْ لاَ يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْاَرْضِ وَلَا فِي السَّمَآءِ وَهُوَ السَّمِيْعُ الْعَلِيْمُ

9. While sitting in a conveyance recite :

سُبْحَانَ الَّذِيْ سَخَّرَ لَنَا هٰذَا وَمَا كُنَّا لَهُ مُقْرِنِيْنَ ه وَاِنَّآ اِلٰى رَبِّنَا لَمُنْقَلِبُوْنَ ه

10. After eating at someone's house recite :

اَللّٰهُمَّ بَارِكْ لَهُمْ فِيْمَا رَزَقْتَهُمْ وَاغْفِرْ لَهُمْ وَارْحَمْهُمْ.

11. On seeing a new moon say :

اَللّٰهُمَّ اَهِلَّهُ عَلَيْنَا بِالْاَمْنِ وَالْاِيْمَانِ وَ السَّلَامَةِ وَ الْاِسْلَامِ رَبِّيْ وَرَبُّكَ اللهُ

12. On seeing someone in trouble :

اَلْحَمْدُ لِلّٰهِ الَّذِيْ عَافَانِيْ مِمَّا ابْتَلَاكَ بِهٖ وَفَضَّلَنِيْ عَلٰى كَثِيْرٍ مِّمَّنْ خَلَقَ تَفْضِيْلاً .

13. While bidding farewell to someone say"

اَسْتَوْدِعُ اللهَ دِيْنَكُمْ وَاَمَانَتَكُمْ وَخَوَا تِيْمَ اَعْمَالِكُمْ

14. While congratulating the newly weds say :

بَارَكَ اللهُ لَكُمَا وَبَارَكَ عَلَيْكُمَا وَجَمَعَ بَيْنَكُمَا فِيْ خَيْرٍ

15. After every prayer and while going to bed recite thrice :

اَسْتَغْفِرُ اللهَ الَّذِيْ لَآ اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ وَاَتُوْبُ اِلَيْهِ

and recite once :

لَآ اِلٰهَ اِلَّا اللهُ وَحْدَهُ لاَ شَرِيْكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ •

Then recite thirty three times each :

سُبْحَانَ اللهِ ، اَلْحَمْدُ لِلّٰهِ

and thirty four times :

اَللهُ اَكْبَرُ

16. Recite Sura Yasiin once in the morning, Sura Al-Waaqi'a after Maghrib and Sura Al-Malik after `Isha prayers. On Fridays recite Sura Al-Kahaf once.

17. Recite Holy Qur'an daily as much as possible.

A'MAL-E-QUR'ANI
OR
TO EXORCISE -TO REPEAT SPELL

Sickness is treated with medicines and in the same way they are treated by exorcise. They are known as A'mal-e-Qur'ani. It is better to resort to these than to do anti religious acts or consult sooth sayers or take omens etc. Such evil practices spoil Faith and are sinful. Some very effective Qur'anic A'mals are given below :

1. For head and tooth-ache :

Spreading clean dust on plank write with an iron nail the Arabic letters "Abjad, hawwaz, Hutti." Ask the person suffering to press his effected part, and pressing the nail first on "Alif" you should recite Sura Al-Faatiha once. Then ask him about the pain. If it is still there, then press "Ba" and again recite Sura Al-Faatiha. In this way go on pressing the next letter. By the Grace of Allah before the end of all the letters the pain will vanish.

2. For all kind of pains :

Recite this verse thrice with Bismil-lah and blow on the effected part, or blow it on some oil and massage the effected part with it :

وَبِالْحَقِّ اَنْزَلْنٰهُ وَبِالْحَقِّ نَزَلَ ؕ وَمَآ اَرْسَلْنٰكَ اِلَّا مُبَشِّرًا وَّنَذِيْرًا

3. For Weakness of mind :

After each Fard prayer recite `Ya-Qaiyuum' eleven times keeping your hand over the head.

4. For Weak eye-sight :

After each Fard prayer recite " Ya Nuuru" eleven times and blowing on the tips of fingers of both hands and pass them over the eyes.

5. For stammering :

After Fajr prayer keep a clean pebble in the mouth and recite this verse twenty times :

رَبِّ اشْرَحْ لِي صَدْرِي وَيَسِّرْ لِي أَمْرِي وَاحْلُلْ عُقْدَةً مِّنْ لِّسَانِي يَفْقَهُوا قَوْلِي ٥

6. For depression of heart :

Write the following verse with Bismil-lah on a piece of paper and hang it round the neck with a long cord so that the amulet may remain hanging over the heart :

اَلَّذِيْنَ اٰمَنُوْا وَتَطْمَئِنُّ قُلُوْبُهُمْ بِذِكْرِ اللهِ ۔ اَلَا بِذِكْرِ اللهِ تَطْمَئِنُّ الْقُلُوْبُ ۔

7. Stomach-ache :

Recite the following verse on water and give it to the patient to drink:

لَا فِيْهَا غَوْلٌ وَّلَا هُمْ عَنْهَا يُنْزَفُوْنَ ۔

8. For Cholera and plague :

During these epidemics before eating or drinking anything recite Sura "Inna Anzalna" thrice over it.

9. For spleen :

Write this verse with Bismil-lah on a piece of paper and tie it over the spleen.

ذٰلِكَ تَخْفِيْفٌ مِّنْ رَّبِّكُمْ وَرَحْمَةٌ ؕ

10. For Fever :

If it is without cold, then write this verse on a piece of paper and hang it round the neck :

قُلْنَا يٰنَارُ كُوْنِيْ بَرْدًا وَّسَلَامًا عَلٰٓى اِبْرَاهِيْمَ ٥

If it is with cold, then write this verse :

بِسْمِ اللهِ مَجْرٖىهَا وَمُرْسٰىهَا ؕ اِنَّ رَبِّيْ لَغَفُوْرٌ رَّحِيْمٌ ٥

11. For Boils and Ulcers :

Take a cold clod of earth and after reciting the following prayer

(Du`aa') spit thrice over the clod and after sprinkling some water over it rule it over the effected part for a few times :

إِنَّهُمْ يَكِيدُونَ كَيْدًا وَّأَكِيدُ كَيْدًا فَمَهِّلِ الْكٰفِرِينَ أَمْهِلْهُمْ رُوَيْدًا

12. For Snake and Wasp-bite :

Dissolve some salt in a little water and rub it on the affected part reciting and blowing Sura Al-Ikhlaas on it.

13. For Dog-bite :

Write the following verse on forty pieces of bread or biscuits and give the same to the patient to eat:

بِسْمِ اللهِ بِتُرْبَةِ أَرْضِنَا بِرِيْقَةِ بَعْضِنَا لِيَشْفِيَ سَقِيْمَنَا بِإِذْنِ رَبِّنَا

14. For a son :

A woman who always gives birth to a girl, during the beginning of her next pregnancy, her husband or some woman should draw seventy circles with finger on her belly and each time should recite "Ya Matiin". By the Grace of Allah she will give birth to a son.

15. For small pox :

Take a blue seven threads string and recite 'Sura Al-Rahman' and when you reach "Fabi-aiye-ala-i--", puff on the string and tie a knot in it. By the end of the Sura there will be thirty one knots and then put the string round the neck of the child. If it is done before the attack of small pox, then it will protect the child and if tied after the appearance of disease, the patient will not suffer much.

16. For removal of poverty :

After `Isha prayers send Durood Sharif upon the Prophet ﷺ eleven times before and after reciting "Ya Mu'iidh" eleven hundred times. Or send Durood Sharif upon the Prophet ﷺ seven times before and after reciting `Ya Wahab' for fourteen times.

17. For removal of difficulties :

For twelve days continuously recite the following prayer (Du`aa')

twelve thousand times each day : "Ya-Badii'ul ajai-bil khaiir." However the difficult task may be, it will be achieved by the Grace of Allah.

18. To seek help of Allah :

Recite `Abasurs one hundred times after Juma prayers. It cleans the heart and Allah helps one for doing good acts. Or recite `Al-Qayyum' or "Ya Hayyu Ya Qayyum" abundantly.

19. To seek pleasure of Allah :

"Al-`Afuw' abundantly. It redeems sins.

20 To get rid of difficulties :

Recite regularly the following verse and by the Grace of Allah all the difficulties will be removed :

حَسْبُنَا اللّٰهُ وَنِعْمَ الْوَكِيْلُ ۝

OTHER PRAYERS FOR REMOVAL OF DIFFICULTIES

(a) Recite `Al-Samii'o' five hundred times on Thursdays after Fajr prayers.

(b) Recite `Ayat Al-Kursii' seventy times on Friday in seclusion after Asr prayer.

(c) Recite `Al-Wakiil' abundantly. It is very useful and efficacious for all needs.

وَاٰخِرُ دَعْوٰنَا اَنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ



ISLAMIC SOCIAL BEHAVIOUR

(Urdu : Aadab-ul-Mu'asharat)

by

Maulana Ashraf Ali Thanwi (Rah.)

Translated by

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This translation is based on the public lectures delivered in January 1981 (every second and fourth Friday of a month at 16 New Park Court, Brixton Hill, London S.W. 2)

CONTENTS

1. Translator's Foreword

One's relationship with the society or "Mu'asharah" or Islamic way of life and social behaviour are also guided by Qur'an and Sunnah and this is an integral part of Islam and Sharii'a as are the remaining four parts (Beliefs or "Aqaaid", one's relationship with Allah or worship or "Ibaadah", one's relationship with fellow human being or "Mu'aamala" or dealings, and one's relationship with himself or herself or "Akhlaq" or "Tasawwuf" or "Tadhkiyat-un-Nafs" or Islamic mysticisim or Self-Purification). The criterion of a "good Muslim" then is how well he or she learns and practises all the "Fard and Waajib" (obligations and duties) in all the above five branches or parts of the one and only Sharii'a of Islam according to Sunnah or Traditions of the Holy Prophet ﷺ.

It is almost entirely due to lack of sufficient knowledge and practice of Islamic social behaviour and Islamic manners that the desired benefit and expected good of the company of " 'Ulema' and Mashaiikh" (or religious scholars and saints or "Awliya`") and a change for the better in your life is not obtainable and attainable under the circumstances. The fault lies with you and here is the remedy. You are now urged to join the company of a "Waliy or Shaikh" after reading and understanding the "Islamic Social Behaviour" to obtain satisfactory results and to make progress in your Islam. I hope that the general Muslim public, students, Islamic societies and organizations, the Tablighi Jama'at workers and their Amirs, and others will take it seriously. The Holy Prophet ﷺ has said :

اَلْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُوْنَ مِنْ لِّسَانِهٖ وَيَدِهٖ

A Muslim is one by whose hands and tongue, other Muslims are safe, protected and unharmed ! If you cannot find a "Waliy" and a deputy of the Holy Prophet ﷺ for company, then correspond and read their books (particularly of a reformer close to your time, such as Maulana Ashraf Ali Thanwi). You must not make any mistake and learn to recognize a deputy of the Holy Prophet ﷺ or "Waliy" by the following signs in him (which are absent in false imposters) :

1. A true "Shaikh" or "Waliy" or "Master of Tariqat" must either be a learned scholar ('Alim) or must have basic essential religious knowledge.

2. His beliefs, behaviour and actions are consistent with Prophet's Sharii'a.

3. He must prefer the Hereafter over the world in a conflict or tie.

4. He must not claim greatness, virtue or piety.

5. He must himself had training under another "Shaikh" or "Waliy".

6. He must be kind as well as critical to his followers.

7. A majority of his followers are good and Allah-fearing.

8. Other honest "`Ulema" and "Mashaiikh" of his time think highly of him.

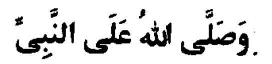
9. Educated or learned scholars and intelligent people are more attracted to him as compared with the general public.

10. In his presence and during his talk your will feel that the love for Allah and His Prophet ﷺ is increasing and the worldly love is decreasing.

11. He must be remembering Allah himself all the time.

12. He must be "reformer" in addition to being good himself. This means that a true "Shaikh" must have a thorough command over the subject of "Tasawwuf or Akhlaq" both in theory and practice, without which the general public can not possibly fully benefit from him amounting to a waste of time with him. He must be a "Musleh" and not just "saleh" which many people (including the Tablighi Jamaat) need to think over carefully point by point.

Peace and blessings of Allah be upon the Holy Prophet, his companions, his family and his deputies ('Ulema and Mashaiikh).



Mohammad Abdullah

London February 4, 1981 - Rabi'ul-Awwal 28, 1401

2. INTRODUCTION

In the name of Allah, Most Gracious, Most Merciful !

Praise be to Allah and His blessings be upon the Holy Prophet ﷺ. Of the five parts of Islam and Sharii'a, the general public now-a-days considers only two (Beliefs and Worship) as entire religion, the religious scholars also include a third part (Dealings or "Mu'amalah"), the Mashaikhs and sufis also emphasize a fourth part (Akhlaq or Tasawwuf, morals and self-discipline) but almost all of them theoretically or practically ignore the fifth and very important part called "Mu'aashara" or Islamic way of life and social behaviour which deals with the teachings of Qur'an and the Prophet Muhammed ﷺ (the Holy and last Prophet) concerning one's relationship with his or her society. As a result of this ignorance we seem to lack the much desired Muslim unity which is needed for our desired and required progress. Bad behaviour is the usual source of mutual dislike and mistrust. When you are not happy with each other, you can hardly be friends and good partners. As a result you can neither help nor benefit from others, and you simply waste time (due to your lack of Islamic manners) in the company of a Shaikh or waliy (which is off worse, the best way to learn and practice Islam and is very strongly recommended these days).

You may now sample the teachings from Qur'an and Hadith concerning the Islamic social behaviour and the Islamic manners. Allah orders us in the Qur'an: "O believers ! when it is said to you: make room in your assemblies, do make room; Allah will make room for you. And when it is said: rise up, do rise up. Allah will exalt, in degree, those of you who believe and those who are endowed with knowledge. Allah is Aware of whatsoever you do or work". (LVIII:II), and "O you who believe ! do not enter houses other than your own until you have asked permission and invoked peace (or Salaam) on their inmates. That is better for you..." (XXIV:27). This shaws the desired respect for one's privacy and comfort. The Holy Prophet ﷺ has said: "when you are eating together in a group, do not swallow two dates at a time without permission from others" (Bukhari & Muslim). Even the slightest offense is prevented in Islam, the religion of peace.According to another Hadith, "One who eats raw onion or garlic (and does not clean

the mouth odour afterwards) may not join us (or our group)" (Bukhari & Muslim). This temporary ban is to ensure other people's comfort and peace. In another Hadith, he ﷺ warned that "It was not lawful for a guest to stay with the host long enough for him to be fed up or troubled" (Bukhari & Muslim). This restriction on stay applies as soon as the host feels uncomfortable. The Prophet Muhammad ﷺ has further advised us, "when you are eating together in a group and you are full but others are still eating, do not withdraw, get up or leave untill everyone has finished eating. Otherwise, those who are still hungry may also stop with you (to save being embarassed) even if they want to eat some more" (Ibn Majah). Make sure that you do not embarrass anyone. Some people are naturally shy when in a group. They are too embarrassed to refuse a request (even if they do not like it at all) or accept a gift (even if they really like it.) Neither ask them nor give them in public. Approach them privately under the circumstances. In another Tradition, it is reported that once the companion Jabir knocked at the Prophet's ﷺ door. He asked : who was there ? the reply was : its me. The Prophet ﷺ disliked this reply (Bukhari & Muslim). This goes to show that you must always speak very clearly, precisely and explicitly so that there is no doubt about your statement or its meaning. You may not confuse or worry about your statement or its meaning. You may not confuse or worry anyone. The companion Anas reports that all his colleagues including himself really loved the Prophet ﷺ more than any other person, yet because the Prophet disliked it they would not get up for him on his arrival (Tirmidhi). Give preference to the wishes of others and do what they like to please them in a service or show of respect. The Prophet Muhammad ﷺ has said, "Where two persons are intentionally sitting together, it is not lawful to separate them by sitting between them without their permission." (Tirmidhi) If someone does not like a thing don't do it to him. According to the traditions when the Prophet ﷺ sneezed he used to cover his face with the hand or a piece of cloth, thus reducing the noise. (Tirmidhi) Do not scare or trouble a companion by a harsh or disagreeable sound. The companion Jabir says that we used to take a seat wherever one could easily reach (Abu Dawud). Do not force your way through the seated persons in order to advance.

Our Prophet ﷺ tells us not to sit too long there when visiting as sick person (Bayhaqii). The patient may feel uncomfortable but in exceptional cases where the patient is rather comforted by one's presence it is different. According to Ibn Abbas the reason why bathing or "Ghusl" was required

on a Friday (early in Islam) was to make sure that the poor labourers and hard working people cleaned themselves thoroughly before coming to the mosque for congregational prayers. It is obligatory (or "Waajib") not to give the slightest trouble to anyone. On the night of 15th of Sha'baan (or Shabe Bara't) when the Prophet ﷺ used to go out he was very careful that his wife (A'isha) was not disturbed. He used to get out of the bed quietly, put on his shoes quietly, opened the door quietly, and went out quietly without waking up anyone from sleep (Nisaai' & Abu Dawud). Miqdad bin Aswad narrates a long story about the Prophet ﷺ's social behaviour. Miqdad and some other companions were guests of the Prophet ﷺ and staying with him. They used to lie down or sleep after 'Isha prayers. The Prophet ﷺ used to come late. On arriving there he used to say "Salaam" rather quietly and with such a voice that a sleeping person may not get up from sleep but others could listen to the greetings (Mishkat & Ta'liimuddin). There are very many Traditions of the Holy Prophet ﷺ on this subject. Muslim jurists derive from the above that you may not say "Salaam" to a person while eating or lecturing or teaching or reciting, etc. Do not unnecessarily disturb or distract someone who is busy in a worthy cause.

The Islamic Sharii'a is very particular that the general public may not suffer at the hands of anyone. One's action, condition and behaviour may not be in the least bit offensive, suppressive annoying, displeasing, injurious or troublesome to others. The Prophet ﷺ not only said and did it but enforced good manners and Islamic social behaviour by making a person do the right thing after committing a mistake. Thus a companion who entered the Prophet's home with a gift but without knocking and without permission was asked to get out and re-enter with permission and Salaam next time. This is a practical lesson of good manners and good behaviour that you may under no circumstances embarrass others. A Muslim is one by whose tongue and hands other Muslims are safe and secure. (Hadith in Bukhari) Something that bothers you and you do not like it a bit and even if some people consider it as "good manners" it really is "bad manners" whether it is an apparent service by money or property or personally or otherwise or even a wrong way of showing one's respect. By good manners one is pleased and comforted, and when one is uncomfortable and embarrassed it is due to bad manners. It is bad to harm your own soul by not praying or fasting but it is even worst to harm or embarrass someone else by lacking the Islamic manners and morals. Thus the Islamic social behaviour is more important for you (keeping in mind that all the five parts of Islam are important to learn for

a good Muslim to be). In the Qur'an (XXV : 63-68) in the Surah (Al-Furqan) the Islamic social behaviour and manners are described even before worship, morals and beliefs for certain obvious reasons : And the servants of the Compassionate are those who walk upon the earth meekly, and when the ignorant (or the pagan) address them they say: peace; and those who pass the nigth before their Lord prostrate and standing up; and those who say: Our Lord : avert from us the torment of Hell; verily its torment is perishment; verily ill it is an abode and as a station. And those who when they expend are neither extravagant nor stingy; and it is a medium in-between; and those who do not call on other goods along with Allah, and do not slay any soul which Allah has forbidden, save in justification; and do not commit adultery. And whosoever will do this, shall incur the need (or reward). The Islamic social behaviour is by all means more important that preferred or optional forms of Islamic worship. Thus a Hadith narrates two ladies, one of whom did a lot of optional and preferred worship but also used to embarrass and trouble her neighbours. The other lady mostly confined herself to obligatory worship but was good with her neighbours. The Prophet ﷺ declared that the former will go to Hell and the latter to Paradise. You can see the importance of good social behaviour and Islamic manners from the Hadith. The importance of this subject to Muslims is greatly increased now since many neglect or ignore it and do not even know if "Mu'aashara" (or manners and behaviour) is a major part of our religion, and very few people talk about it or write about it or practice it or enjoin others (as an Islamic duty of "Tabligh"). These must be taught to and learnt by the adults, children and new converts to Islam throughout the world so that they can live in Paradise and peace.

3. GENERAL MANNERS

Manner 1. If a person is busy and occupied in something (such as reading the Qur'an or devotional recitations) or is intentionally alone or in privacy resting or going to bed or it appears that diverting his attention would be wrong or would cause inconvenience and trouble to him, then under the circumstances do not greet, salute or talk to him. It is better to leave him alone but if it is very urgent then first ask his permission to say something rather urgent and then say it. Now, he would not mind it. Although if it can wait then it is better to approach later on when he is free. You must keep this in mind when you see someone and before saying anything so that you may not jump on a person anywhere.

Manner 2. When you are going to sit and wait for someone, do not make it obvious by your position or behaviour. This will unnecessarily worry him and disturb his peace of mind. It is best to wait away from him and out of his sight.

Manner 3. When shaking hands for Sunnah (with members of the same sex) make sure that the person's hands are free and not occupied in something else otherwise only salutation (Salaam) will be in order. Similarly when he is busy, take a seat by yourself without waiting for his permission to do so.

Manner 4. it is bad manners to say something which is not clear, understandable and explicit. It is no good to be ambiguous, dubious or to beat about the bush. This way one may not follow you or misunderstand you and this could be very embarrassing indeed. Make yourself very clear.

Manner 5. If you can help it, do not sit behind a person and do not pray (Salaat) behind anyone. Let not anyone be inconvenienced or held up from free movements simply waiting for you to finish the prayer.

Manner 6. Make sure that there remains a free passage for people to leave or enter in a mosque or elsewhere during prayers. Do not pray at a site that will block the free passage. There should be sufficient space for people to pass behind you. It is best to pray in the front rows.

Manner 7. When you go to visit someone, make sure that he knows of your presence there by your Salaam or greeting or suitable conversation or sitting position clearly visible to him. Without announcing your arrival do not sit hidden or somewhere unnoticed. This is because he may say something personal or private without wishing you to know it, and this would be wrong to learn his secrets without his approval. In fact, if you suspect at any moment that a conversation is taking place under the (wrong) impression that you are not noticing it, then immediately move away from there. Similarly, if someone (wrongly) thinks that you are sleeping and starts talking like that, then you ought to indicate that you are awake right away. However, if the above (secret) talks are against you are another Muslim, then it is perfectly alright to find out everything for protection and safety.

Manner 8. Do not ask for a loan or present from a person if you are sure that he will not refuse even if this meant hardship. However, if you are sure that he can easily afford it or can politely refuse it if under difficult circumstances, then it is alright to ask him. The same rule applies in giving

a reference or making of a recommendation or requesting for a favour. Most people make mistakes here.

Manner 9. If you wish to carry the shoes of a Shaikh or waliy then pick the shoes after (and not during) he has taken them off so as to make sure that he may not fall or get pushed.

Manner 10. If a Shaikh (or saint) forbids you from a service at a given time or you know of his dislike, then do not insist on the service and do not embarrass or trouble him.

Manner 11. When you go somewhere and join a company, do not sit too far away (to make conversation difficult) and do not sit too close (to make him uncomfortable).

Manner 12. If you must sit near a busy person, do not stare at him as this disturbs and diverts one's attention. Do not even sit apparently attentive to him (but rather at ease).

4. HOST-GUEST RELATIONSHIPS

Manner 13. When you visit someone as a guest and do not feel like eating (because you have just or already eaten or because you are fasting or due to any other reason), you must quite clearly make sure that your host knows this soon after your arrival there. This will save him from the trouble of preparations and cooking and the embarrasment at the end.

Manner 14. When you are staying with someone as a guest and a third person invites you for a meal or something you may accept the invitation by the consent or approval of your original host.

Manner 15. When you are staying with someone as a guest, you must keep the host informed of your whereabouts (and programme) to save him from worrying, searching or a locating you when needed for meals or for anything else.

Manner 16. If you have an urgent business or a personal need, then you must politely and clearly say so on your arrival and without waiting or losing time. It would be wrong to say that you only came to visit when you met first but when the host has other things in his mind or when there is no more proper time, you start your problem and talking. This is bad manners and greatly inconvenient to the host.

Manner 17. When you wish to speak to someone, do so from in front and on facing him. It is bad manners to talk to someone from behind his back.

Manner 18. When you use a public property or something of general use, make sure that you put it back from where you got it and take proper care so that others are not inconvenienced.

Manner 19. If you put something (like a bed or chair) that obstructs a passage (or payment) then make sure to clear the passage as soon as the temporary need is over and no one is hurt.

Manner 20. Do not read other people's mail. Do not read other people's writing when they are writing a personal letter or while it is being typed.

Manner 21. Do not touch anything or look around or search other people's desk, shelves or personal library. Even if something is published he may not like you to find out that they are kept with him.

Manner 22. If a person is invited somewhere for a meal or something then you do accompany him to the host because this coul embarrass him, if he could not invite you or had to turn you down or wanted to refuse you but could not express it. Anyway, it would be wrong for you to eat or drink there as uninvited or unwanted intruder.

Manner 23. Always discuss something with full reference to the context at each meeting and do not count on anyone's presence of mind or memeory. Tell the whole truth again briefly so that the other person need not bother and may not misunderstand your case.

Manner 24. Do not sit behind someone you wish to talk and start coughing from there to draw his attention. This is bad manners. It is much better to come and sit in front and talk to him when he is free (unless it is an emergency). However, when he is busy stay away from him and when he is free come and talk properly now.

Manner 25. Do not stop to shake hand or to talk to a person who is either running or walking in a hurry.

Manner 26. When you go to a meeting or gathering and the shaikh is there, it is quite sufficient to salute and to shake hands with him (if he is free). It disturbs the Shaikh, wastes awful lot of time and unnecessarily keeps everyone waiting if you start shaking hands with all others in the

company. That would be wrong, unless you know someone there very well already.

Manner 27. When you are visiting someone and also wish to make a request to him or ask him for something as a sign for respect and memory, let him know all this in good time to be able to comply with your request. Do not make such a request at the eleventh hour and do not give any trouble. When your time is up, you are ready to leave, and he also can not find time at the last moment nor can he break his next engagement or appointment or break you heart and feel embarrassed. Do not put anyone under such a pressure anytime. Do not ask for a gift or benediction from a saint or Shaikh something needed by him. The proper manner is to present him something with the request to give him back as a gift after using it himself. This is quite convenient.

Manner 28. When you speak, do so quite clearly. Speak politely but with a clear audible voice so that you may be heard and understood without any shadow of doubt. Some people say something clearly and rest of their speech is not clearly audible resulting in confusion, misunderstanding and embarrassment. Don't do that.

Manner 29. When someone is talking to you listen attentively, and do clarify right away should there be any doubt or query. Do not act on your guess alone, avoid embarrassment or trouble due to your wrong guess and lack of understanding.

Manner 30. When your shaikh or superior or someone older than you asks you to do something or gives you a job to do, make sure to inform him as soon as it is done and relieve him from waiting to hear from you the result.

Manner 31. When you go somewhere as a guest, do not interfere in the management of your host unless and until the host himself requests you to organize or look after the management or gives you a specific task, to do.

Manner 32. When you are in the company of your Shaikh or someone older than you, ask his permission first before doing anything in particular there.

Manner 33. As a new arrival or a new comer, a person was asked (by the Shaikh) about his programme and departure. He said that he would leave whenever told to do so. But this is a stupid reply. How would the

Shaikh know about his personal situation, motives, and free time ? One must state one's programme and intentions politely but clearly. One may, however, further add in respect and humility that the programme is subject to your approval and can be modified on your order. In no case should your reply be ambiguous or nonsense.

Manner 34. One student of a Shaikh asked him for a written prayer("Ta`wiidh") for someone else. He was advised never to do that again and to politely refuse them in the future. A student should mind his own business and may not be involved in other people's worldly problems (unnecessarily).

Manner 35. One student came to visit a Shaikh and he had visited him before while staying somewhere else as a guest. However, this time although he intended to stay here as a guest, he did not say so and kept the shaikh in the dark. When the time for eating came, he was not asked or invited. Quite by chance his intentions were later discovered, and he was given something to eat. He was strongly advised to disclose his real intentions to the host on arrival and not to let the host guess or suspect like that.

Manner 36. Mind your own business. When you are with your host in his place, you may not inform other guests if the food was ready or indulge yourself in any unsuitable or improper activity or behaviour.

Manner 37. When requesting something from your host's servant (or butler) be polite and say please and thank you. He is not your servant and you may not order anything.

Manner 38. A present ("Hadiyah") is not a bribe and you may not make a request after giving a present as Sunnah. Do not force him and do not embarrass him. A present that is heavy should be delivered at home or sent by post. A present is given for comfort and not for trouble.

Manner 39. Without a shaikh's permission you may not serve him personally or bodily, and especially so in the first meeting. Get to know him better first.

Manner 40. Do not say Salaam or greetings when a meeting is in progress or the talk has started. A late comer may not disturb or distract people's attention but may take a seat very quietly and peacefully. When the talk is finished Salaam and shake hand is in order now. Make no mistake here when you visit a Shaikh or attend a lecture or meeting.

Manner 41. Do not insist for food or drink to the point of forcing your guest against his wishes.

Manner 42. It is no manners to sit behind a Shaikh or person intentionally thereby obstructing his movements. Sit in front.

Manner 43. Where a person has kept his shoes or bags, leave them there and do not move them to put yours instead. Do not trouble anyone anywhere and anytime.

Manner 44. Do not intentionally sit too close to someone busy with devotional exercises or recitations while you are waiting for him to finish. However, it is alright to wait at a respectable distance.

Manner 45. Always speak clearly, politely, plainly and to the point without ambiguous or lengthy introductions.

Manner 46. Not unless it is necessary, do not send a message through someone. Always speak for yourself directly.

Manner 47. Do not donate a presented sum of money in front of the presenter to a charity or the like as this action could break his heart or seriously disappoint him. But you can do with the money what you wish in his absence or without his knowledge.

Manner 48. A person (from the country) was talking to a Shaikh and even said something rude (being outspoken) when one of the companions interfered and interrupted by pointing him to shut up. The Shaikh got really angry with this companion and warned him that he had no right to stop anyone there or to frighten someone when his was not a Pharoah's palace. I could stop him if I wanted to, then who on earth are you to interfere ? Finally he told the villager to speak freely.

Manner 49. When you invite your Shaikh (or an elder or senior person) for dinner or tea, do not ask him to bring some of his followers or friends with him. He may forget and besides it is in bad taste to ask him for your own job. However, you may by his permission ask yourself while they may accept by his permission your invitation. This is in good taste.

Manner 50. It is appropriate and civilized that you point out, explain and answer all questions by yourself to Shaikh when you ask him for a favour (such as recitations for blessings and cure on water or paper or "Ta`wiidh"). You should tell him each and every such request quite clearly since he does not know the Unseen and need not bother to ask you since the responsibility

is yours.

Manner 51. Do not just ask for a "Ta`wiidh" from a Shaikh but also tell him for what and why, etc. Give full pertinent information with your request.

Manner 52. If you have a specific use in mind for a gift or a sum of money, then do mention it during presentation of the same.

Manner 53. When you go to the toilet, don't just sit there. Don't keep others waiting too long for you to come out.

Manner 54. You may not touch your private parts in the public. Modesty requires privacy.

Manner 55. At a school (Madrasah) a library book was loaned to a friend there and was officially required during his absence. The book was searched for and researched for in his place but could not be located. Another student was sitting there and reading another book. He was, however, using the book in question as a pillow under his head. Consequently, he was warned not to touch other people's book (or property) without their permission or to embarrass others.

Manner 56. After carrying out an order from your Shaikh or superior it is good manners to inform him as well. It is no good to keep someone waiting.

Manner 57. Make sure of the following when you use a hand fan : (1) Dust and clean the fan before using. (2) Do not hit the person and do not keep the fan too far away. (3) Do not move the fan too fast to distract one's attention. (4) People sitting nearby are not particularly inconvenienced. (5) Stop your hands when the Shaikh is about to get up or when he is reading a letter or writing on a paper (that could be blown), etc.

Manner 58. Always give a present ("Hadiyah") as a Sunnah, out of love and with sincerity—without any strings attached and without making it a bribe. When you have a personal need (such as a request for prayer or "Du'aa'" or "Ta'wiidh" or reference or recommendation or to become a "Muriid" or devotee, etc.), do not combine the need with a present (at the same time). Similarly, when you offer a present, let there be no doubt about your sincerity.

Manner 59. An improper and disorganized service really gives trouble

and no pleasure at all. Just like a Bid'ah, it is not acceptable in Islam. It may look like a good thing but it really very bad as it is apposed to Sunnah of the Holy Prophet ﷺ. How can it be good then? Many people are mistaken here. Let them use their own head and think it over. Once a man filled a mosque water container for ablution, put my tooth-brush (or "Miswaak") over it and left it in the mosque assuming that I will use it their when I come for Salaat. His assumption was wrong as I had ablution and went straight in the mosque. On recognizing the Miswaak, I came back to enquire as to who put it there and why? After some hesitation the man disclosed himself. He was warned not to make wild guesses again. He had no right to keep the mosque property out of circulation for ablution or reserve for me like this. He should not have left my property (Miswaak) unprotected there. It was his job to put it back as well. First check and see before doing this again. This is the proper way to serve and please someone.

Manner 60. If you need something for yourself then make the request directly and personally from your elders. One student in a boarding school ("madrasah") sent a written request for clothing through another student. On questioning he gave an excuse of a sudden business that came up. He was warned that this showed lack of respect when everyone concerned was living there (in the same madrasah), when the excuse was not shyness from the teacher, when this behaviour could be alright with your equals only, when this shows that you do not make your own application or request seriously, and finally when you are becoming bossy at an early stage. Consequently, the application was turned down but he was allowed to reapply properly later on.

Manner 61. Always speak very clearly and precisely so as to avoid any misunderstanding or lack of understanding on the part of your listeners.

Manner 62. It is not permissible to enforce a recommendation using personal influence or pressure of any kind. Do not be a referee where it is impossible to over-rule you. You are not to stop one's freedom of choice by your action or influence.

Manner 63. Do not take the wrong advantage of fame, wealth, influence, piety or position of your relative or friend to get your personal work done through their servants or devotees if you suspect or fear that the work would have been refused otherwise. Islam rejects threats and intimidations, and encourages and guarantees our freedom.

Manner 64. Keep your appointment and inform promptly if you can not to do. Obtain a fresh appointment to visit again for the same or other specified job (such as a "Tawiidh" or something else). A Shaikh or religious scholar is a very busy person and you should not disturb him. His time is very precious and you should not waste it.

Manner 65. Do not try to overhear or listen to someone talking secretly. He may be talking something private or personal or confidential and may not wish you to know it. However, it would be perfectly alright to go there openly and to hear them after notice and permission. One student sent another student with an enquiry to the teacher and also stood nearby to over-hear them rather secretly. He was warned as above.

Manner 66. When pulling by hand the robes of an (ancient) wallfan make sure that a seated person is not hit on standing. It is best to completely release the robes when a seated person gets up.

Manner 67. When you are invited for a meal, you must tell the host right away your likes, dislikes, preferences and what you can eat and what you cannot, etc. It is bad manner to mention them when dinner is served.

Manner 68. If you are using a fan where you are eating, there make sure that the air or wind does not blow or mix the food or sugar or causes any other trouble.

Manner 69. When you are assigned a job and given a specific procedure for carrying it out, you may not alter the procedure without permission. There could be reasons which you do not know for sure. You are liable to ruin the job by ignoring the instructions.

Manner 70. If you wish to ask something from someone who happens to be busy then do not disturb him by standing near him. Instead, sit down (like the rest) and wait for him to finish. Talk to him when he is free.

Manner 71. Do not just leave a gift or present or cash in someone's pocket or baggage or desk but give him directly when alone or when suitable, and let him make it known if he wishes. You give a present to please someone so that it would be wrong to bother him by letting him enquire as to the source or worrying him about safety or fear or loss or whether someone (unknown) simply dropped and lost it or what?

Manner 72. You may give a present of your own wish to further mutual affection and love. But in a collective gift bought by contribution

the purpose is defeated since you do not know their names and are not sure if the people gave their contributions willingly or under pressure. There are reasons to reject a present at times which can only be easily verified from an individual presenter. Consequently, give your own present individually and without persuation either directly or through a trusted friend (and preferably with your letter).

Manner 73. A Shaikh was travelling somewhere and some people invited him to their houses to receive gifts and presents. The Shaikh refused them on the grounds that poor people who may not be able to offer such presents will be sad and heart-broken by thinking that this was necessary. However, anyone may bring a present to offer to the Shaikh at his place.

Manner 74. When you are given a property in trust, you must prove trustworthy and take good care of it. You must not spoil it through neglegience or thoughtlessness. Someone brought ice for a Shaikh (in summer in India) but did not deliver it at his home until after several hours when it was almost melted and gone. The Shaikh refused to accept the present in the worthless state. Who wants to have a favour in name but not in reality?

Manner 75. Do not make such a noise that could wake up a sleeping person there. Be courteous and kind.

Manner 76. Get acquainted and get to know someone before offering him a present or service. A Shaikh was lying in a mosque after the night ('Isha) prayer when a stranger came to massage his feet. He was told that now it was too late and it was time for rest but he may visit him next morning.

Manner 77. When you make a promise or say something do it promptly and do not keep anyone waiting. Someone sent a letter to a Shaikh asking him something and also added that he was sending him a money order. The shaikh decided to write about both of them in one reply. The money order was delayed and the letter was pressing for an early reply. The Shaikh told him never to write or do such a thing again.

Manner 78. Do not insist on talking if a person clearly refuses to do so either at all or on a specific subject or topic only. Respect the wishes of your elders and obey their orders. A Shaikh was a patron of a religious institution where the administrative head expelled a student whose father came to the Shaikh complaining. The Shaikh pointed out that he had no administrative authority there and was therefore, unable to help him. Consequently he wished him not to talk on this subject or to backbite. When

he did it again, he was strongly warned as above.

Manner 79. Do not act or look suspicious. Do not misguide or distract busy people. Do not stare at a busy person. Do not disturb anyone's peace of mind. Do not irritate someone by your statement or behaviour. A shaikh after 'Isha prayers was busy reading some recitations when someone approached looking at him, moving slowly as if seeking his permission to come near to meet him. The suspicious behaviour disturbed the Shaikh and he stopped what he was doing and told him to meet next day now. The man said that he was not coming to him but was only going to drink water. The Shaikh ordered him to walk looking straight and without frequent stops and confusing steps.

Manner 80. Give full pertinent information and tell everything bearing on the subject when seeking an advice or counsel. Do not cheat with facts or conceal the truth. Giving insufficient evidence could be misleading and may not produce the correct advice you wish to seek from your Shaikh or elders.

Manner 81. Do not make a definite statement when you are yourself not sure about it. Always distinguish between them and clearly point out the fact. Your statement must never be misleading. A Shaikh asked a student (with him) about his servant. He did not know and said he was sleeping . The Shaikh was particular not to wake up a sleeping person (except in emergency) even if some of his work was delayed or suffered. But there is no justification for all these when the servant was awake in his room. The student should have either checked or said that may be the servant is sleeping. The mistake was pointed and the above warning was given.

Manner 82. When you visit a Shaikh (or an elder) and also wish to make a request for a favour, give him plenty of time for that and do not ask at the eleventh hour when you are ready to leave. Mention the purpose of your visit at the first instance, and specially when you are asked about it. Let him know if you wish to say something that requires privacy that he may know it in advance. If you say that you simply came to see him when asked, then you must not make a personal request (for a "Ta'wiidh" or something else) after that. The Shaikh is a very busy person who has fixed a time for everything. He is not your servant who has to obey your orders at any time you wish. This would most certainly be bad manners to treat your shaikh like that. If you do not tell him the purpose of your visit right in the beginning, then how would he know for sure, because he does not

know the unseen.

Manner 83. When you are called or instructed or ordered, do respond very clearly by your tongue and assure the person of your intentions so that he knows that you have heard and that you will do the job. Otherwise he may be troubled to call you again or keep repeating the request. Do not be careless or lazy from speaking out. One student was careless in his appointment and his Shaikh cancelled it giving the above warning.

Manner 84. Pay full attention to the instructions and teachings of your Shaikh, and listen to him whole-heartedly when he is talking. Take what he says seriously and do not show lack of respect. Do not interrupt him to start your own silly talk or divert his attention towards something different, such as a dream you had. A "Muriid" or devotee who interrupted his Shaikh in this fashion was ordered to leave from his meeting and to behave properly next time.

Manner 85. Do listen and pay attention to someone who talks to you and do not disappoint him by your lack of interest or attention. This is even more necessary when he is a well-wisher or Shaikh who is answering your query. Do not let him feel neglected or ignored.

Manner 86. When you present a religious or worldly problem of yours for solution and advice to someone qualified to do so, do give him full and clear answers to the questions concerning your situation, and do not waste his time by incomplete answers. This means that he need not keep asking or clarifying a thing over and over again. This is because he is helping you and you are the one who asked for help. Now you must fully cooperate with your wellwisher.

Manner 87. Do not hurt or humiliate your opponent or anyone by repeating the specific argument or the supporting evidence which has broken him to tears in its acceptance already. However, you may talk on the subject in more general terms so long as you do not break anyone's heart.

Manner 88. One knows by experience that a busy person is disturbed or bothered when an idle person stays near him unnecessarily. This could be worse if he started staring at him. Keep this in mind when you visit a Shaikh.

Manner 89. All water outlets to the street must be safe to the public. This also applies to the monsoon rain water outlet (in India and Pakistan).

Manner 90. When you send some money (cheque or postal order) as a present to a Shaikh or someone, clearly state the nature and purpose of the gift and give any pertinent information that is needed in deciding its acceptance or refusal on the spot.

Manner 91. A replacement teacher of Islamic Studies was required at an Islamic College and a shaikh was contacted to send a qualified teacher from among his disciples and devotees. The shaikh did not wish to influence. or force anyone, and allowed the college authority to appoint himself and take anyone who likes to go there. One person agreed to go there after the shaikh's permission later on. But he changed the agreement and offered his excuse and apology to the Shaikh. The Shaikh ordered him to go there and give his reasons for not joining and tell him that he was allowed to join by the shaikh. Do not put your blame on someone else's shoulder.

Manner 92. When you visit a Shaikh (to learn Islam), do not stay there wile you have another personal business elsewhere or with someone else too. This divided attention could be harmful and may result in a waste of time.

Manner 93. Learn and follow the house rules when you stay elsewhere. Everybody will be happy this way including yourself.

5. MANNERS OF GIFTS AND PRESENTS

Manner 94. This is a Sunnah to give presents to pay respects and to show love and goodwill provided you have the right manners which are as follows: (1) You give a present secretly and leave it to the presentee to disclose it or not. Unfortunately the reverse is tried now-a-days due to ignorance, the presenter attempts to disclose while the presentee wants to hide a gift. (2) When cash (or cheque) is not presented, it is better and wise to first find out what he likes and what he does not like or has no need for. Offer as present a thing that is preferred by the presentee. (3) A present must be unconditional and without strings attached so that it may not be preceded or followed by a personal request suggesting selfish motives rather than Sunnah, (4) The amount or cost of a present should not be too much at a time initially to appear as a burden on the presentee but there is no lower limit. A saint or "Waliy" does not look at the quantity but the quality and your heart's sincerity. (5) If your present is not accepted then politely and humbly learn the reason for rejection and avoid that error in the future but

do not insist on the acceptance right then. However, you should politely and clearly indicate right then the fact that the given reason did not actually exist under the circumstances, should this be the case. (6) One should first impress with (or prove) his or her sincerity before giving a present to a presentee. (7) Where presents as railway parcels are troublesome, avoid them. But there is no inconvenience in England and (perhaps) elsewhere too now.

6. CORRESPONDENCE MANNERS

Manner 95. The right thing to do is as follows: (1) The writing must be neat, clear, understandable, explicit and to the point. (2) Write your full name and mailing address in each letter and do not expect a record with the addressee. (3) If you refer to a previous correspondence in your present letter then the original or a photocopy under reference must also be enclosed. This will save the inconvenience of botheration due to total or partial loss of memory under the circumstances. (4) Do not put too many questions in a letter that could be tiring and burdensome or too lengthy for a single reply. Four or five enquiries per letter are sufficient. Ask some more after a reply has been received. (5) If the addressee is a busy person or elderly person or your Shaikh (preceptor) then do not ask for a message or Salaam (greeting) to be delivered by him or through him. Write them directly. It is certainly bad manners to ask for a thing quite unsuitable for the addressee in any event. (6) Do not send unstamped (barren) letters for yourself to others. Similarly, do not ask for an un-stamped reply, because if undelivered this letter would cost much more on return to the sender. (7) With a registered letter or parcel to your Shaikh do not ask for an acknowledgement due without good reason. The reason for these and other manners is simply for a believer to make sure that by his or her statements, actions and behaviour no one is inconvenienced, troubled, embarrassed or pressurized in any way. This is the essence of Islamic manners, morals and behaviour which a Muslim must keep in mind all the time before doing anything involving other people. The Islamic way of life is to think before saying or doing anything to make sure that the society is not embarrassed or troubled in any way. If you understand this you could easily cope under any situation in the East or the West.

7. ADDITIONAL MANNERS FROM BAHISHTI ZEWAR

Manner 96. When you visit someone do not stay too long or talk too much thereby causing inconvenience or disturbance.

Manner 97. Always clearly say "yes" or "no", whenever you are told to do something so that one can be sure as to what to expect from you. It is bad and embarrassing that he thinks you have heard when you did not hear or that you will do it when you have so such intention. You must save him from wasting his time and trust in you by an unambiguous reply in the first place.

Manner 98. When invited do not ask for a particular food or drink without necessity. It could be very embarrassing indeed, if your host fails to fulfil your wish at such a short notice.

Manner 99. Do not spit or clean your nose where people are sitting but go to a remote corner and away from the public when necessary.

Manner 100. Do not mention dirty or filthy things while eating. Some sensitive people are greatly distressed and some even feel like vomiting.

Manner 101. Do not talk about death and the like in front of a sick person or in his home. Do not break the heart of anyone. And say, don't worry, everything will be alright and all trouble will be gone soon, Insha-Allah (Allah-willing).

Manner 102. Do not talk about a person if it is wrong to do so. Otherwise, do not point at him by hands or eyes so as to arouse suspicion.

Manner 103. Your body and clothes must not have bad odour. Wash and clean regularly.

Manner 104. Do not dust and clean in front of people.

Manner 105. Make sure that the host is not embarrassed by the suggestion of shortage of food on the tablespread. Leave some little bread and food on the spot at least.

Manner 106. Do not obstruct a free passage with something that could make you fall (such as a brick, utensil, cushion, bed, etc).

Manner 107. Make sure that infants and kids do not fall, do not throw them in the air for nothing or make them or let them lean over a window etc.

Manner 108. If something on the body is near a person's private parts. do not enquire about its location.

Manner 109. Do not throw the seeds and skins of fruits (and other such things) over a person or people.

Manner 110. When there is a risk of something thrown at you falling on the ground, give it and take it in hand.

Manner111. If you are not personal friends already, do not ask personal questions at all. Do not ask, about his or her home and family affairs.

Manner 112. Do not mention to others (and especially to the relatives) any rumour or news of death, sickness, trouble or calamity without being sure first and after authentic verification.

Manner 113. While serving bring food in another container first and then remove and replace the old empty pot or container in front of the guests.

Manner 114. Do not say or do anything immodest or indecent in front of children.

8. GUIDANCE FOR THE ELDERLY

Do not lose your temper easily or get irritated quickly so as to start an argument over trivial matters. It is fairly certain that you would be palced in a similar situation among your own elders so that this realisation ought to bring moderation and understanding on your part in the present situation. Start out a reform or correction with kindness and politeness but when this approach fails then afterwards try a bit strongly. If you did not bear initially you would lose the virtue of patience for ever. The public is bound to come to you if you are a "Shaikh" or religious leader and they are not all of the same high standard in manners and behaviour nor can they attain this at the same time so that you ought to keep in mind the following Hadith :

اَلْمُؤْمِنُ الَّذِیْ يُخَالِطُ النَّاسَ وَيَصْبِرُ عَلٰى اُذَاهُمْ خَيْرٌ
مِّنَ الَّذِیْ لَا يُخَالِطُ النَّاسَ وَلَا يَصْبِرُ عَلٰى اُذَاهُمْ ٠

A believer who mixes with the public and tolerates them in patience

is (much) better than one who stays away from people and is not patient over their wrong doings and mischieves.

Manner 116. If you are sure or pretty sure that someone will never turn you down then you may only ask him for something that is obligatory (or "Waajib") in Islamic Sharii'a.

Manner 117. If someone offers to serve you with his money or property by his own wish, even then keep in mind to point out clearly that the service may only be within his limits and without causing any trouble to anyone. Do not keep him awake too late in the night. Do not accept more money than he can easily afford. Do not let him cook extravagantly for you and do not go to eat when invited with the whole party.

Manner 118. Should you lose temper willingly or unwillingly over someone, then do please him or her the next day. But if you were wrong, then do apologize quite frankly and do not beat about the bush. Do not be proud as both will be equal on the Day of Judgement for justice.

Manner 119. If you do not like and are annoyed by the way someone talks then as a rule you must not talk to him or her directly. Instead, talk through someone more pleasant and agreeable to you as well. This will bring good results and stop the bad effects of illmanners.

Manner 120. Do not elevate any servant or devotee over others to the extent that he starts bossing them or they fear suppression. If he starts complaining of others then just stop him so that people may no longer fear him and you may continue good faith in them. If he gives a recommendation or reference for someone else, then turn him down openly and strongly so that others may not beg him or bribe him or he may not ask them for these. In short, keep everyone attached to yourself. Do not appoint anyone as intermediary. You may, however, favourably select one or two persons for your own service provided this does not affect or interfere with other people's affairs. Similarly, it is best if you look after your guests by yourself rather than leave them to others. They will certainly be more pleased and happy although this could be rather tiring.

The above mentioned manners (120) are generally for everyone concerned but there are off course exceptions in case of very close and intimate friends, servants and master or "Shaikh". Intimacy is a feeling which exists side by side with the appropriate Islamic Social Behaviour.

9. GUIDANCE FOR THE TABLIGHI JAMA'AT WORKERS AND AMIRS

(Quotations from Urdu : "Jama'ate Tabligh par I'tirazaat Kay Jawabaat" by Maulana Muhaddith Molwi Mohammad Zakariya)

Rule 1. The teachings in the Jama'at must be those of Hazrat Hakimul Ummat Mujaddid Maulana Ashraf Ali Thanwi and only the style and approach followed will be that of the Jama'at. Consequently, it follows as your duty to learn the teachings of Maulana Thanwi by reading his books (one by one as a curriculum or course of individual or group study) and particularly the Bahishti Zewar (Heavenly Ornaments), and those books summarizing and based on his publications and made easy for the future generations or their translations. The only other authentic way to learn and to practise his teachings would be to contact, consult and follow the guidance of his "Khulafa" and their deputies, and to show respect and love for them. It would be wrong to stop people from Maulana Thanwi's books or those of his deputies. If you find someone doing that then report to the highest authority in the Jama'at for questioning. It is very much your own job and duty to progagate and spread Maulana Thanwi's teachings and this must never be forgotten.

Rule 2. Go to a "shaikh" or preceptor simply to learn and listen. Never start talking about your style and approach in the Jama'at. Do not ask him to join you. They know their rights and duties very well which you do not. You need them for your self-purification but they do not need you. Without your Shaikh's approval you may not go out with the Jama'at.

Rule 3. Your job by your activities, efforts, movements and "gasht" is nothing but to awaken the Muslim community and to establish their contact with their local 'Ulema (religious scholars) and Mashaikh (saints or waliys). You have no right to form an independent or parallel organization in their opposition whether you like it or not, and whether in a proper (waqf) mosque or rented or leased or privately owned place. You may not give a lecture or read out a book in their company and without their permission each time. They can interrupted and stop you.

Rule 4. You may not give a public lecture or sermon or start talking

on any Islamic subject without full knowledge about it and without being a qualified scholar and preferably subsequently trained by a Shaikh or preceptor. To oppose this is dangerous and forbidden.

Rule 5. You may not talk about your own achievements in the Jama'at but it is in order and even recommended to talk about the works of the Prophets, the companions and deputies of the Holy Prophet ﷺ and the like. If someone starts boasting, you stop him.

Rule 6. Not unless a "mosque" is waqf property, it is not a true mosque at all and it is not obligatory for Muslims to attend the prayers there and consequently you have no right to criticize those who do not pray there. If you still do, you are either ignorant or prejudiced since a majority of the so-called "mosques" in England now are really not so according to Islamic law. Under the existing situation, it is good enough and permissible to pray anywhere. Remember this.

Rule 7. Do not telephone or ask a "Shaikh" or preceptor for appointment to see you in a mosque. It is good manners to visit him at his place or "Khanqah" at the appointed time bearing in mind rule number 2.

Rule 8. Learn the twelve signs (and particularly the last one) of a true "Shaikh" or "Master" or "Waliy" in the Foreword" of this book. Without knowing what to look for, you may never recognize one or even make a stupid mistake each time. But now you have been sufficiently warned to look after yourself.

Note :

Rules 6-8 are more useful for the Tablighi Jama'at in England.

ISLAMIC RIGHTS AND DUTIES

by

Professor Maulana
Mohammad Abdullah, Ph. D.

CONTENTS

1. INTRODUCTION AND GENERAL ADVICE

This book is for new converts to Islam in the West as well as for beginners, children of Muslims born in the West and even those adults who had little religious education and want to learn the obligatory (Fard and Waajib) rights and duties of one's self, of Allah, and of the creatures of Allah (whether worldly or religious, whether relatives or other Muslims or other human beings or even animals, and whether equal in rank or greater or smaller, etc.). In fact fulfilling the rights and duties in all categories, which is obligatory (Fard and Waajib) is far more important as "Dhikr" (remembrance of Allah) than all the optional and preferred (Nafl) forms of Dhikr commonly known to Muslims (such as reading of Qur'an, recitation of the Kalima or sending Durood Sharif upon the Prophet ﷺ or repentance (see Islamic Prayers by Prof. M. Abdullah). This is because an obligatory (Fard and Waajib) of Islam is far more important in Sharii'a as well as Tariqat as a source of closeness to Allah. A Sufi (mystic devotee) who is keen on optional Dhikr but very bad or negligient on obligatory Dhikr is obviously on the wrong track and fails to seek Allah's pleasure, which is the goal of all Islamic worship and prayers (see Adhkaar in Sharii'a aur Tariqat).

The purpose of all efforts and struggles (Mujahadat in moderation), remembrance or Dhikr, self-purification (Tazkiyatun-Nafs) and moral reform is simply to fulfil the laws of Sharii'a, the teachings and Sunnah of the Prophet Muhammad (ﷺ) easily as a matter of habit, and the rights of Allah, one's own self (or Nafs), and the creatures of Allah are fulfilled easily according to Sharii'a (Qur'an and Hadith), within the limits (Al-Huduud) of Sunnah (see Uswae Rasuule Akram) and the protection of limits (Hifz Al-Huduud) from the devil (Satan) and Self (Nafs) (see Ma'athir Hakimul Ummat, Basair Hakimul Ummat, Sharii'a aur Tariqat, and Mamuulate Yaumiyah). By repentance (Taubah) the rights of Allah's are forgiven by Allah's Mercy, but violation of the rights of Allah's creatures demands their forgiveness as well, so make sure you do not hurt, damage or inconvenience others, and if so be quick in begging forgiveness and also in promptly forgiving others. These are the commandaments of Allah and His Prophet.

Our religion combines education ('Ilm, Knowledge or theory) with good deeds ('Amal or practice) and both are compulsory and obligatory in Islam. One who has the Islamic faith must practice the Sharii'a and fulfil the rights to be a good Muslim. It can be said that the Islamic religion includes Sharii'a (covering all the rules and regulations pertaining to both external and internal things to do or not to do (see English Bahishti Zewar), Sunnah or the Traditions of the Prophet ﷺ (see Uswae Rasuule Akram), and Tariqa where moderation is kept by controlling one's self and the devil (see Maathir-and Basair-Hakimul Ummat).

Islam and Sharii'a cover and include the following five : (1) "`Aqaaid" or true beliefs, conviction, creed, doctrine and faith. (2) "`Ibaada" or worship, prayers : relation between man and Allah. (3) "Mu'aashara" or way of life, habits, customs : relation between man and society. (4) "Mu'aamala" or transactions, business : relation between one man and another. (5) "Akhlaq or Tasawwuf" or self-purification, Dhikr, morals : relation between a man and himself (see Islamic Prayers by M. Abdullah and Scientific and Logical Background of Islam by M. Abdullah). When you learn the above five and also practice them you can then be a good Muslim.

There are a number of ways in which you can propagate Islam in the West and explain your religion to a Christian friend. You may simply, explicitly and clearly mention (or let him or her or red in a leaflet) the Islamic beliefs. A summary follows in my Milad-un-Nabi, which also contains an "Educational and Missionary Leaflet or Article on Islam" suitable for distribution. You may find it beneficial to point out from the Bible that both Moses and Jesus prophecised Muhammad(`Alayhim As-Sal'aam). The chapter "Prophecies of the Prophet in the Bible and World Scriptures" will be very useful from the Milad-un-Nabi book. Similarly you may remove the misunderstandings against Islam by reading the chapter on "Answer to Questions on Islam and Muslims" in the Milad book. Listening to a beautiful Quranic recitation also helps, and so will my new translation in modern and very easy English language (An Explanatory Translation of the Holy Qur'an by Prof. M. Abdullah). Finally when you have all the rights right, then as a noble example, you can influence many towards Islam, whithout even knowing it. So let's all work for Islam (see Jesus Christ in Islam by Prof. M. Abdullah).

There are those preachers (Muballigh) who have the good fortune of knowing the essentials of Islam (such as by reading the English Bahishti

Zewar, and other books listed in the `source') or are even Ulema (learned religious scholars) but still they make glaring errors and are even a disgrace to Islam, because of the following reasons :-

(1) The test for sincerity (Al-Ikhlas) is that at the very time of Tabliigh and Da'wa (preaching and invitation) you regard the other person as (on the whole) better than yourself and never inferior. The good words must not be to please yourself but only to please Alalh. Many fail here.

(2) A second pre-requisite for preaching is kindness and compassion. Harsh words and bad language must not be used. Some fail here.

(3) Preaching (Tabliigh and Da'wah) is your duty. You do your duty in all possible ways very well and leave the result and success to the will of Allah. You are neither responsible nor to be disheartened or lose the balance of mind with excessive joy as far as the result of preaching is concerned. Do Du'aa', work hard with proper preparation and organization, and trust Allah. Many fail here.

(4) Never reform by addressing a person by name, especially in public. Always address in general terms, anonymously and with compassion. Some fail here.

(5) The only way to guarantee the achievement and have proper training for self-purification and self-control (Tazkiyatun-Nafs) is to undergo a training by the companionship (or even by correspondance) of a Waliy (or saint or preceptor or Shaikh), with the following qualifications : Knowledgable in Islam ; himself trained and deputized by a Waliy Muslih ; both compassionate and to the point in teachings ; most of his followers are good practicing Muslims; other honest 'Ulema and Mashaikh admire him ; in his company you notice an increase in love for Allah and the Prophet ﷺ, and a decrease in worldly love; he must not only be pious (Salih) but also must have a thorough command over the theory and practice of Tasawwuf (Akhlaq or morals) and be a reformer as well as (Musleh). Most fail to find a teacher-trainer-preceptor (Shaikh) with the last and most important qualifications mentioned above. Only a Waliy Musleh can reform and train you and not the Waliy Saleh. Most Tablighi workers fail to know the difference and hence never succeed themselves.

Self-control is very important and so is moderation and balance of mind in all things. When you see a sinner, off course hate and dislike the

sin but at the same time have sympathy, kindness and compassion for the sinner. Be kind to him and do Du'aa' (prayer) for him as well. Never regard yourself superior or better and never be boastful or proud. May be despite the sin, the sinner in his/her heart loves Allah (more than you do) or may be he is still on the whole better than you in the sight of Allah or may be in the future Allah has destined him to repent and to even become pious. So do not hate your subjects and listeners. When by your knowledge, deed, action, work, struggle in Tabliigh, hard work and "seclusion" etc., you feel good in your eyes, then remember that in the sight of Allah you are bad. Humility is the sign of greatness and our Auliyaa' (saints) were all very humble, and that is why everybody loves them. Many fail here also now.

The above is also offered to the Tablighi Jama'at workers, Amirs and other Muslim brothers and sisters as a piece of advice.

2. (A) RIGHTS OF ALLAH

1. With the heart and body follow the Islamic beliefs (Al-'Aqaaid) according to Qur'an and Sunnah with respect to Allah and His attributes (see Milad-un-Nabi and English Bahishti Zewar).

2. Obedience to Sharii'a with heart and body in all five branches (Al-'Aqaaid, Al-'Ibaada, Al-Mu'aashaira, Al-Mu'aamala, Al-Akhlaq or Tasawwuf, and leaving all sorts of disobedience and sins.

3. Give preference to the pleasure and love of Allah over those of all others.

4. Loving, hating, acting kindly or avoiding anyone must all be for the sake of Allah only (and not for selfish motives).

These are because we owe to Allah for our creation and the creation and sustenance of everything good that we need, for our guidance to the right path, and for the promised rewards fro good deeds in the Hereafter, etc.

3. (B) RIGHTS OF ALLAH'S CREATURES (2-28)

4. RIGHTS OF ALLAH'S MESSENGERS AND THE PROPHET MUHAMMAD ﷺ

We come to recognize Allah, His attributes, His likes and dislikes through Allah's messengers and prophets who received Allah's Books or revelations through the angels. Thus we knew the good and the bad in this world and in the Hereafter. The angels are further appointed for special jobs by the permission of Allah for our good. The rights of the Holy Prophet ﷺ are:-

1. Belief in his Prophetood and that he was the last messenger of Allah. (His prophecies are also in the Bible, see Milad un-Nabi and Jesus Christ in Islam).

2. Obedience to him in all religious orders and obligatory matters of Sharii'a (see English Bahishti Zewar and Uswa Rasuule Akram).

3. Love him and respect him, even more than one's self.

4. Recitation of Salaat (Durood Sharif upon the Prophet ﷺ) and Salaam (see Islamic Prayers).

5. RIGHTS OF ALLAH'S ANGELS

1. Belief in their existence.

2. Belief in their innocence.

3. Using " 'Alayhs-Salaam" or peace be upon him after an angel's name.

4. Angels dislike dirty or bad-smelling things, so avoid raw onions, wind, etc. in a mosque. Only that mosque which is "Waqf" is a true and proper Islamic mosque with all the given virtues and rites.

5. Avoid the following which angels do not like : (a) Pictures (with the exception of small pictures for identification purposes, such as inclosed in an album, etc.) (b) Dogs in a home (with the exception of those kept outside a home or in a farm for protection or hunting). (c) When bath (or Ghusl) is obligatory, to lie idle and postpone the bathe without excuse especially when a Salaat (or prayer) could be missed. (d) To be undressed or naked unnecessarily).

6. RIGHTS OF THE PROPHET'S COMPANIONS AND DESCENDANTS (AHL-AL-BAIIT)

1. Obedience (See Milad un-Nabi).
2. Loving them (for the love of the Prophet ﷺ).
3. belief that they are all just ('Aadil) by nature.

4. Loving those who love them and disliking those who dislike them. (The descendants are addressed as Sayed or Sayyida).

7. RIGHTS OF THE PROPHET'S DEPUTIES, 'ULEMA AND MASHAIKH

1. Pray for all 'Ulema of Sharii'a, Mashaikh of Tariqat, and writers of Islamic books (see Milad un-Nabi).

2. Obedience (within the limits of Sharii'a, see English Bahishti Zewar or Heavenly Ornaments).

3. Behave yourself with respect, love and faith for them (especially when in their company). Neither oppose them nor hate them for your own good.

4. Serve thme with your money and wealth according to the need and within your means.

8. RIGHTS OF PARENTS (ALIVE OR DEAD)

1. Always remain moderate and retain the balance of mind, and never tease or trouble your parents (whom you owe for your very existence), even though your parents go to extremes and are unjustful by their excesses. Take it gracefully, control your tongue and temper, and politely excuse yourself away from the scene of conflict.

2. Show respect to them when talking or writing and by your tongue and actions.

3. Obey them within the limits of Sharii'a (see details in English Bahishti Zewar).

4. Serve and help them with your money and wealth (even if they are not Muslims), if and when they are in need. It would be wrong not to inform your children of your need especially when they do not live with you and have no way of knowing their rights and duty until you tell them of your need as Allah wishes. To Allah (and His Sharii'a) we all must submit as Muslims, whole heartedly without a trace of prejudice or petty pride !

After the death of parents, their rights are as follows :

1. Pray to Allah to forgive them and bestow His Mercy and Grace upon them. Aslo spend some money in charity on their behalf (if possible) and beg Allah to accept some of your Nafl (or optional) worship and transfer the credit and reward to them.

2. Treat the friends of your parents kindly, with respect, good behaviour and also serving and helping them financially and otherwise.

3. If they were in debt, get it settled; and fulfil their "Will" if any.

4. If possible, visit their tombs and graveyard from time to time.

Let me remind that all the rights in this book are obligatory (Fard and Waajib) i.e. a must and not just optional (Nafl) or may be !

9. RIGHTS OF PATERNAL AND MATERNAL GRANDFATHERS, GRANDMOTHERS, UNCLES AND AUNTIES

Their rights are similar to the rights of your own mother and father (parents) in Islam (see Chapter 8).

10. RIGHTS OF CHILDREN

(Sons and Daughters)

1. Marry a good religious woman (or man) so that the resulting children may also be good Muslims.

2. Treat the children with affection, kindness and compassion despite the need for discipline. Never be disheartened by daughters. If another woman is needed for breast feeding, search a lady with good manners and

morals for the job (wet nurse).

3. Educate them properly and train them well, particularly in Islamic subjects.

4. When children are adults, ready for Nikaah (or marriage) or even in need of it, then the parents must promptly marry them (according to their wishes, within the limits of Sharii'a). Because this is an obligtory duty of parents, children must be able to communicate with them and parents must ask or find out needs, preferences and wishes of the yound adults, if they fear Allah ! Islam encourages marriage and stops adultery. You better not stop marriage and start the opposite !

11. RIGHTS OF WETNURSE

1. Respect her and regard her (like your mother).
2. Help her financially (within your means), if and when needed.
3. Treat her husband also with kindness.

12. RIGHTS OF STEPMOTHER

As a close friend of your father, you will find her rights described in the rights of parents (see Chapter 8).

13. RIGHTS OF ELDER BROTHER AND ELDER SISTER

In Islam, elder brother is like a father, and elder sister is like a mother. You will find their rights in the rights of parents (see Chapter 8) and the rights of younger brother and younger sister in chapter 10.

14. RIGHTS OF RELATIVES

1. Help the relatives financially (within your means) if they are poor, invalid or have no means of livelihood, even if the help is little. This is because you are like a child to your close elderly relations in Islam.

2. Visit them and invite them occasionally.

3. You may not break (or severe) your relationship and what it means as an Islamic obligation (Fard and Waajib) with them, and even if they give some harm, trouble or inconvenience where patience is advised in Sharii'a.

4. Very close (Mahram) slave relative when bought by you is automatically and instantly freed.

15. RIGHTS OF TEACHER AND SHAIKH (MASTER)

They are like your father in Islam, so treat their children and relations kindly as you would treat your parent's relations. Similarly treat other students of your teacher and the followers (Muriid) of your Shaikh as your brothers. Also treat with respect, dignity and love the Sayeds (descedants of the Prophetﷺ's daughter, Fatima).

16. RIGHTS OF STUDENT AND MURIID (FOLLOWER OR DEVOTEE)

They are like your children, so treat them and train them with kindness, compassion and utmost sincerity. Also, see Chapter 10).

17. RIGHTS OF WIFE

1. Be generous with her expenses and in your livelihood together.

2. Do not forget to educate her in Islamic subjects (as in English Bahishti Zewar) and keep reminding her to do good deeds.

3. Allow her to meet her close relatives (Dhii-Mahram) from time to time (under normal circumstances).

4. Ignore, overlook and forgive her mistakes and as a matter of habit be quietly patient and soon everything is expected to change for the better resulting in a happy family life and relationship. But if you must punish her, be quite moderate.

18. RIGHTS OF HUSBAND

1. She must obey, respect, serve, love, console and play with her husband in every day life and in all cases (within the Sharii'a).

2. She may not ask for money beyond his means.

3. She must consult him, and may not spend his property or riches without permission

4. She may not be unkind to his relatives, and particularly her husband's father and mother who deserve extra respect and politeness (see Rights of Husband and Wife).

19. RIGHTS OF RULER

1. A ruler (or any superior with authority) may not enforce too difficult, too hard or too harsh orders on his servants or the public.

2. Rule with justice and without favouritism or corruption.

3. Guarantee the defence, protection and comfort of the public (or servants), who may also be allowed an easy approach in case of a complaint.

4. Be generous in forgiving a repentant servant or member of the public.

20. RIGHTS OF PUBLIC

1. Obedience to the rüler (superior or master) with good intentions (but no obedience against Sharii'a).

2. If you personally dislike something about the ruler, be patient and do not hurry in complaining or cursing. Pray for his change of heart and hsi kind-heartedness. One's obedience to Allah softens the heart of a ruler (Hadith).

3. Be grateful and thankful for his favours and kindness.

4. You may not revolt without a just cause.

5. Slaves are entitled to their maintenance allowance.

21. RIGHTS OF IN-LAWS

Relationship, geneology, in-laws (Musahirah) are mentioned by Allah in the Qur'an which shows that mother-in-law, father-in-law, brother-in-law, sister-in-law, son-in-law, daughter-in-law etc. have all their rights. They have preference over others in matter of treatment, which has to be full of kindness, affection and with your best behaviour.

22. RIGHTS OF A MUSLIM

1. Forgive all (unintentional) faults and mistakes.

2. Show compassion when he cries.

3. Cover up all his weaknesses and defects.

4. Accept all his excuses at their face value.

5. Solve his problems and remove his difficulties.

6. Always wish well and advice to the best of your ability.

7. Love and protect him.

8. Fulfill his promise and pledge.

9. Visit him in sickness.

10. Attend the funeral and pray for the dead.

11. Accept his invitation.

12. Accept any gift from him (and do not reject or turn down an invitation without a justifiable cause).

13. Return to kindness with kindnes.

14. Thank him for any favour.

15. Help him in need.

16. Protect his home and family.

17. Help him fulfil his needs and show him the way to prosperity or better life.

18. Pay due attention to his request and consider justly his application.

19. Consider his recommendations favourably.

20. Do not (unnecessarily) disappoint him.

21. When he says Al-Hamdu lil-lah (Thanks to Allah) after a sneeze, you reply by saying Yar-hamukal-lah (May Allah have Mercy on you).

22. Deliver his lost property to him.

23. Return Salaam (greetings) with Salaam.

24. Talk politely and nicely but not rudely.

25. Do him favours.

26. If he swears or takes an oath to Allah counting your support, then you may not disappoint or turn him down (without a good reason).

27. If he is wronged by somebody, help him and save him. If he wrongs somebody, stop him and save his soul from the sin of oppression.

28. Hate him not. Love him.

29. Do not disgrace him.

30. Like (or prefer) for him what you like for yourself.

31. Be first to salute and to handshake.

32. Should there be a personal quarrel a just reconciliation must be attempted and/or reached so that they could be talking again in not more than three days time to the most.

33. Do not disbelieve him.

34. Do not envy him.

35. Enjoin him to right and forbid wrong properly and decently, when possible.

36. Respect your elders and be kind and compassionate to those younger than you in age.

37. Act as a mediator and peace-maker between quarrelling Muslim brothers and sisters.

38. Do not back-bite.

39. Do not damage, harm or hurt him in his property or personal respect.

40. Give him a helping hand when and where needed.

41. Do not occupy his seat.

42. When together, do not talk to a third person without his permission. Do not leave him alone, bored and with no one to talk to.

23. RIGHTS OF NEIGHBOURS

1. Give him concessions. Be on your best behaviour.

2. Respect and protect the honour of his wife and children.

3. Send gifts and presents from time to time but specialy when he is angry and in need.

4. Do not quarrel with him on petty matter. You may not inconvenience or trouble him in any way.

A companion in travel or a co-traveller has also the same rights (1-4) as a neighbour.

24. RIGHTS OF ORPHANS, WIDOWS AND POOR

1. Financial help (within your means).

2. Physical help and manual assistance in their special requirements.

3. Console and comfort them. Show compassion.

4. Do not reject them (when one has the means).

Aged, sick, invalid persons and helpless travellers also have the same rights (1-4) just mentioned.

25. RIGHTS OF GUEST

1. Welcome him coordially with a smile. Walk with him up to the door at least.

2. Find out and fulfil his routine personal requirements so that he is at home and comfortable.

3. Serve him with respect and humility. Serve him with your own hands.

4. At least once serve him special meal but within your means. If you accept a guest he may stay up to three days but not more without the permission of host. The guest may not inconvenience or trouble the host by undue suggestions and requests regarding food, drink, seating arrangement or service, etc.

26. RIGHTS OF FRIEND

1. Before taking a special friend, make sure and check his beliefs, actions, dealings, way of life and morals first, so that your friend is a good

Muslim and not a bad company which you are supposed to avoid.

2. Never let him down by yourself or your riches.

3. Ignore and overlook any incidence you did not like and be quick at reconciliation. Do not backbite.

4. Listen to his advice carefully and follow them if acceptable. Also, wish him always well and offer good advice.

Special pious friends are described by Allah in Qur'an along with close relatives (Aqaarib and Mahaarim).

27. RIGHTS A OF FELLOW HUMAN BEING

Non-believers are also children of Adam and creatures of Allah, and they also have their rights in Islam.

1. No bodily harm or damage to property is permissible without a crime or sin when the punishment can be according to law.

2. Do not abuse them. Do not use bad or indecent language.

3. Give medical treatment to the sick. Give food and drink to the starving and thirsty. Give help and comfort in trouble.

4. There may be no excess punishment within the law.

28. RIGHTS OF ANIMALS (PREVENTION OF CRUELTY)

More than a thousand years before there was R.S.P.C.A. (Royal Society for the prevention of cruelty to animals), Islam established the following rights for the prevention of cruelty:

1. Do not cage an animal without a reason. Do not steal the very young ones of birds and other animals where the adults might suffer the loss.

2. Do not sacrifice an edible animal without any purpose. Do not kill or hurt them aimlessly.

3. Feed, comfort and serve properly and adequately the domestic and other animals in your care. Do not overburden them with work. Do not beat

them like mad.

4. Slaughter the edible or lawful animals with very sharp knives and weapons, and very quickly.

29. (C) RIGHTS OF ONE'S OWN SELF.

1. Proper balanced diet and health care and exercises.

2. Proper sound sleep (not less than six hours for an adult and more for children).

3. Proper medical treatment in sickness using the precautions.

4. Balance of mind and moderation in the struggles (Mujaahada) of life. Thus, control on your talking and tongue. Also reduce unnecessary (and all evil) contacts. But eat, drink and sleep well for health reasons. Let the Sahrii'ah guide and control your intellect, and the latter your personal likes and dislikes. Do what you can and bother not with what you can't. Live comfortably within your means so that you may love Allah by your heart and be happy which helps in worship, but come not near sins, control yourself, have courage, repent and do remember Allah (Dhikr both obligatory and optional: latter in accordance with your time and health). Self-purification (or Tazkiyat-un-Nafs) is obligatory and not difficult after all (see Basaire Hakimul Ummat, Ma'thire Hakimul Ummat, Mamoolate Yaumiyah, and Sharii'a aur Tariqat).

By repentance (or At-Tauba, which means you are in your heart sorry and also say so admitting the truth) is forgiven by the Mercy of Allah all sins (past and present), neglect of rights and duties, mistakes, faults, errors and exceeding of the limits. Allah is ever Forgiving, Merciful and Compassionate to His servants. Repentance is no longer acceptable at the very moment of death, so let's hurry up now. As far as the rights of Allah are concerned, try to offer substitute (or Qada) of the obligatory (Fard and Waajib) worship (like Salaat, Fasting etc.) as much as you can, and even if it is a little bit regularly. This is for your own good. As far as the rights of Allah's creatures are concerned, say to Allah that you are sorry and also apologize the person concerned verbally or by letter if he/she is alive. If not alive, pray Allah for forgiveness for yourself and for them also. Trust Alah and hope for the best that they will forgive you on the Day of Judgement when Allah will offer them better rewards by His Mercy. If others have done wrong to you, you may require them to apologize and compensate but it

is far greater virtue to forgive, especially when they are dead or unable to compensate. No one may, however, exceed the limits or transgress. The Islamic rights and duties are quite clear. You are advised to keep consulting the 'Ulema (learned religious scholars), sit in the company of a Waliy (saint or Shaikh) and listen to him or keep in touch by correspondance, read their books as a substitute of the good company (such as those listed in the "source" here), and develop the habit of self-criticism (Muhaasaba) when say to yourself (as and when suitable) that no doubt you are going to die. After death, you will leave this world. Some may accompany you to the grave and others may not do that even. Your wealth, property, wife, children, friends will all say goodbye and leave you now. Only your faith, your deeds, your righteousness, your dutifulness and your relationship with 'Ulema and Awliya' (saints) for the love of the Prophet Muhammad (ﷺ) will do you good in your salvation in the Hereafter. Consequently, be prepared now, learn your rights and fulfil your duties to the best of your ability as a Muslim. Islam is a universal and complete code of life (unknown in any other religion, as the reader can judge for himself or herself!)

To be a Muslim, no ceremonies are required. All that you have to do so is to believe in Islam (as presented in this book). You should, however, declare your religion, learn it and try to practise it. Islamic Rights and Duties) will help you there.

Muslim Greeting: "As-Salaamu 'Alaikum"- Peace be with you! Or simply, "Salaam"- Peace!

Scientific and Logical Background of Prophet's Religion (ISLAM)

by

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Scientific and Logical Background of Islam

All the past, present and future scientific facts, theories, hypotheses, speculations, predictions and problems can be easily and clearly understood or resolved by a Muslim (scientist, philosopher, politician or modernist) by learning, applying and propagating the seven scientific and rational principles and their applications to the Islamic Faith and Sharii'a as was ably demonstrated by the late Hakimul-Ummat Mujaddid Ashraf Ali Thanwi (see 'Al-Intibahat Al-Mufeedah' (Urdu) and Answer to Modernism', 1976,). Islam and Sharii'a cover and include the following:-

1. 'Aqaaid' or true beliefs, conviction, creed, doctrine, faith or metaphysics ('Ilmul-ilahiyaat), Revelation (Wahy), Prophethood (Nubuwwah), and Life after Death and the Day of Judgement (Ma'aad). 2. "`Ibaada" or worship, prayers and service or the injunctions with regard to the relation between man and Allah. 3. 'Mu'ashara' or way of life with all habits, manners, customs and behaviour according to Sunnah (the Holy Prophet Muhammad ﷺ's Traditions or the injunctions with regard to the relations between man and society. 4. 'Mu'aamalat' or transactions, proceedings, business and other deals, or the injunctions with regard to the relations between one man and another. 5. 'Tasawwuf', 'Akhlaq', 'Tazkiyat-un-Nafs' or Islamic mysticism, sufism, self-purification, morals, devotional exercises or 'Dhikr' or remembrance of Allah, or the injunctions with regard to the relation between a man and himself. No Muslim can possibly be a good Muslim unless he or she learns all the above five subjects constituting Islam and also practises them according to the Prophet ﷺ's Tradition or Sunnah, and at the same time avoiding all sins and all 'Bid'ah' or new things against Islam. According to Islam, the real object of Sharii'a is the quest for the pleasure of Allah and accordingly to discipline human beings in such a way that they may make the fulfillment of their obligations to the Creator as well as of their obligations to the creatures - the means of gaining the pleasure of Allah. Even if public good has been given precedence over an individual good, or due to a spiritual harm greater than worldly good a thing has been prohibited, it can be said in all fairness, that the injunctions of the Sharii'a (or the laws of the Qur'an) yield the good of worldly life as well.

Our reformers know it quite well that these days virtues and vices are

often confused or inter-mixed, and wrong and right are practically inter-changed by the public. Thus quite wrongly, progress is now the greed for money and social position; honour is pride; love for one's nation is blind-folded tribalism; statesmanship is deceit and cunning; keeping up with the march of time is nothing but hypocrisy; contentment is lack of initiative; acceptance of a resignation to the Will of Allah is idleness; religious-mindedness and strong faith is dogmaticism and fanaticism; more concern for inner beauty is debasing oneself; courtesy is meanness and pettiness of mind; fear of Allah and piety is whimsicality; and restriction of unnecessary mingling or free mixing with people is misanthropy, etc. Also, under cover of modern names, old vices are practically but quite wrongly virtues: questioning and false imputation of motives to others, injustice to and negligence of the rights of the poor, callous attitude towards the needy, humiliating others, lack of respect for others, slandering others, finding fault with them, especially maligning the Ulema and Masha'ikh or learned and pious people, exhibitionism, vanity and hypocrisy, squandering money, indifference to the good of the life in the Hereafter, etc.

In this day and age, it is quite fashionable and perhaps healthy to talk too often and too much concerning rational and scientific discussions and arguments but it is rather suicidal and extremely dangerous for physical and spiritual health to do so without clearly understanding the seven principles and their applications, so beware!

1. First Principle — If a human being is unable to understand or comprehend a certain thing which causes him great astonishment and perplexion, he is still not necessarily entitled to deny its existence and it would be wrong to argue it as being false in the absence of any clear and definite concluding argument based on 'Report' ('Riwaayah: Qur'an and Hadith or Traditions) or 'Reason' ('Diraaya'). On the other hand, the knowledge that a certain thing does not exist means that human mind can produce a sound argument, rational or based on report, to prove its non-existence. The distinction between our inability to understand and what is 'false' is important and must not be forgotten in any religious and scientific discussion.

Some of the examples of what may appear to be improbable but certainly not impossible facts are, temporarily of matter, existence out of nothing or creation, worship and as in second seventh principles, when Qur'an (2:117) reports, "(Allah) has created the heavens and the earth out of nothing" or when the Holy Prophet (ﷺ) reports "Allah was, and there

was no other thing with Him", then it is logical, scientific and Islamic to believe accordingly. It is a great sin and big error to transfer an attribute peculiar to Allah alone to something other than Allah. Consequently, the material world is not eternal, but created and temporal.

Another example, and a serious mistake among Westernized or communist-styled people is to negate one attribute of the perfection of Allah, His Omnipotence, His Infinite Power and Divine Will, which is His habitual way or usual practice and which controls physical causes and everything in the universe and the usual laws of nature as well as the unusual or non-habitual or extraordinary or supernatural exceptions to the rule called miracles, the most important and the living miracle of the unlettered, educator Prophet Muhammad (ﷺ) available as a universal challenge for scientific, logical, literary and all sorts of studies now throughout the world is the Qur'an—a perfectly true report indeed! (see the second and the fifth principles also). Mesmerism and conjuring tricks are, however, not supernatural events, there being a hidden physical basis as is well known to the experts.

II. Second Principle — If a thing is rationally possible, and its existence is attested by sound report (Qur'an or Hadith), then it is necessary to accept its existence. On the other hand, if its non-existence is attested by sound report, then it is equally necessary to accept its non-existence. Consequently, in all cases where reason neither dictates as necessary nor impossible but clearly admits equal possibility of its being true or false or where existence and nonexistence are both equally probable (i.e., possible), final judgement of the debated argument can be made on sound report only.

Some of the examples are astheistic denials or nonexplicit, nonliteral, far-fetched, secondary and mistaken interpretations of modernists regarding prophethood (Nubuwwa), revelation (Wahy) angels (Malaika) Jinn and Satan, etc., as reported in the Qur'an and Hadith but all these can be better understood and explained by the seven principles of scientific and rational argumentation by Mujaddid Thanwi. Similarly, the events in the grave, the realities of the other world, the Hereafter, Heaven, Hell, Bridge (of 'Siraat'), the balance (of deeds and the weighing of scrolls), sun rising from the West and not the usual East on Doomsday, destiny, Divine Will, promise of reward and threat of punishment from Qur'an and Hadith in case of mutual transactions, politics, social customs, moral attitudes and mental attitudes, etc. can be easily understood once you remember that what is opposed to local habit is not opposed to reason and is not necessarily impossible or false (vide third principle).

III. Third Principle— It is necessary to reject the impossible outright merely on the ground of its being impossible, but it is not even permissible to reject or to deny the improbable (simply because it is opposed to habit and therefore improbable) unless of course there is an argument for its rejection when the improbable could become impossible and contrary to reason. What is rationally impossible is something entirely different from what is merely improbable. The impossible is opposed to reason itself, and the improbable is opposed to usual habit. The predicates of reason and those of habit are quit distinct, and it is a big mistake to misidentify them as one and the same. What is impossible can never exist and is irrational too, but what is merely improbable can and may exist because it is something that reason cannot understand by itself without a sound report (Qur'an and Hadith). You would go wrong by confusing the two or by missing the point of distinction. All denials of clear and obvious Qur'anic statements and all unnecessary and false modernist interpretations are obviously wrong according to this scientific and rational principle.

Some of the examples are the location of Heaven and Hell, talking or communication by individual parts of body, by tongue etc. in the Hereafter and life after death.

IV. Fourth Principle— It is not at all necessary for the existence of a thing to be perceptible, sensible or visible for justification to a human being. It is equally wrong to reject as nonsense, rubbish or nonexistent a fact on the mere ground that it is not perceptible by our senses. Qur'an and Hadith (from the second principle) may guide you now.

Some of the examples are Angels, Jinns and devils, plurality of Earths and Heavens, the ascent or ascension or Miraaj of the Prophet Muhammad (ﷺ)—also see second principle.

V. Fifth Principle— It is not possible to prove a purely reported fact (as in Qur'an and Hadith) by a purely rational argument. Consequently, it would be wrong and illogical to demand such an argument. Take for example, the coming of the Day of Judgement, the Resurrection of the dead, life after death, etc., and other purely reported facts, it would be quite sufficient to make it absolutely clear to those who raise objections that there is no argument to prove that these reported facts are rationally impossible, even though one may not understand them but as explained in the first principle, all these facts are indeed rationally possible, and, furthermore on the character of the trustworthty and truthful Prophet Muhammad (ﷺ) and applying here

the second scientific and logical principle we logically believe in conclusion everything that the Prophet ﷺ, the Qur'an and Islam teaches to humanity for all times.

VI. Sixth Principle— An argument (reason advanced) and a precedent (previous case taken as example for subsequent cases or as justification or rule or pattern) are not one and the same things. It may be alright to demand an argument from a human being who makes an assertion (insistence upon a right; affirmation or positive statement), but it would be wrong to demand a precedent from him. The obvious mistake is to consider as necessary what is unnecessary. According to this scientific and logical principle, it would be wrong to demand a precedent for everything that has been reported in the Qur'and Hadith (also, see the fifth principle to further your understanding).

VII. Seventh Principle— There are some misguided, misinformed and ignorant people who feel that all rational and scientific arguments (Diraaya—even theories or mere hypotheses of doubtful nature) must have an upper land on our final reported Islamic teachings (Riwaaya—Qur'an and Hadith) and they talk non-sense by wrongly giving the latter and final arguments as subordinate place and position compared to the former hypothetical, speculative and uncertain arguments of doubtful validity. In all such cases, it is wise to accept an argument based on report and be at best sceptic of the speculative scientific arguments, until future discoveries and later interpretations and revisions have them finally confirmed or rejected. This is in light of the following principle where a contradiction is possible or appears so between a rational argument (science) and an argument based on report (Shari'ah or religion):

1. There can be no contradiction (as validly claimed by Islam) between final (in respects of both authenticity and connotation), conclusive, and certainly true arguments of science or reason on the one hand and Qur'an and Hadith on the other. This is because it is impossible for two truths to contradict each other, and a nonbeliever is now again challenged to produce a simple example from Qur'an and Hadith just as he or she is again challenged to produce a verse like the Arabic Qur'an given that millions of Christians in the Middle East today, and many Western university Arabic, Oriental and Islamic Studies departments are as good today as their Muslim friends in their knowledge of the language of Qur'an.

2. When both the arguments are approximate or not final and conclusive, it is wise and even necessary to accept the argument based on report literally

as the basic sense in all words is the literal and apparent one, while not accepting the connotation of the rational or scientific arguments as valid at the time but wait for further researches and later interpretations and revised views when till will tell. It is dangerous 'innovation' or 'Bid'ah', and it would certainly be wrong to attempt to reconcile the report with the rational argument by turning it away from its obvious and literal sense and artificially creating secondary interpretations. It is also absurd and irrational to fully accept as finally valid any hypothetical scientific argument (and I should know what I am saying as Allah has made me a world authority in science, Al-Hamdu lil-lah!).

3. When the argument based on report (Qur'an and Traditions) is final, but the rational argument is approximate, one has no choice but to accept the former in a contradictory çontrast. For example, against the origin of man from evolution as taugnt in Anthropology now and his classification as a member of the Animal Kingdom according to Phylogenetic Systematics in Zoology.

4. Reason and science will be given precedence over Tradition and report in Islam only when the rational argument is final but the report is only approximate either in respect of its connotation or its authenticity. In this situation alone the approximate argument based on report can be accepted by bringing it into harmony with the rational argument, and a secondary non-literal interpretation of this type alone is allowed in our religion.

5. When the argument based on report is approximate and the rational argument is also hypothetical and speculative, or when the former is final but the latter is hypothetical, it is wise and even necessary to accept the report and reject the reason in the hypothetical state of knowledge.

Some of the mistakes during a rational argument or a logical discussion are ignorance of the seven principles explained here, and the common errors are corrected and advised below:

1. Never give absolute precedence to a rational argument over an argument based on sound report (seventh principle).

2. It is wise not to predict from incomplete evidence or to generalize from a particular rational argument (conjecture or induction).

3. Never try to explain artificially the subsidiary injunctions of the Sharii'a on a false or speculative or hypothetical or imaginary rational basis.

4. Considering a precedent as a final proof, never rely on it completely while advancing a proposition or demanding a precedent from the opponent even though he has established his case on the basis of an argument (fifth and sixth principles).

5. Never demand a rational argument for a thing which is rationally quite possible (fifth and sixth principles).

6. Never confuse the improbable with the impossible. They are two different things.

7. Never confuse the habitual with the rational, as they are not synonymous.

ANSWER TO ISLAMIC PROBLEMS AND EXAMINATION OF CRITICISMS

A. No Secularism in Islam and Hadith-ul-Ta'bir:

1. According to Qur'an "when Allah and His Prophet have announced a judgement, it is not permissible for a Muslim man or woman to exercise a (different) personal choice in his or her affairs. And whosoever disobeys Allah and His Prophet has clearly lost the right path" (33:36). This conclusively establishes that Islam and Sharii'a are concerned with this world as well as the Hereafter. In a Hadith, the Prophet ﷺ said "You yourselves know better the (scientific) affairs of your world" in favour of an opinion (not injunction) regarding science, biology, sex: artificial pollination of female palm-trees in Medina. This clearly shows that he ﷺ urged us to investigate, to do researches in sciences and technology for our Islamic good.

B. Concerning Sharii'a:

2. It would be wrong to say that the Sharii'a and Islam are very restrictive and hard to practise because is there any system of law in existence which does not entail and tolerate individual loss for the sake of public good? It is our present way of life where the majority does not follow Sharii'a that needs to be changed by active Da'wah and Tabliigh, because it is the only cause of tension and real source of all existing difficulties. If you accept that the Legislator Allah is perfect in His Wisdom and is also Omniscient, then surely it follows logicaly that he can and indeed has framed the laws of guidance for humanity to fulfil the needs and requirements of all the people,

all the time, till the end of the world. It is, therefore, absurd to say that the changing requirements of age and time justify human changes or secondary new interpretations of Qur'an and Hadith. The reported injunctions are, ofcourse, ends in themselves.

3. According to Islam, it is heresy, and logic supports it, that any secondary and new interpretation, distorting or anulling of Qur'an and Hadith or inventing of personal raison d'etre of a commandment of Sharii'a (other than the testing of one's fidelity and Faith) could result in more than one opinion without a genuine rational criterion for preferring one opinion over another. According to the rule that when two propositions contradict each other both are overthrown and declared invalid, and through this process of elimination a stupid person by unnecessarily calling for 'Ijtihaad' but without knowing the subject or by mistakenly advancing similar artificial rationalizations for secondary injunctions of Sharii'a would foolishly support the enemies of Islam by giving them a permanent position for disputing and negating the Islamic injunctions. There is no need whatsoever for 'Ijtihaad' now but there is no doubt a great need for Da'wah of Islam and for Tabliigh of Sharii'a.

C. Concerning Prophethood of Muhammad ﷺ:

4. Denial of Prophethood is the denial of Allah meaning impossibility of salvation and eternal Hell, since the Qur'an confirms, "Muhammad is the Prophet of Allah" (48 : 29). Also see second and fifth principles.

D. Concerning Qur'an, the Truest Report (Riwaaya), the Living Miracle of Muhammad ﷺ and the First Source of Sharii'a (Islamic Jurisprudence or Islamic law):

Not a single scientific fact or law is against the factual report of Qur'an and Hadith, and this is true of Islam alone and true of no other religion today (as in the seventh principle). It is claimed (and reportedly challenged in the Qur'an) that the like of it can never be written again. The style, language and eloquence of Qur'an, the message it carries, the impression it leaves, the information about the unseen, the guidance it offers for humanity, and the absolute purity of its text— all confirm its miraculous and truly Divine nature. A fair minded and critical student of sciences or arts is indeed invited to test and to judge for himself or herself "the Prophecies of the Holy Qur'an" (by Hingora, Q. I 1969) and to compare the Stories of Qur'an and Bible for consistency, accuracy, truth, guidance, etc. (vide, Muhaajir, A.M.R.,

1973, Lessons from the Stories of the Qur'an, S.M. Ashraf). A glance at the historical prophecies and on the validity and authenticity of the report (Qur'an) is more than enough to convince any honest reader of the scientific and logical background of Islam : revelation of entire Qur'an and complete book was prophecized (Qur'an, 72:5 and 87:6) and actually completed in twenty-three years (5:3); challenge to the world to produce a book, a chapter or Surah, and even a verse like it (10:37-39, 17:88, 2:23-24) while keeping in mind that Muhammad (ﷺ) was himself unable to read or write- 'Ummi' (12:3, 7:157, 42:52), could not himself make or produce a verse (69: 43-47), could not change or modify a verse (66:1, 33:37, 9:43, 80:1-10, 13:37, 17:74-75), and if you still think Muhammad ﷺ could `invent' Qur'an, then by Allah why don't you ? ; Qur'an can be easily memorized and millions of Muslims but no other people recite their entire Holy book by heart, especially during Ramadaan, the lunar month of fasting (54:22); guarantee of the absolute purity of text prophecized (41:42, 85:2, 22, 15:9); Muhammad ﷺ's success prophecized (74:11, 87:8); victory and position prophecized (93:5, 17:79, 22:51); safe migration or Hijraa to Medina (28 : 85) protection promised to Muhammad ﷺ (52:48, 5:70, 86:15-16, 66:4); his enemy 'As bin Wa'il died without posterity (108:3); Muhammad ﷺ's vision to visit the grand mosque of Mecca fulfilled (48:27); historically the last world Prophet and Messenger (33:40); death after successful completion of message (21:34, 13:40, 23:93, 31, 3:144, 43:41); protection from extinction and aid promised to Muslims (5:59, 22:40, 22:38, 41:13,31, 3:125, 2:257); Romans victory over Persians and Muslims victory over Pagans (30:2-6); Muslims victory over Romans and Persians (24:55, 9:16, 58:21-22); Muslims victory over Quraish (48:1); Christians may be friends of Muslims (5:85); man can reach the moon with power (55:33-35, 15:16-18, 6:165,2:30, 53:32, 57:4), hypocrites of Medina exposed (9:94-96); Abu 'Amir's mosque of the mischief demolished (9-107), expulsion of Jews from Medina (33:60); squibbles and arguments between Jews and Christians (2:113); enmity and decisions among the Christians (5:15) conversion to Islam of Quraish chiefs (60:7); wars with Persians and Romans (48:16); fall of Abu Jahl (75:31-35, 96:9-10, 15-16); earth is round revealed some 1400 years ago (14:48, 84:3-4), etc.

5. It would be wrong to assume or pretend that all the injunctions of the Islamic Sharii'a are contained in one source, Qur'an and no Muslim is right in mind who proposes or goes about proving everything about Sharii'a exclusively from a single source neither does anyone has the right to demand such an argument for anyone of the obligatory or non-obligatory injunctions

or prohibitions or recommendations of Islam from us. There are four sources of Sharii'a, and their arguments, offcourse, vary in force and degree of validity, even as the respective subjects of these arguments or the injunctions that are sought to be proved, vary as follows : 1. Based on a definite and conclusive argument as well as with definite significance. 2. Based on an approximate argument as well as with an approximate significance. 3. Based on a definite argument but with an approximate significance. 3. Based on a definite argument but with an approximate significance. 4. Based on an approximate argument but with a definite significance.

6. There are those modernists, hardly great scientists themselves from our standards, who shamefully insist on explaining Qur'an giving secondary fanciful interpretations by which to prove or confirm every present day scientific idea, thought, hypothesis or theory which any true scientist knows very well that could be changed, modified or even proven wrong tomorrow. Now you can understand that this is not a service to Islam and your this approach is both irreligious and unscientific. Qur'an is not a text—or reference-book of science as such but there is on the negative side not a single thing in it contrary to facts and laws of science, and on the positive side there are strong recommendations and encouragements for scientific discoveries and progress including the scientific approach and the search for system and truth. There is no contradictory contrast between science and only one modern religion, Islam (as in the seventh principle). Let us, therefore, sincerely learn, believe and practice Qur'an and Hadith as was accomplished by the noble companions of the Holy Prophet (ﷺ) and their pious and faithful successors (`Auliya' or saints) till the present time.

E. Concerning Hadith or Traditions of Muhammad ﷺ, the second Source of Sharii'a :

7. The actions and sayings of the Prophet ﷺ are the only valid explanation and commentary of Qur'an and the only means of setting differences if and when they may arise. To follow the Tradition or Hadith and Sunnah is to obey the Qur'an and vice versa, see for example the following Qur'anic verses : 9:33, 5:3, 59:7, 2:108, 143, 297, 3:32, 53, 81, 132, 4:13,14, 59,61, 64, 69, 80, 100, 115, 136, 170, 5:92, 99, 7:157, 158, 8:1, 13, 20, 46, 9:3, 24, 29, 59, 62, 63, 65, 71, 80, 84, 86, 97, 128, 14:4, 24:54, 56, 63, 29:18, 33:21 22, 29, 33, 36, 53, 57, 71, 47:33, 48:9, 13, 14, 26, 27, 28, 29; 49:1, 3, 14, 15; 57:7, 8, 28; 58:4, 5, 8, 9, 13, 20,22; 59:4-8; 61:9, 11; 62:2; 53:5, 7, 8; 64:8: 81:19;98:2; etc.

It is a shame if you are still ignorant of the fact that the earlier scholars of Islam have already fully established the authenticity and validity of Ahaadith (see the following classification) and this was accomplished with such precision, devotion, labour and skill that made the science of narration something unique to Islam and it just isn't possible to improve upon them anymore. Hence, It is both wise and logical to accept them by putting your trust upon them. As far as narration is concerned (or take anything essential), this religion is perfect and nothing is wanting now. Exercises in induction, deduction and reciprocal illumination etc., were extensive, intensive, and comprehensive enough to consider and pronounce upon the remotest possibilities of guidance in everyday life. Thus Islamic Jurisprudence (Fiqh) evolved, developed and progressed to guide us in all our affairs, temporal as well as spiritual, and shall continue to do so in the future, as well since you as Muslims have already agreed that it makes good sense to believe that Allah is Wise and knows everything.

A Hadith consists of (1) `Asnaad' or chain of transmission and (2) `Matan' or the text, and is already thoroughly checked, rechecked and finally classified as follows : **1.** Sound or Faultless (Saheh) : Both Asnaad and Matan are strong. No implication against any established belief or doctrine. **2.** Approved (Hasan) : As Sahiih, except some of its narrators were suspected of comparatively poorer memory. **3.** Peculiar or Obscure (Ghariib) : where there is only one Sanad at any stage. **4.** Continuous (Mutawaatir) : with large number of narrators belonging to different times. **5.** Well-known (Mash-huur) : with at least 3 different reliable authorities, or widely disseminated later but originally transmitted by one person in the generation. **6.** Weak (Dha`iif)` : with some defect either in Asnaad or in proper understanding of the transmitter, ir its contents are not in perfect agreement with an Islamic belief and/or practice. **7.** Forged or Fabricated (Maudhuu') : false. **8.** Forwarded (Mursal): where Asnaad stop at a successor of a companion (Tabi'e) or the second generation after Muhammad (ﷺ). **9.** Traced Directly (Marfuu') : traced back to the Prophet. ﷺ **10.** Deceptive (Mu'dhila) : where a narrator hides ('Tabliis') the name of his teacher and instead cites his grand-teacher. **11.** Isolated (Shaaz) : where a less authentic narrator contradicts an more authentic one. **12.** Disapproved (Munkar) : where a weak transmitter opposes one quite authentic and reliable one. **13.** Disjoined (Munqati') : where a link is either missing or only doubtfully known. **14.** Joined (Muttasil or Mausuul): chain of narrators complete or unbroken up to the Prophet ﷺor his Companion. 15, Broken (Maqtuu') : chain broken at the Tabe'e or successor

level. 16. Suspended (Mauquuf) : chain broken at the Companion level. 17. Holy (Al-Hadith al-Qudsii) : directly attributed to Allah in His own words. 18. Joined and Traced (Marfuu' Mutasil) : directly up to the Prophet ﷺ. 19. Inserted or Interplated (Mudraj): where the narrator has substituted some of his own words in the text. 20. Renounced or left out (Matruuk) : with one narrator only, taken as weak or Dha'iif as the reliability is not above doubt. 21. Respected ('Aziiz) : same Hadith separately reported by more than one narrator. 22. Single (Ahad) : a Hadith with one narrator only. Please note that the sayings of a Companion (Sahaabi) are generally known as 'At-har.'

It would now be wrong to say that the Traditions are not authentic or are unreliable in text or narration and the sect calling itself as `Qur'aniyah' has gone astray as you have already noticed. The narrators of Hadith have been critically examined concerning their strong memory, zeal, piety and the scientific nature of the investigation is beyond reasonable doubt. A narrator was to be encouraged by the Prophet ﷺ's prayer "May Allah grant happiness to the man who heard what I had said, then memorized it, preserving it intact, and transmitted it to another exactly as he had heard it" and was also to be seriously warned of the mistakes by another Hadith : "The man who falsely attributes to me something which I have not said, should take it for granted that his resting place is Hell". According to a logical principle it would be wrong to criticize a particular Hadith or reported fact on purely speculative rational ground alone. It may appear improbable or opposed to habit but it is still not impossible or opposed to reason after all.

Even if rarely the words were not preserved it is quite reasonable to give credibility to a man who is close to the speaker (the Prophet ﷺ) and knows him very well indeed (much better than we now) can, understands his speech in the light of the context, the situation, the tone and the accompanying gesture, as correctly as no one else ever can. Consequently, the insight of the Companions in the Qur'an and Hadith must beyond doubt be as trustworthy as the understanding of them by others remote in time and by us can never be. It would most certainly be wrong to reject Hadith against your own reasoning given that you are quite low on the scale of piety, zeal and theoretical religious knowledge and practical application of the knowledge in every day practical life in every walk of human life. There are, offcourse varying degree of authority of certain Traditions so that final injunctions may not be established on them in Islam but it is still obligatory to obey them as approximate injunctions also are part and parcel of the Islamic Sharii'a.

F. Concerning Ijmaa'-ul-Umma or the Consensus of Opinion on the Part of Learned Jurists of Islam, the Third Source of Sharii'a:

8. It would be wrong to reat Ijmaa' as a mere personal opinion because on the grounds of authentic report (Qur'an and Hadith) the upshot is the following regulation : if the Ulama or learned scholars of a particular age come to agree upon a particular issue, their opinion is binding, whether it pertains to beliefs or to actions and deeds, and in the presence of such a consensus, to follow one's personal opinion is to be misguided to go astray. Since consensus is a definite argument, a denial of this law amounts to opposition of both the Divine and the Prophetic code and is very serious indeed. It is also logical to give preference and more weight to the majority opinion over an individual view. In view of the fact that there is a very marked decline in Islamic knowledge an practice now-a-days, it would be wrong for any consensus now to supersede an earlier consensus. However, if a new matter or problem arises, then a consensus of the Ulema of our time will be valid because of the need."

It makes good sense both traditionally and rationally to act upon a stronger argument but when the consensus is on side of one argument then the opposing argument loses force automatically. Think : it is a big error to oppose a statement in Qur'an or Hadith, but it is just impossible for consensus to go wrong. Consequently, consensus can not possibly contradict a report, and that report which agrees with the consensus is obviously preferable. For example, according to consensus you may not combine two consecutive obligatory prayers or Salaat except in a travel or with a valid excuse, even though an apparently contradictory Hadith exists in Tirmidhi. Another example is the call of prayers (Adhaan) at the time of the false dawn in a Hadith in Tirmidhi but the consensus supersedes and prohibits it.

G. Concerning Qiyas-ul-Mujtahid or Inference by Analogy by a Recognized Authority or Master of Islamic Law, the Fourth Source of Sharii'a.

9. In those cases where an injunction of Sharii'a is not obviously explicit but rather veiled, the unveiling deduction and inference or Qiyaas is quite natural and is proceeded by searching the nearest injunctions in Qur'an and Hadith resembling in essence, peculiarities and characteristics, identifying the cause or root of the injunction, looking for this cause in the

new situation, and if the cause or root is identical then by analogy the same injunction will be validly inferred here too. The real basis is, therefore, Qur'an and Hadith, and Qiyaas only manifests the injunction. It is not the same thing as the modernist erroneous expression : in my opinion, I think, it appears to me, etc., about a new situation without reference to a report or even in old situations without need for these proceedings due to a clear injunction already present. The purpose of Qiyaas is neither to alter nor distort an explicit injunction but to extend and to apply an injection where needed. Not every man has the right to do Ijtihaad, special education in Islamic subjects and training in piety are pre-requisites but since the standard in knowledge, practice and piety has obviously fallen now, it is not only wise but necessary to follow the earlier established masters and Imams of Islamic Law.

The modernists are, therefore, wrong in interpreting Qur'an ignoring Hadith, refusing to accept Ijmaa' or consensus, and mistaking Qiyaas to their personal selfish opinion. May Allah guide us to the right path of Islam by learning and understanding the scientific and logical background of the Prophet ﷺ's religion. Amiin ! Wa sallallaho Alal Akhir aln-Nabiya' wal Mursaliin (Peace and blessings of Allah be upon His last Prophet and Messenger).

THE THEORY AND DAILY PRACTICES FOR SELF-PURIFICATION AND REFORM

(Ma`muulati Yaumiyah wa Mukhtasar Nisabe Islahe Nafs)

by

Maulana Shah Dr. M. Abdul Hai Sahib

(The Khalifah or Deputy of

Maulana Ashraf Ali Thanwi Rah.)

Translated by

Professor Maulana Mohammad Abdullah. Ph.D.

CONTENTS

I. TRANSLATOR'S FOREWORD

This labour of Allah's love, dedicated to my mother and father (Dr. & Mrs. Sabir Husain) is for new converts to Islam in the West as well as for beginners in Tariqah (Tasawwuf), school children of Muslims born in the West and even those adults who lack a thorough religious education despite their appearances, involvements and leadership in Islamic organizations and Tablighi Jama'ats. Infact all those who are Muslims and hence believe that one's relationship to himself or herself is also guided by Qur'an and Sunnah and is an integral part of Islam and Islamic Sharii'a (variously termed as "Akhlaq", "Tasawwuf", "Tazkiyat-un-Nafs", Islamic Mysticism, Sufism, Self-Purification, Islamic manners, habits and morals, etc.) must read this book. The remaining four (and perhaps better known) parts of our religion also similarly based on Qur'an and Sunnah are : Beliefs or "`Aqaaid"; one's relationship with Allah or worship or "'Ibaada"; one's relationship with fellow human being or "Mu'aamala" or dealing; and one's relationship with the society or "Mu'aashara" or way of life. Do you know that a so-called Muslim becomes a good Muslim when he or she learns and practises the above five, according to Sunnah and leaves all sins and Bid'a) or new things against our dear religion)? The criterion of a "good Muslim" then is how well he or she knows and practices all the "Fard and Waajib" (obligations and duties) in all the above five branches or parts of the one and only Sharii'a of Islam according to Sunnah. I want to make this basic fact very clear to you from the very start, and also to remove all misgivings, misunderstandings and wrong ideas from your head, so that you may benefit most from this book.

وَصَلَّى اللهُ عَلَى النَّبِيِّ

Peace and Blessings of Allah be upon the Holy Prophet!

London — Mohammed Abdullah

ORIGINAL FOREWORD

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allah, Most Gracious, Most Merciful.

Praise be to Allah, and His Peace and Blessings be upon His Holy Prophet (Muhammad) and the true followers (Muslims).

Undoubtedly Allah has favoured and selected Maulana Shah Dr. Mohammad Abdul Hai sahib the special deputy or Khalifah of Maulana Mujaddid Ashraf Ali Thanwi in this day and age for Islamic Da'wah and Tabligh(Propagation of the Faith) and for educating the Muslims in the teachings and renovations of the latest and greatest Mujaddid (Renovator) of Islam particularly in Tasawwuf or self purification. This book is based on his lectures to his disciples every Monday on Tasawwuf and Tariqa according to Qur'an and Sunnah, and particularly on the Monday 21st of Jamadi Ath-Thaniyah 1398 A.H. when this syllabus and curriculum was introduced . Because of its simplicity, explicitness and usefulness it was decided to make it public for the benefit of all Muslims, present and future. This book is coming to you by the permission of Dr. Sahib who also approved it after a second book. May both the specialist and the general public benefits from *"The Theory and Daily Practices for Self-Purification and Reform"* by the Mercy of Allah. Amiin.

Darul Uloom (Islamic University)   One of the Servants and Devotees

Mohammad Taqi Usmani (Maulana)

Editor "Al-Balagh", Karachi

Pakistan

II. INTRODUCTION

In the past lectures and meetings I have been explaining the true nature and significance of Tasawwuf and Tariqa and the fundamental principles of the major Islamic subject under various headings. The upshot or the outcome of our discussions is that Allah's rules, regulations, orders and obligatory acts (whether those to be done or 'Awaamir' or those not to be done or "Nawaahi") of the Sharii'a based on Qur'an and Sunnah are classified under two categories, types or kinds (that are fundamentally mutually closely related and by no means exclusive or independent of each other). One type deals with the apparent and obvious deeds and actions of a human being and is the Sharii'a in the strict sense including such Fard (obligations) as Salaat, fasting, Zakaat, Hajj etc. and such Haram (prohibitions) as wine, alcohol, interest or usury, adultery etc. The second (and equally significant and important) type deals with the hidden and secret deeds and actions of a human being and is the Tariqa, Tasawwuf, Islamic mysticism, Sufism, Self-Purification (Tazkiyat-un-Nafs) and 'Akhlaq' or morals including such Fard (obligations) as patience, thinkfulness, sincerity etc. and such Haraam (prohibitions) as envy, misery, showing off, pride etc. Let me remind you that the hidden and inner deeds are truly and really the backbone of a Muslim's obvious deeds. Let me put in another way. After selfpurification and training in Tariqah when a Muslim cultivates or develops the hidden virtues and gains control over the hidden evils, automatically his or her external deeds and actions (of Sharii'a) are also reformed and put right (according to Sunnah). Otherwise, without self-purification (and training in selfcontrol and piety) even the external deeds (of Sharii'a) of an apparently religious Muslim always remain not only imperfect but may even be a disgrace to one's Islam. Consequently, it is of paramount importance that each and every Sufi (devotee) and Muslim (man or woman) pay the greatest attention to selfpurification, moral reform and self-discipline. In fact the sole object of all the efforts and struggles ("Mujaahada") in the way of Allah or Tariqa is to enable you to fulfil all the duties and to carry out all the orders in all the five branches of Sharii'a (in the wide sense) easily (and without difficulty) after the self-reform, self-purification and the training in self-control and piety. It just isn't possible to cure one's disease of one's own self and it is absolutely imperative to search and to approach a suitable

spiritual guide, doctor of the soul, Shaikh-al-Tariqa, Waliy (saint or Waliy-al-Musleh or preceptor) whose qualifications must be as follows: knowledgeable in Islam; himself trained and deputized by a Waliy-al-Musleh; compassionate as well as to the point in his teachings; most of his followers are good practising Muslims; other honest 'Ulama and Mashaaikh admire him; in his company you notice an increase in love for Allah and the Prophet ﷺ, and a decrease in worldly love; he must not only be pious (Saaleh) but also must have a thorough command over the theory and practise of Tasawwuf (Akhlaq or morals) and be a reformer (Musleh) as well. Only a Waliy-al-Musleh can reform and train you and not a Waliy-al-Saaleh. Many people make a mistake here and never succeed in life (see *Islamic Rights and Duties* by Prof. M. Abdullah), Having found a right Shaikh-Al-Tariqa (with all the above qualifications) you inform him of all your inner or hidden feelings and problems and after diagnosis he advices you concerning precautions you must take and things you must do and the success in reform depends on your respect, love and consistency or suitability with the Shaikh or preceptor so that you may follow him. At times, thes are supplemented by certain recitations on a regular daily basis which after a time (depending upon the person) open the heart and mind and discipline one's self. Remembrance of Allah (or Dhikr) as proposed by the Shaikh tend to ripen the state of piety in one's heart.

In order to attain self-purification and moral reform different plans were worked out by different preceptors in different times taking into consideration the needs of their time. In this day and age our life is extremely busy and our activities are both complex and complicated. Consequuently one needs simple, easy and strong course of actions and plans that can be attended to and carried out now by every Muslim. Consequently I propose a brief, comprehensive and useful course of action after my Shaikh and preceptor Mujaddid Thanwi and having taken into consideration the special needs and the busy life of the people in this day and age. Allah willing, the proposals and the routine course of action will be quite sufficient for the desired and required self-purification and moral reform.

However, time will not come back, if you lose it now. Every minute death is approaching. You cannot truly afford to wait any longer in the preparation of the Hereafter. My advice is to start the work right now and follow the course of action and daily practices in the syllabus for self-purification and moral reform without delay. Without going to extremely lengthy and time consuming efforts and struggles (Mujaahada) more suited

in the past than now, try with success this brief course established by experience to work as a routine with a little determination and courage. May Allah guide and help you!

III. EVERYDAY ROUTINE PRACTICES

(1) Organization, Programming, Planning and Timing of Daily Events and Activities

First and foremost I will ask you to prepare a time-table of your routine practices taking into consideration your duties and obligations every night and day. It is a fact that with such planning and organization you could easily get more work done even in short time and with much more case and far more comfort. This is very important.

(2) Complete Obedience to Sharii'a and Submission to the Will of Allah

In Tariqah the closeness to Allah is far much greater in a Fard or Waajib (obligatory deed) of Sharii'a than in a Mustahab (or preferred and optioned deed). Consequently, learn the Sharii'a in *English Bahishti Zewar (Heavenly Ornaments)* by Maulana Mujaddid Thanwi. You must obey the Sharii'a, follow the orders in all its five branches, and avoid all sins (both external and internal)

(3) Congregational Prayers in the Mosque

When possible, pray in the mosque with Jamaat and when in the mosque observe the Sunnah etiquette.

(4) Regular Daily Practices and Exercises at a Convenient Time

Fix a time at your convenience, such as after Fajr or morning prayer or any other time when practise the following devotions and exercises daily and punctually as a routine:

(a) Recitation of the Holy Qur'an

Recite the Qur'an everyday a chapter (or more) or even half or quarter of a chapter pronouncing the Arabic words correctly (and until you learn to read Arabic even read in a transliteration in English). When you miss reading from the Book or memory then recite Sura Al-Ikhlas two hundred

times instead and do read anywhere anytime suitable (walking, sitting, travelling, etc.) quietly or audible. Think that you are talking to Allah. For the meaning in simple, modern and easy English, see "An Explanatory Translation of the Holy Qur'an" by Prof. M. Abdullah.

(b) Prayers from Qur'an and Hadith

(Munajate Maqbuul)

After the recitation of Qur'an read a stage (manzil) or chapter from Munajate Maqbuul or even a half of that and preferably realizing the meaning from the translation and hoping for the best and acceptance of prayers.

(c) Glorification of Allah

Recite one "Tasbiih" or rosary of one hundred beads or for five to ten minutes:

سُبْحَانَ اللهِ وَبِحَمْدِهِ سُبْحَانَ اللهِ الْعَظِيْمِ

Subhaannallahi wa bihamdihii, Subhaanallahil-Aziim. (All Glory and Praise be to Allah and thanks to Him. All Glory and Praise be to Allah, the Great).

(d) The Third Kalima of Islam

One Tasbiih of the third article of Faith or Kalimat-ut-Tamjiid or the declaration of the Glory of Allah:

سُبْحَانَ اللهِ وَالْحَمْدُ لِلّٰهِ وَلَآ اِلٰهَ اِلاَّ اللهُ وَ اللهُ اَكْبَرُ

Subhaannallahi Walhamdu lillahi wa La ilaha illal-lahu Wallahu Akbar

(All Glory and Praise be to Allah; there is no Allah or deity but Allah, and Allah is the Greatest).

(e) The Fifth Kalima (Repentance or Istighfaar)

One Tasbiih:

اَسْتَغْفِرُ اللهَ رَبِّىْ مِنْ كُلِّ ذَنْبٍ وَّاَتُوْبُ اِلَيْهِ

Astaghfirul-laha rabbi min kulli Dhanbin wa Atubu ilaih. (I seek Forgiveness of Allah, my Lord, from all the sins and wrong-doings).

(f) Durood Sharif upon the Prophet ﷺ

One Tasbiih:

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدِ ِالنَّبِىِّ الْاُمِّىِّ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَبَارِكْ وَسَلِّمْ

Allahumma Salli 'ala Sayyidina Muhammadinin Nabiyil Ummiyi wa 'ala Aalihi wa Ashabihi wa barik wa sallim. (O Allah! exalt and bless the Prophet and his companions, descendants and followers).

(g) Protection Against Devils

One Tasbiih: لَاحَوْلَ وَلَا قُوَّةَ اِلَّا بِاللهِ •

La haula wa la quwwata illa billah. (There is no power, no might but from Allah).

(h) The First Kalima of Islam

Five to twenty Tasbiih: لَآ اِلٰهَ اِلَّا اللهُ

La ilaha illa-l-lah. (There is no deity but Allah).

(i) Fatima (Radiy Allah `Anha)'s Recital

At the end of each of the five prayers in a day recite Surat Al-Faatiha or Al-Hamdu once, Ayat-Al-Kursi once (see *Islamic Prayers* by Prof. M. Abdullah), the four Quls (CIX, CXII and CXIV) Surahs) once, and Fatima (youngest daughter of the Prophet ﷺ) Tasbiih:

سُبْحَانَ اللهِ

Subhaan Allah 33 times,

اَلْحَمْدُ لِلّٰهِ

Alhamdu lillah 33 times and

اَللهُ اَكْبَرُ

Allahu Akbar 34 times.

(j) After the Night or 'Isha Prayer

Recite (c) one Tasbiih, (d) one Tasbiih, (e) one Tasbiih and (f) one Tasbiih.

(k) Recitations Before Sleeping

The followings once: Ayat-Al-Kursi, Surah II: 285-286, Surah III: 190-194, and Surah LXVII. Surah CXII one hundred times or thirty three times or eleven times. Surahs CXIII and CXIV three times each. Finally blow on yourself and set up an enclosure round the house by the forefinger of the right hand going in a circle.

(l) Recitations in Free Time

In addition to the above, in your free time, anywhere, keep reciting (h) and/or (f) so much as possible. First you recite by your tongue and when the habit develops, no matter what your tongue and rest of the body are doing, your heart will be busy in "Dhikr Allah" or Allah's remembrance.

(5) Everyday Prayers of the Prophet ﷺ

Learn these in XI or from *Islamic Prayers* and make a habit of reciting them at the right time and place. These were recited by the Prophet ﷺ and are for example, before eating, after eating, before entering a mosque, after leaving a mosque, before sleeping, after getting up prayers etc.

(6) Companionship and Love for Saints (Auliya') Particularly a Reformer (Waliy-Al-Musleh)

When time permits do go and sit in the company of and pay attention to the sayings and doings of a saint or Waliy-Al-Musleh. The magical effects of such a companionship include the following: you will begin to get what the Shaikh has got in you plainly and simply; at least you will come to know your own weaknesses and faults which realization is the key to reform and success; you shall end up following him in morals and habits and feel encouraged in worship and Adhkaar (devotional recitals) and in coping with sins your morals will be high; you will find satisfaction in his statements with respect to your own situation; their company is blessed and lessons are to be learnt from their actions; one feels motivated to do good deeds; you tend to realise your potentials and capabilities; love of Allah and His Prophet ﷺ is strengthened; cure for one's hidden diseases and sins in known and done; you will take notice of the saying and doings as they are often repeated in the company and the prayers and well-wishes there are accepted by the permission of Allah; and you will soon feel enlightened there provided you have left the evil company for good. Do select good Muslims who follow

the Sunnah, follow their advice and ask them to pray for you (see *Basaire Hakimul Ummat* (Urdu) and *Ma-athire Hakimul Ummat* (Urdu) by Maulana Dr. M.A. Hai, and *Sharii'a aur Tariqat* (Urdu) by Molwi M. Din.

(7) Books and Teachings, Particularly on Tasawwuf and Akhlaq, of the Latest Mujaddid (Renovator) of Islam

The published lectures and books of Mujaddid Thanwi are especially good for you in this day and age because he is the closest and nearest to you as a Mujaddid or Renovator of Islam, with his speciality being Tasawwuf and moral reform. The essence and summary of his books and teachings are to be found in Ma-athire Hakimul Ummat and Basaire Hakimul Ummat which you ought to read daily, even if it is a page. This will increase and refresh your knowledge and understanding and result in actions and strong motivations for them.

(8) Some Specialities According to Sunnah

Please do learn these and keep in mind to put them in practice if and when and as soon as you can. But it is no good to try them all in the beginning and when the fervour is gone leave them altogether as this could be harmful with a "Mustahab" (preferred deed) once in your routine practice, according to a Hadith. However, place these above or before others in preference as they are brief, authentic and according to Sunnah. Look at the danger this way: the devil and yourself (Nafs) if successful in putting off one Mustahab today, Allah alone knows what they put off tomorrow. And for a good Muslim (Saalik) the proper appreciation of the virtues of deeds and the punctuality even of al Mustahabs (preferred deeds) is essential. Consequently, do as much Mustahab practices as you can satisfactorily maintain regularly but others you should also try even from time to time when you can and be thankful to Allah for both. These specialities are as follows:

(m) Tahajjud or After 'Isha Prayers

Pray 12 Raka'at in twos and at least 4 Raka'at, preferably late in night (but if you are not sure of getting up that time, then after the 'Isha and before the three Witr Raka'at pray 4 Raka'at in twos as "Salaatul Lail" as a substitute for "Tahajjud" prayers but do keep trying and intending to pray late in night. This is good enough.

(n) The 12 Rounds of Rosary or Duwaazdah Tasbiih

Recite (quitely or a bit loudly but not too loud to disturb others or harm your own self) لَآ إِلٰهَ إِلَّا اللهُ La ilaha illal-lah 2 Tasbiih, إِلَّا اللهُ Illa-l-lah 4 Tasbiih, اَللهُ اَللهُ Allahu-Allah 6 Tasbiih, and اَللهُ Allah 1 Tasbiih. This is the Duwazdah Tasbiih but are 13 Tasbiih in all. The best time for their recitation is late night (Tahajjud) but another time such as after Fajr will do as an alternative or substitute.

(o) Some Preferred Prayers

These are: Two or four Raka'at of Ishraq or morning prayer after sunrise or Shuruuq, two or four or eight or twelve Raka'at in twos of Duhaa or prayer when sun is high till about mid-day; six to twenty Raka'at in twos of Awwabiin or after Maghrib prayer till 'Isha; four Raka'ats Nafl Sunnah before 'Asr and 'Isha prayers, etc. (see *Islamic Prayers* and *English Bahishti Zewar)*.

(p) Some Special Qur'anic Surahs

Recite Sura XXXVI (Yasiin) and LXXIII (Al-Mazammil) any time in the day at your convenience, once.

(q) Surah Al-Kahf or the Cave on Friday

Recite Sura XVIII on a Friday, once.

(r) Preferred Prayer with Words of Praise for Allah (Once a Week)

Pray Salaatut-Tasbiih once a week (see *Islamic Prayers* or *English Bahishti Zewar)*.

(s) Al-Fatiha After Sunnah of Fajr

Recite between Sunnah and Fard, 41 times with As-Salaat upon the Prophet ﷺ (f) 11 times before Surah I and 11 times afterwards. You may do the same even after Fajr prayers and after recitations blow over your chest. This is a routine of manifold and untold blessings observed by most saints (see *Islamic Prayers*).

IV. A SERIOUS WARNING

It will undoubtedly do you good to follow the above practices punctually starting from now but it is far more important that you understand quite clearly and never forget that the above (Adhkaar, Awraad) devotional practices are only a means to the end. *The real aim and objective is seeking the pleasure of Allah for which piety is a pre-requisite. And this piety develops by performing the duties and obligations in all parts of the religion and by warding off evil and sins.* In order to achieve the above one needs to be trained by a Shaikh or do "Mujaahada", efforts and struggles with moderation under his supervision. So that in order to seek Allah's pleasure you must avoid sins, fulfil all your obligatory duties, be true and honest in all your dealings and transactions, have a simple and pure way of life (according to Sunnah), and be with kindness and politeness and with good manners and behaviour in your very nature. If you fail in the above obligatory requirements you will never succeed in your aims and objectives. Therefore never consider the means as an end in themselves and be not mistaken and lost. Develop the habit of self criticism and self-examination of your daily life-activities. Always keep improving and reforming yourself. Selfish motives and deeds need discipline and control over one's self. Particularly check the evils of *eye, ear, tongue* as these organs could either be useful in all prayers and worship or in all the sins. They are instrumental or influential in the motivation of all hidden and internal deeds and áctions, whether good or bad. Hence, it is of paramount importance to watch them, to discipline an control them, and to guard them against sins. But if and when a sin is committed or something goes wrong then repent and be sorry. Allah is Forgiving and Merciful.

Always remember that when you are very busy or have little free time someone is waiting for you or you are very tired or sleepy or sick or weak or getting old then you better reduce the optional and preferred practices ("Adhkaar, Awraad") which must always be in accordance to your time, presence of mind, health, etc. But in no case, and I repeat, in no event can you postpone, ignore or leave out fairness and honesty in dealings, pure and simple way of life according to Sunnah, moral reform and self-discipline in each and every affair of your daily life. What is obligatory ("Fard-Waajib") comes first and is absolutely important. Keep this in your head all the time,

if you want to succeed in your aims.

The Prophet ﷺ's Sunnah is reliable as well as authentic as a source of Allah's pleasure and closeness to Allah. Love and obedience to the Prophet ﷺ and following his Sunnah in full is an essential requirement. Consequently, you must learn all the Sunnah (Traditions) and make efforts to practice them at the right time and place, whether they relate to worship or habits (i.e., in all prayers and worship, dealings and business, everyday life activities, living, eating, dress, sleeping, way of life, morals etc.). Al the details of Sunnah in all walks of one's life may be learnt in *"Uswae Rasoole Akram"* (Urdu and English) by Maulana Dr. M.A. Hai The Sunnah is such a beautiful thing where the devil and one's self (Nafs) cannot go. Even following a Sunnah outwardly makes the deed acceptable and liked by Allah.

Intention or Niyyat: To seek the pleasure of Allah and His closeness must be intent of heart in all the practices and recitals described in this book. The standard for acceptibility in all external and internal deeds is the intent. The better, purer, and stronger is an intent of a deed, the better and quicker are the results.

V. SOME BASIC AND MAJOR OBLIGATORY HIDDEN DEEDS

All the above devotional practices, however, belong to the external and apparent deeds but are nevertheless extremely useful and highly effective in self-purification and moral reform. Let us now consider the hidden and internal deeds. The obligatory ones are many and the only way to learn them properly is under the supervision of a Shaikh or preceptor whose qualifications you must very carefully observe and check before hand (as in II). He will train you. I will, however, explain to you now four such hidden deeds that are among the orders of Allah and are, therefore, Fard and Waajib (obligatory). They are really the essence and the back-bone of the science of Tasawwuf and Tariqah but also of the entire religion. They can be easily practiced and are fast acting. It is a Mercy from Allah that for these actions there is no fixed time and pre-conditions. You can do them in any state, walking, sitting, buying etc., but you need to get into the habit. Allah-willing, aftr their regular habit is developed, most of the evils will automatically become weak and under control and most of the good deeds will be strengthened and made easy. These four basic and major deeds are discussed below (9-12).

(9) Thankfulness and Gratitude (Ash-Shukr)

First of all make sure that on getting up in the morning and before going to bed in the night have a look and contemplate at the worldly and religious favours of Allah on you and around you and thank Allah from the bottom of your heart particularly for the gift of faith, peace and happiness. You also promise and decide to use Allah's favours and gifts rightly in accordance to his will.

In addition to the above, whenever you think of and come to realize any other favour of Allah, immediately thank Him in your heart quietly, and recite: اَلْحَمْدُ لِلّٰهِ اَللّٰهُمَّ لَكَ الْحَمْدُ وَلَكَ الشُّكْرُ

Alhamdu lil-lahi Allahumma lakal hamdu wa lakash Shukr. (All praise be to Allah. O Allah! praise be to You and thanks be to You). For instance: when your wishes come true or prayer is accepted or something happens that you like, appreciate or enjoy or you do any good deed, etc.- then do thank Allah in your heart. Even if, Allah forbid, you have a trouble or worry, first have a quick look at the many favours of Allah around you (without a matter of your right) that give you the needed courage and strength of heart to cope with the adverse situation and without which it could be worst and you would have been a failure. This realization will satisfy your intellect (or head) right away even if temperamental and bodily comfort come later. Without exaggeration countless favours of Allah are upon us all the time. This way one can be thankful for and show gratitude to even a few of Allah's favours and blessings by way of start. But practice develops the habit of thankfulness and a Muslim is always thanking Allah at the good things of life in his heart which others may not know that a major Islamic worship is going on unnoticed by them. One cannot imagine the increase in ranks of closeness to Allah that results accordingly. In any case a good Muslim ought to thank Allah always for everything in life. It may appear to be difficult in the beginning but my practice and by keeping in mind the theory in this book, one can develop the desired and required habit.

The hidden deed is infact obligatory and a requirement in all the branches of Islam and Sharii'a from Allah with also the promise of further increase in favours and blessings without any limit. This deed produces love for Allah and strengthens relationship with Allah. One feels the pleasure of contentment in his life. One feels happiness and protection in life. As a

blessing of this deed a truly thankful Muslim no longer commits sins and is also cured from such truly big hidden sins and diseases as pride, envy, greed, misery etc.

(10) Patience (As-Sabr)

The hidden deed is very important and perhaps most difficult as it requires great efforts and struggle. ("Mujaahidah") in one's relationship with all those concerned. Allah tests the strength of your faith by this. Everyday and night in our life no one knows how many things happen that we do not like and that are against our wishes. Sometimes it is our own or a relation's or a friend's sickness, trouble or death that grieves or it is a loss of property or status that saddens or humiliates or it is one's own selfish or evil thoughts and temptations that worry us. In short every such thing that destroys the peace of your mind or the happiness of your heart, requires patience. And they are from Allah because they are beyond your control. However, they are full of wisdom and Mercy. In all such situations, Allah Himself by His Grace and Mercy has given or told us an effective and strong cure for these so as our hearts are quite satisfied. Recite.

إِنَّا لِلّٰهِ وَإِنَّآ إِلَيْهِ رَاجِعُوْنَ ۝

Inna lil-lahi wa inna ilaihi raji'uun. (To Allah we belong and to Him is our return) (2:156). This puts our minds at rest and the pain more bearable by us. Whether it is a big loss or a minor inconvenience, in all such occasions recite the above a lot. According to a Hadith even if you happen to remember an old and past unhappy event, recite the above and you will get the same virtue even now.

According to the Prohpet's ﷺ Traditions even a minor inconvenience or mishap counts as a major trouble in terms of reward when you recite the above. When his lamp was temporarily put off, the Holy Prophet ﷺ recited إِنَّا لِلّٰهِ وَإِنَّآ إِلَيْهِ رَاجِعُوْنَ the above. This is because it fulfils the promise in the Quran:

أُولٰٓئِكَ عَلَيْهِمْ صَلَوٰتٌ مِّنْ رَّبِّهِمْ وَرَحْمَةٌ وَأُولٰٓئِكَ هُمُ الْمُهْتَدُوْنَ ۝

Ulaika alaihim Salawatum min rabbihim wa rahmah. Wa-ulaika humul mohtaduun.

(These are the ones who receive peace and blessings from their Lord. And these are on the straight path).

This is a deed on which Allah has promised His communion and closeness saying that We are with the patient. Allah has given the good news

of His peace and blessings on the patient and that they are truly guided well. As a result of his major hidden deed one develops in his life steadfastness, self-control, forbearance and rspectability, and the ability and strength to cope with misfortunes and disasters with success and grace, and the acceptance of Divine Will which are the heights of obedience and patience. You will find that a truly patient person will never express anger nor retaliate for his personal self.

(11) Repentance and Begging Pardon (Al-Istighfaar)

This is also a very important hidden deed for which there is no fixed time and one needs it all the time. It is a fact that countless evil and dirty thoughts and temptations for sins develop now and then in one's mind and heart, and they even show up, and willingly or unintentionally so many sins one does commit. We even do not know all the sins or to some we (by ignorance or stupidity or both) no longer regard as sins (see *English Bahishti Zewar or Heavenly Ornaments*). In all cases as and when you realize a sin, go back to Allah in humility saying you are sorry and recite: Astaghfiru-l-lah. (O Allah! I seek Your Forgiveness. اَسْتَغْفِرُ اللهَ

اَللّٰهُمَّ اغْفِرْ لِيْ رَبِّ اغْفِرْ وَارْحَمْ وَاَنْتَ خَيْرُ الرَّاحِمِيْنَ۔

Also one can recite: Allahummaghfir lii. Rabbighfir warham wa anta khairur Rahimin.

This is a deed on which Allah has promised full pardon, forgiveness and enormous blessings. With the heart's apology develops the correct attitude of being an obedient servant, one's Faith is safe guarded, and develops piety and the fear of Allah. Such a person may not knowingly commit a sin nor be a source of inconvenience or trouble to any creature of Allah. The Compassionate and the Merciful by His Mercy has done a great big favour to His servants who are sinners and weak that they, even they by repentance attain success in this world and salvation in the thereafter. This is a great act of kindnes. فَلِلّٰهِ الْحَمْدُ وَالشُّكْرُ Fa lil-lahil hamdu wash Shukr (All praise be to Allah and thanks to Him).

According to saints, preceptors and spiritual guides of Tariqah take into consideration all the major and minor sins of the past, then be very sorry in your heart and even cry or look like crying, and thus repent two or four

times This is now enough to take care of the past. Allah-willing all the sins will be forgiven. Never again worry about them in the future nor intentionally think about them. If a past sin comes back to your memory then just repent once in your heart and forget about it. However, the rights of Allah's creatures violated in the past also require their fulfilment now or asking the people concerned for their forgiveness. This is infact obligatotry ("Fard" and "Waajib").

(12) Seeking Allah's Protection (Al-Isti'aadha)

The fourth major hidden deed is "Isti'aadha" or seeking the protection of Allah because this worldly life is full of accidents and happenings and one's self (Nafs) and the devil (Shaitaan) are there all the time. Consequently, be on the guard and always seek Allah's protection. In our dealings and business or other relationship in this lfie quite often such situations arise which cause concern in the future and which you seem unable to control because they are not under your control. In all such situations you feel much better and your heart is naturally strengthened by seeking Allah's protection. Recite:

لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللهِ-لَا مَلْجَأً وَلَا مَنْجَأً مِنَ اللهِ اِلَّا اِلَيْهِ۔

La haula wa la quwwata illa bil-lah. La malja'a wala manja'a minal-lahi illa ilaih. (without Allah's help neither can one avoid evil nor can do good. Allah alone gives salvation and protection). Suppose for instance in a worldly or religious business you fear a big loss, a loss of property or sickness or disease or a trouble to appear or a loss of job or an unsuccessful end of an effort or a physical or a property damage from an enemy or a sin (external or hidden) due to the devil of one's self or a doom in the Hereafter or an evil thought comes to mind, then in all cases, in your heart go back to Allah and seek His protection. Recite Al-Istighfaar (11) a few times, Durood Sharif upon the Prophet and one of the followings a few times:

1. Allahumma'-simnii minash-Shaitaan.

اَللّٰهُمَّ اعْصِمْنِى مِنَ الشَّيْطٰنِ

(O Allah! Protect me from the devil.)

2. Allahumma inni Asaluka min Fadlik.

اَللّٰهُمَّ اِنِّىٓ اَسْئَلُكَ مِنْ فَضْلِكَ

(O Allah! I beg Your Favours and Blessings).

3. Allahumma 'aafina wa'fu 'anna.

اَللّٰهُمَّ عَافِنَا وَاعْفُ عَنَّا

(O Allah! Protect us and Forgive us).

4. Ya Hayyu Ya Qayyummu birahmatika Astaghiith.

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ اَسْتَغِيْثُ

(O Allah! I beg Your Mercy).

It would be good if you also pray as follows after the morning devotional exercises and practices: O Allah! Be kind and have Mercy. Protect me and my relations and friends from all sorts of apparent and hidden worries and troubles. Save us and protect from all indecencies, evils, one's own self, devil's plans, earthly and Heavenly disasters and misfortunes, all embarrassing situations, diseases and epidemics, as well as from the bad and evil intentions of others. Amiin! Recite:

اَللّٰهُمَّ اِنِّيْٓ اَعُوْذُ بِكَ مِنْ شُرُوْرِ اَنْفُسِنَا وَمِنْ سَيِّاٰتِ اَعْمَالِنَا اَللّٰهُمَّ اِنِّيْٓ اَعُوْذُ بِكَ مِنْ جَمِيْعِ الْفِتَنِ ظَهَرَ مِنْهَا وَمَا بَطَنَ اَعُوْذُ بِكَلِمَاتِ اللّٰهِ التَّآمَّاتِ كُلِّهَا مِنْ شَرِّ مَاخَلَقَ وَاُفَوِّضُ اَمْرِيْٓ اِلَى اللّٰهِ، اِنَّ اللّٰهَ بَصِيْرٌ بِالْعِبَادِ۝

Allahumma inni A'udhu-bika min shururi anfusina wa min Sayyia'ti A'maalina. Allahumma inni A'udhu bika min Jamii'e fitani Zahara Minha wa ma Batan. A'udhu bikalimatil-lahit-tammati Kulliha min Sharri ma Khalaq. Wa ufawwidu amri ilal-lah. Innall-aha Basirum bil 'ibad.

(O Allah! I seek your refuge from the evil of myself, and my bad deeds. O Allah! I seek Your protection all apparent and hidden troubles and misfortunes. I seek Allah's complete protection against the evil of all His creatures and I trust Him in all my affairs. Verily Allah is Watcher over His servants).

But this deed one can feel and observe the Greatness, the Compassion and the Lordship of Allah. In the heart one feels happiness and protection by Allah. One learns to trust Allah and this develops the needed confidence. Such Muslims no longer feel like harming or troubling anyone. In the same way if you have a problem and are not able to solve it then Mujaddid Thanwi used to advise to do Du'aa' (or prayer) to Allah. Allah-willing the trouble

will soon be over and you will get your things doneright nice and easy.

As a matter of fact these four (9-12) are such great deeds that whenever there is a stimulus of anyone of them, anytime, one is brought in no time very close to Allah in communion, and this is beyond doubt a great favour from Allah.

These four deeds were taught and reminded by the Holy Prophet ﷺ who himself used to do them. Let our intention be, therefore, to follow the Prophet ﷺ's Sunnah, because then, and then only the actions will be acceptable to Allah as well as loved by him.

نُوْرٌ عَلٰى نُوْرٍ

Nuurun 'ala Nuur. (Light above the light).

VI. REFORMATION OF ONE'S PAST, PRESENT AND FUTURE

A summary of one's life activities is presented below:

PAST : Repentance and begging pardon of Allah (and His creatures) from all apparent and hidden sins and feeling sorry in the heart; "Qaza" or fulfilment of all missed obligatory (Fard and waajib) acts and duties of the past; and prayer to Allah's for one's forgiveness and acceptance.

PRESENT : Thank Allah from the bottom of one's heart on the present favours and blessings, both apparent and hidden. Have the intention of making their right and correct use. Pray Allah for His full protection. Have patience over troubles and worries beyond your control as they are from Allah and are really blessings in disguise. Pray for accepting Divine will and destiny, for patience, and for peace and strength of heart.

FUTURE : Pray for Allah's protection against change to the worst in worldly life, against disasters and misfortunes, against worldly or religious loss, against the evil of one's self and the devil, against the danger of too much wealth, etc. And also pray for success in his life and the Hereafter, as well as for one's happy ending. Allah-willing these brief deeds and actions will be quite sufficient for one's goal. Allah and His Holy Prophet ﷺ have ordered them in Qur'an and Hadith, where their virtues are also recorded.

VII. SPECIAL PROBLEMS AND THEIR SOLUTIONS

Besides these there are some more hidden problems facing many student-sufis and Muslim devotees that require clarification specially for those regular at the described practices and even for the general Muslim who

experience un-intentionally and beyond their control a seizure of soul or constipation ("Qabd") or an enthusiasm or zeal ("Bast") from time to time. Although these condition are only temporary but they are nevertheless significant in mystic training and moral reform. They help to develop one's spiritual and religious faculties and to strengthen one's special relationship with Allah.

(13) Seizure of Soul, Constipation and Patience

One experiences a strong depression, a seizure of soul and spiritual constipation. All one's deeds, contacts and relations, and dealings in the life look like nothing. Life becomes unbearable due to one's cheerlessness and hopelessness. At times one's faith and salvation in the Hereafter appear doubtful even though all the religious obligations (Fard and Waajib) are being fulfilled. During this state do a lot of repentance (11), seeking of Allah's protection (12) and send Durood Sharif upon the Prophet ﷺ and pray Allah for the best. This state is only temporary but has too many hidden advantages. One comes to realize that he is really nothing, weak and powerless, servant and slave and just nothing. Here is the time and place for patience (10) which results in communion and closeness to Allah. This is only possible when all pride is gone from your head, and in utter humility you realize and admit that your supposed knowledge, deeds, virtues, and greatness are all really and truly nothing.

(14) Enthusiasm or Zeal and Thankfulness or Gratitude

On the other hand, a practicing devotee may experience a great deal of enthusiasm, zeal; cheerfulness and extremely good mood. During this state one finds great pleasure and interest in worship, good deeds, and finds himself surrounded by Allah's favours and rewards. The good mood is there and the heart is full of spiritual lights of all kinds. This state is only temporary too but one must be thankful to Allah (9) so that the love of Allah may prevail.

Never forget the fact that both the above (Qabd and Bast) states are merely temporary as well as beyond one's control. Hence do not take too much notice of them and keep your mind prepared to fulfil the Islamic obligations (Fard and Waajib) in any case, as this is the real aim and object of a Muslim's life. The upshot is to continue carrying on one's duties and obligations, above and over one's mood (Qabd or Bast), since the mood keeps changing and so do the hidden states of all human beings. Infact these very changes bring about the required spiritual training and discipline, the moral reform and the rise in one's spiritual rank. Consequently, keep doing

the right things in any state, either with patience or with thankfulness. However, in no case should you decide for yourself as to what you should have and what you should not have. Give it to Allah and trust him. This is the best and the safest way. I want you to understand it well that it would be wrong to be proud or boastful on one's good deeds or mood. Equally wrong is one's hopelessness on one's bad deeds or state of mood. Both the above attitudes will put you off from Allah's way in Tariqah.

The real criteria of acceptance or closeness to Allah are : fulfilment of the obligations of Sharii'a according to Sunnah, and avoiding all sins, apparent and hidden. After the development of maturity in one's deeds and condition as a result of daily routine practices (Dhikr) described in this book and after the habit of good deeds (as in *English Bahishti Zewar*) then depending on one's capabilities and one's understanding and knowledge, there develops a very special close relationship ("Nisbat") with Allah in the saint (Waliy) as a result of which by his nature he loves obedience and worship and also hates atheism, polytheism and sins. At times (but not always) some hidden (mystic or esoteric) secrets are also revealed. To reform others satisfactorily, he (Waliy) must also have a thorough theoretical and practical command over the Islamic subject of Tasawwuf and Self-Purification. A Shaikh or preceptor must not only be "Waliy-al-Saleh" but also must be "*Waliy-al-Musleh*" as defined in this book for your guidance. All these are favours and rewards from Allah, and we must be even thankful to Him.

(15) Cure for Evil Thoughts and Temptations

Often during prayers or Dhikr (daily practices) or even any other time one experiences in the mind and heart some very bad, evil and dirty thoughts and ideas that are dangerous, worrying and sickening. In extreme cases they touch the boundary of disbelief and atheism, and create doubts concerning Islam and the Hereafter, and even to the extent of an outright rejection. At times lust and temptations take over. All these things coupled with failure in the worldly affairs can create a state of extreme hopelessness. Let there be no doubt that all these things are unintentional beyond your control, and merely the devil's plan. There is nothing wrong with the evil thoughts so long as you do not act according to them. They are not signs of rejection by Allah. They do not decrease the faith, nor make any difference in one's close relationship with Allah. Infact one is rewarded by the patience of the inconvenience and trouble caused by such evil thoughts. In such situations, occupy your mind and direct your attention towards something else that is good, read a religious book (of interest), or join the company of a saint

(Waliy-al-Musleh). Also repent (11) and seek Allah's protection (12) a few times. Allah-willing all these evil thoughts and temptations will gradually disappear. And even if they persist all your life, no less is done of the world or the Hereafter. This is because you are only responsible for what is under your control!

The above chapters and topics discuss and explain the essence of Tasawwuf and Tazkiyat-un-Nafs (self-purification). The recommended practices are quite sufficient. They are fail-proof. You can also succeed provided you are sincere in intention and regular in the daily practices. Sincerity, regularity and punctuality are better than one's miracle.

(16) Self-Purification in Brief

The purpose of all efforts and struggles, devotional exercises and practices, and the end of all moral reform and self-purification is simply as follows : *Obedience to all the obligations and duties of Sharii'a according to Sunnah easily and as a matter of habit, and the fulfilment of all the Islamic rights of Allah, of one's self, and of all the creatures of Allah.* In these are the good of this life and of the Hereafter.

The rights of Allah's creatures are particularly important. It is our duty in Islam to fulfil the rights of parents, husband and wife, children, relatives, other Muslims, neighbours and fellow human beings etc. satisfactorily. In order to seek the pleasure of Allah be good and do your duty towards them. Make sure that you do not trouble or inconvenience others in any way. But if they do wrong, and apologize after that, be quick at reconciliation. This is the order of Allah and His Prophet ﷺ. We are also obliged to preach (or to do "Tabliigh") according to the conditions (see *Islamic Rights and Duties*), as well as pray for the guidance of others.

VIII. SPECIAL INSTRUCTIONS AND GUIDANCE

Thanks to Allah the above programme will be quite sufficient for the seekers of truth, Muslims, new converts to Islam, sufis etc. in most of their affairs and situations. However, in the human nature there are certain evils that ruin one's apparent deeds as well as the life activities and dealings. Some are so strong that they cannot be controlled and disciplined without efforts and struggles (Mujaahidah) such as provide, envy, hatred, love for status and position, worldly love, anger, back-biting, evil eye to a member of the opposite sex, etc. In order to satisfactorily control or cure the evils and to purify oneself,

one must contact and approach a suitable and proper preceptor or "Waliy-Al-Musleh" (whose qualifications have already been described to you).

If you are unable to find a qualified "Waliy-Al-Musleh", then carefully study the following books by the latest Mujaddid Maulana Ashraf Ali Thanwi: "*Tarbiyyatus Salik*" (Urdu), and books by his deputy or Khalifah, Maulana Dr. Abdul Hai: *Basaire Hakimul Ummat* (Urdu) and *Ma-athire Hakimul Ummat* (Urdu). These contain the cure for hidden diseases that will cure you also. Allah-willing you shall never fail.

In the last analysis, the Mujaddid and Hakimul Ummah recommended the following (*Ashrafus Sawanih 2*, Maktabae Thanwi): if one is not interested in any existing preceptor and has no hope in the future, there is still a way for him and there is no need for despair. Learn the essentials of the religion either by reading (*English Bahishti Zewar*) or by asking the 'Ulema (religious scholars). Do the straight forward duties of prayers, fasting etc. Should you notice anything wrong in yourself try to cure or purify by yourself as well as you can. Avoid all the major sins. Repent from all others. Continue to pray Allah that you may learn to control all your evils and misdeeds. And if you can not understand them,then may Allah cure and purify by His Mercy. Allah-willing the above is also sufficient for salvation in the Hereafter. And that is all that is required. There is a way for every Muslim and there is no need to despair in the way of Allah.

IX THE ESSENCE OF TASAWWUF, SELF PURIFICATION AND REFORM

According to Mujaddid Thanwi, the simple little thing which is the *the essence of Tasawwuf is, that in any act of obedience (or worship) when and where you feel laziness, take care of and win over laziness and do it, and similarly when and where you feel templed to commit a sin or evil, control yourself and win over the temptation, and do not do it.* To one who has this ability nothing further is needed because this very thing results in the aimed close relationship with Allah as well as guarantees it and increases it.

X. HAPPY ENDING OF ONE'S LIFE

A quotation from the will of Mujaddid Thanwi follows:

The happy ending of one's life on Islam is the best and the greatest

favour of Allah for which you must beg Him in utter humility after the five daily prayers. You must also thank Allah for His present favour of Faith and Islam because Allah says in the Holy Qur'an لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ that on thankfiness His favours are increased and this is also the way to achieve the happy ending of your life on earth.

O Allah! bestow upon us the great big favour. O Allah! give us the argument for Faith at the اَللّٰهُمَّ لَقِّنِّي حُجَّةَ الْإِيمَانِ عِنْدَ الْمَمَاتِ time of death. Give us complete and strong Faith. Make us do good deeds and follow the Sunnah satisfactorily and perfectly. And with this determination and intent make our ending happy. Amiin! Peace and blessings of Allah be upon the Holy Prophet ﷺ.

XI. SOME DAILY ROUNDS OF PRACTICE OR RECITALS ACCORDING TO SUNNAH

(17) Sending Durood upon the Prophet ﷺ

The Holy Prophet ﷺ has promised his intercession to one who recites

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ وَّاَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ

Allahumma Salli 'ala Muhammadin wa 'ala aalii Muhammadin wa Anzilhul Maq'adal muqarraba 'indak. (O Allah! send peace and blessings on Muhammad and on his descendants and elevate him to the high place of distinction close to you).

(18) Another Durood upon the Prophet ﷺ for Recitation

According to Abu Sa'iid Al- Khudri the Holy Prophet ﷺ has said that one who is short of money or riches for charity, he should recite the following Salaat (Durood in his prayer for the purification of his heart (At-Targhiib):

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ عَبْدِكَ وَرَسُوْلِكَ وَ صَلِّ عَلَى
الْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِيْنَ وَالْمُسْلِمَاتِ

Allahumma Salli 'ala Muhammadin 'abdika wa rasulika wa Salli 'alal Muminiina wal Mu'muminati wal Muslimina wal Muslimat. (O Allah! send Your blessings on Your servant and mesenger Muhammad and on all faithful men and women and on all believing men 'amd women).

(19) Protection from Disasters and Misfortunes

The Holy Prophet ﷺ has said that one who recites the following three times every day and evening shall be safe under protection against all calamities and misfortunes on that day (Hadith):

بِسْمِ اللهِ الَّذِيْ لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْاَرْضِ وَلَا فِي السَّمَآءِ وَهُوَ السَّمِيْعُ الْعَلِيْمُ. اَعُوْذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ كُلِّهَا مِنْ شَرِّ مَا خَلَقَ

Bismil-lahil ladhii la Yadurru ma'is-mihii Shaiun fil ardi wala fis- Samaai wa huwas Samiul 'Aliim. A'udhu bikalimatil-lahit - Tammati kulliha min Sharri ma khalaq. (I begin with the name of Allah in whose name nothing can harm in the Earth and the Heaven and He is Hearing, Knowing. I seek refuge with Allah from the evil of all creatures by His perfect statements).

(20) True Repentance, Protection, Welfare and Paradise

According to a Hadith, one who recites the following (Syed-il-Istighfar or head of repentance) with sincerity and heart's belief any time in the day will after death go to Paradise without fail:

اَللّٰهُمَّ اَنْتَ رَبِّيْ لَآ اِلٰهَ اِلَّآ اَنْتَ خَلَقْتَنِيْ وَاَنَا عَبْدُكَ ، وَاَنَا عَلٰى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ، اَعُوْذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ اَبُوْءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَاَبُوْءُ لَكَ بِذَنْبِيْ فَاغْفِرْ لِيْ فَاِنَّهٗ لَا يَغْفِرُ الذُّنُوْبَ اِلَّا اَنْتَ

Allahumma anta Rabbii laa ilaha illa anta khalaqtanii wa ana 'abduka wa ana 'alaa 'ahdika wa wa'dika mastata'tu a'udhu bika min sharri ma sana'tu abuu'u-o laka bini'matika 'alaiya wa abuu'u laka bidhanbii faghfirli fainnahu la yaghfiruz zunuuba illa ant. (O Allah! You are my Lord and Sustainer. There is no deity except You. You created me and I am Your servant and on Your promise and convenant to my best. I seek refuge with You from all the evil I have done. I acknowledge before You all the blessings You have bestowed upon me, and I confess to You all my sins. Please do forgive me and accept my repentance, for nobody can forgive sins except You).

According to a second Hadith, whenever a problem arose, the Holy Prophet ﷺ used to recite the following many times:

Ya Hayyu ya Qayyumu يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ اَسْتَغِيْثُ
Birahmatika Astaghith. (I beg You of Your Mercy, O Allah!)

Thirdly, at the time of trouble, worry, calamity, disaster, misfortune, grave sickness, etc. recitation of the following verse of Qur'an is strongly recommended, 111 times, after 'Isha prayers with sending Durood upon the Prophet ﷺ in the beginning and end eleven times:

لَآ اِلٰهَ اِلَّآ اَنْتَ سُبْحَانَكَ اِنِّيْ كُنْتُ مِنَ الظّٰلِمِيْنَ

La ilaha illa anta subhanaka inni kuntu minaz zaalimiin. (There is no deity except You. Glory be to You. Most certainly I am one of the wrong-doers).

As in the second recommendation (above), repeatedly recite when some thing troubles, hurts or pains you or when you cannot solve the difficulty

يَآ اَللّٰهُ يَا رَحْمٰنُ يَا رَحِيْمُ يَا ذَاالْجَلَالِ وَالْاِكْرَامِ يَا حَيُّ

Ya Allahu ya Rahmanu ya Rahimu ya Dhal-Jalali wal-ikrami ya Hayyu ya Qayyumu birahmatika astaghith.

يَا قَيُّوْمُ بِرَحْمَتِكَ اَسْتَغِيْثُ

Allah-willing the troubles will be over soon and you will get the much needed peace of mind and happiness of heart.

XII. A COMPLETE LIST OF THE SAINTLY LINE UP TO THE HOLY PROPHET ﷺ

It is a good thing to read and to have the family-tree ("Shajarah") of your preceptor or Shaikh. This helps to develop a special relationship, affection and love for the preceptors of the Tariqah and the Holy Prophet ﷺ. This has, therefore, been in the practices of saints and their disciples of Islam. Reading after Fajr (morning prayer) or even once a week is good enough, after which recite Surah CXII (Al-Ikhlas) three times and pray Allah to bless their souls. This will strengthen your own soul and Faith, and so will a similar recitation of Surah CXII and following prayer for your relatives and Muslim ancestors. This is an obligatory right of love which they appreciate and like, and which will be helpful to you as well in your salvation and in seeking Allah's pleasure.

THE SHAJARAH

1. The Prophet Muhammad (ﷺ), 2. 'Ali (son-in-law of the Prophet ﷺ, his companion and fourth caliph of Islam), 3. Shaikh Hasan Al-Basari, 4. Khajah 'Abdul Wahid bin Zaid, 5. Fudhail bin 'Ayadh, 6. Ibrahim Adham, 7. Hudhaifah Mar'ashi, 8. Bu-Hubairah, 9. Mamshad 'Alavi, 10. Abu Ishaaq Shamii, 11. Abu Ahmed Chishti, 12. Bu-Muhammad, 13. Abu-Yusuf, 14. Mauduud Chishti, 15. Sharif Zandani, 16. Uthman. 17.Mu'inuddin 18. Qutbuddin, 19. Fariduddin Shakar-Ganj, 20. 'Alauddin Saabir, 21. Shamsuddin Turk, 22. Jalaluddin, 23. Ahmad 'Abdul 'Haq, 24. Ahmad 'Arif, 25. Shaikh Muhammad, 26. 'Abdul Quddus, 27. Jalaluddin, 28. Nizamuddin, 29. Bu-Saiid, 30. Muhibbullah, 31. Shah Muhammad, 32. Muhammadi, 33. 'Aizduddin, 34. 'Abdul Hadii, 35. 'Abdul Bari 36. Haji 'Abdur Rahim, 37. Nuur Muhammad, 38. Haji Imdadullah, 39. Mujaddid Ashraf 'Ali Thanwi, 40. Dr. Muhammad 'Abdul Hai, 41. Muhammad 'Abdullah, Ph.D.

XIII. EVERYDAY PRAYERS ACCORDING TO SUNNAH

The Holy Prophet ﷺ regularly used and encouraged the use of "Miswaak", "'Itr" (or perfume), "Kuhl" (but not those containing harmful lead), comb and hair brush, etc. (see *Uswae Rasoole Akram)*. His everyday prayers include the following (see *Islamic Prayers*).

(21) Prayer After Awakening

اَلْحَمْدُ لِلّٰهِ الَّذِيْٓ اَحْيَانَا بَعْدَ مَآ اَمَاتَنَا وَ اِلَيْهِ النُّشُوْرُ •

Alhamdu lillahil ladhii a'hyana b'ada ma amatana wa ilaihin-nushuur. (All praise be to Allah, who revived us to life after giving us (temporary) death, and to Him we shall have to return.)

(22) Prayer Before Entering Lavatory

بِسْمِ اللّٰهِ اَللّٰهُمَّ اِنِّيْٓ اَعُوْذُ بِكَ مِنَ الْخُبُثِ وَالْخَبَآئِثِ

Bismil-lahi, Allahumma inni a'udhu-bika minal-kh-buthi wal-khabaaith. (In the name of Allah, O Allah ! I seek refuge in Yuo from the foul male and female devils).

(23) Prayer After Coming out of a Lavatory

غُفْرَانَكَ الْحَمْدُ لِلّٰهِ الَّذِىْٓ اَذْهَبَ عَنِّى الْاَذٰى وَعَافَانِىْ ۔

Ghufranaka alhamdu lillahil-ladhii adhaba 'anniyal-adha wa 'aafani. (I ask Your pardon, praise be to Allah, who relieved me from the suffering and gave me health).

(24) Prayer Before Ablution or Wudu'

Bismil-lahir rahmanir-rahiim بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

(In the name of Allah, Most Gracious, Most Merciful).

(25) Prayer During Ablution

اَللّٰهُمَّ اغْفِرْلِىْ ذَنْبِىْ وَوَسِّعْ لِىْ فِىْ دَارِىْ وَبَارِكْ لِىْ فِىْ رِزْقِىْ ۔

Allahummagh firli Dhambi wa wassi' li fi darii wa baarik li fi rizqi.(O Allah ! forgive my sins, make plenty in my house and increase my sustenance).

(26) Prayer After Ablution

اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ مُحَمَّداً عَبْدُهٗ وَرَسُوْلُهٗ . اَللّٰهُمَّ اجْعَلْنِىْ مِنَ التَّوَّابِيْنَ وَاجْعَلْنِىْ مِنَ الْمُتَطَهِّرِيْنَ . سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ، اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّآ اَنْتَ اَسْتَغْفِرُكَ وَاَتُوْبُ اِلَيْكَ

Ashhadu 'An la Ilaha illal-lahu Wahdah laa Sharika lah, wa ashhadu anna Muhammadan 'Abduhu wa rasuuluh. Allahummaj 'alni minat-tawwabina, waj 'alni minal mutatahhirin. Subhanaka Allahumma wa bihamdika, ashhadu an la Ilaha illa Anta, astaghfiruka wa atuubu ilaik. (I testify that there is no Allah besides Allah; He is One and alone, He has no partner, and I further testify that Muhammad is indeed His servant and apostle or messenger. O Allah ! make me of those who are repentant; make me of those who are purified. Glory be to Allah and praise be to Him. I bear witness that there is no deity except You. I beg Your pardon and repent).

(27) Prayer on Entering The Masjid or Mosque

اَللّٰهُمَّ افْتَحْ لِیْ اَبْوَابَ رَحْمَتِكَ

Allahummaf tahli abwaba rahmatik.
(O Allah ! open for me the gates of Your Mercy).

(28) Prayer After Leaving the Mosque

اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ مِنْ فَضْلِكَ

Allahumma inni As-aluka min fadlik.
(O Allah ! I beg You Your bounty).

(29) Prayer After Adhan (Without Raising Hands)

اَللّٰهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّآمَّةِ وَالصَّلٰوةِ الْقَآئِمَةِ اٰتِ مُحَمَّدَا ۨالْوَسِيْلَةَ وَالْفَضِيْلَةَ وَابْعَثْهُ مَقَامًا مَّحْمُوْدَا ۨالَّذِیْ وَعَدْتَّهٗ اِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ

Allahumma Rabba hadhihid Da'watit-taammati was-salaatil qaaimati aati Muhammada-nil wasilata wal faziilata wab 'athhu Maqamam mahmuudan nilladhi wa'adtah. Innaka la tukhliful mii'aad. (O Allah ! Lord of this perfect call, and of the Salaat to be offered presently, grant Muhammad the way of approach and rights of intercession, eminence, distinction and highest class in Paradise, and raise him to the glorious position and rank, You promised him, and afford us his intercession on the Day of Judgement. Surely, You never go back on Your word or promise).

(30) Prayer Before Eating

بِسْمِ اللّٰهِ وَعَلٰى بَرَكَةِ اللّٰهِ

Bilmillahi wa'ala barakatil-lah.
(In the name of Allah and by the Blessings of Allah).

(31) Prayer after Eating

اَلْحَمْدُ لِلّٰهِ الَّذِیْ اَطْعَمَنَا وَ سَقَانَا وَجَعَلَنَا مِنَ الْمُسْلِمِيْنَ

Alhamdu lil-lahil ladhi at'amana wa saqana wa ja'alana minal Muslimiin.
(Thanks to Allah Who gave us to eat and drink and Who made us Muslims).

(32) Prayer Before Wearing a Dress

اَلْحَمْدُ لِلّٰهِ الَّذِیْ كَسَانِیْ مَآ اُوَارِیْ بِهٖ عَوْرَتِیْ وَاَتَجَمَّلُ بِهٖ فِیْ حَيَاتِیْ

Al-hamdu lillahil ladhi kasaani ma uwari bihi 'auratii wa ata j ammalu bihi fii hayati. (Thanks to Allah for the dress to cover myself as well as for

looking decent and nice).

(33) Prayer Before Leaving the House

بِسْمِ اللهِ وَتَوَكَّلْتُ عَلَى اللهِ ط

Bismillahi wa tawakkaltu 'alal-lah.
(In the name of Allah, and I trust on Allah).

(34) Prayer Before Entering the House

اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ خَيْرَ الْمَوْلَجِ وَ خَيْرَ الْمَخْرَجِ - بِسْمِ اللهِ وَلَجْنَا وَبِسْمِ اللهِ خَرَجْنَا وَعَلَى اللهِ رَبِّنَا تَوَكَّلْنَا ط

Allahumma inni as-aluka khairal-maulaji wa khairal-makhraj. Bismi-l-lahi walajna wa Bismil-lahi kharajna wa a'lallahi Rabbina tawakkalna. (O Allah ! I ask for the good of coming in and going out. In the name of Allah we enter, in Allah's name we leave. And on our Lord, we do trust).

(35) Prayer at Bed-Time

بِاسْمِكَ رَبِّيْ وَضَعْتُ جَنْبِيْ وَبِكَ اَرْفَعُهٗ اِنْ اَمْسَكْتَ نَفْسِيْ فَاغْفِرْ لَهَا وَاِنْ اَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهٖ عِبَادَكَ الصَّالِحِيْنَ ط اَللّٰهُمَّ قِنِيْ عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ ط

Bismika Rabbii wada'tu jumbi wa bika arfa'uhu in Amsakta nafsii faghfir laha wa in arsaltaha fafazha bima tahfazu bihi 'Ibadakas-Salihiin. Allahumma qini 'Adhabaka yauma tab'athu 'Ibadak. (My Lord, in Your name I put myself by the side and will get up by Your help. If You keep me to Yourself, then I beg You to forgive my soul. And if you return me to life, then protect me like the protection of good servants. O Allah ! save me from Your punishment on the Day of Resurrection).

(36) Prayer Before Riding

Bismil-lah. (In the name of Allah). بِسْمِ اللهِ ط

(37) Prayer After Riding

اَلْحَمْدُ لِلّٰهِ ط سُبْحَانَ الَّذِيْ سَخَّرَ لَنَا هٰذَا وَمَا كُنَّا لَهٗ مُقْرِنِيْنَ ۝ وَاِنَّآ اِلٰى رَبِّنَا لَمُنْقَلِبُوْنَ ۝

Al-hamdu lil-lah. Subhanal-ladhii Sakh-khara lana hadha wama kunna lahu muqriniin. Wa inna ila Rabbbina lamun qalibuun. (All praise be to Allah. Glory be to Him Who gave us mastery and control over which we had no control. And to our Lord, surely we are going to return).

(38) Prayer in Thankfulness

اَلْحَمْدُ لِلّٰهِ الَّذِىْ بِنِعْمَتِهٖ تَتِمُّ الصَّالِحَاتُ ۔

Alhamdu lil-lahil ladhii bini'matihi tatimm-us Saalihat. (All praise be to Allah by Whose Blessings all good things are perfected).

(39) Prayer in Patience

اَلْحَمْدُ لِلّٰهِ عَلٰى كُلِّ حَالٍ ۔

Alhamdu lil-lahi 'ala kulli haal.
(All praise be to Allah in all circumstances).

(40) Prayer During Evil Thoughts

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ - اٰمَنْتُ بِاللّٰهِ وَرُسُلِهٖ ۔

A'udhu billahi minash-Shaitan. Aamantu billahi wa rusulih.
(I seek refuge with Allah from the devil. I believe in Allah and His messengers).

(41) Prayer for Cure of an Evil Eye

بِسْمِ اللّٰهِ اَللّٰهُمَّ اَذْهِبْ حَرَّهَا وَبَرْدَهَا وَوَصَبَهَا ۔

Bismi-l-lah. Allahumma adhhib 'harraha wa bardaha wa wasabaha.
(In the name of Allah. Cure and remove its heat, its cold and its pain, O Allah!).

(42) A Comprehensive Prayer for All Occasions by the Holy Prophet ﷺ

اَللّٰهُمَّ اِنَّا نَسْئَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ مِنْهُ نَبِيُّكَ مُحَمَّد
صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَنَعُوْذُ بِكَ مِنْ شَرِّ مَا اسْتَعَاذَ مِنْهُ
نَبِيُّكَ مُحَمَّدٌ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ۔

Allahumma inna nasaluka min khairi ma sa'alaka minhu nabiyyuka Muhammadun Sallallaho 'alaihi wa Sallam. Wa na'uudhu Bika min sharri ma Ista'adha minhu nabiyyuka Muhammadun Sallallaho 'alaihi wa Sallam. (O Allah ! we ask you all the good things asked by your beloved Prophet Muhammad ﷺ and seek your protection from all the bad things from whom your beloved Prophet Muhammad ﷺ asked Your protection).

وَ صَلَّى اللهُ عَلَى النَّبِيِّ

Wa Sallallaho 'alannabi (Blessings of Allah be upon the Prophet).

Note : The translator gives lectures on Islamic subjects every second and fourth Sunday of a month at the South London Islamic Centre (Streatham Mosque), 8 Mitcham Lane, London S.W. 16 at 4 : 30 P.M. This book (translation) is based on the public lectures delivered there in September 1980.

GTC

Answer to Questions on the Prophet ﷺ's Religion

by

Professor Maulana Mohammad Abdullah, Ph. D.

ANSWER TO QUESTIONS ON PROPHET ﷺ'S RELIGION

Some of the common questions usually asked by the non-Muslim are concerning pork, alcohol, Halal meat, polygamy, women, veil, career of a Muslim lady, prayers, fasting, Islam versus western civilization, economic and political system of Islam, etc. These and other related problems are explained below. Please read carefully and more than once if necessary.

You must clearly understand that Islam is the religion of mankind and its message is universal and eternal. Islam is an organised, disciplined and complete way of life. It provides guidance in all walks of life—individual and social, material and moral, economic and political, legal and cultural, national and international. There is an established balance between individualism and collectivism. Islam neither neglects the individual nor the society—it establishes harmony and balance between the two and assigns to each its proper role. Prayer in Islam, is offered five times a day in congregation which inculcates social discipline among its followers. Everyone is injoined to pay Zakaat as laid down in the Qur'an : "In their wealth the beggar and the destitute have their due-right" (L1:19). The Prophet Muhammad (ﷺ) said: He is not a believer who takes his fill while his neighbour starves." There is a unity of mattr and spirit in Islam. It stands not for life-denial but for life-fulfilment. Islam rejects asceticism. Islam does not admit any separation between `material' and `moral', `mundane' and `spiritual' life. It enjoins man to devote all his energies to the reconstruction of life on healthy foundations. There is universalism and humanism, and Islam addresses the conscience of humani and banishes all false barriers of race, status and wealth. Islam is international in its outlook and approach. The basic guidance (Qur'an and Hadith or Traditions of the Prophet ﷺ) is eternal and permanent while there is a mechanism to apply it for ever keeping Islam fresh and modern, fulfilling the peculiar needs of every successive age. Islam is a revealed religion and not a man-made system. It would be wrong to say that Islam is what Muslims practis as is the confusion in the Western World, in respect of Islam. Islam is a simple, rational and practical religion, without any mythology. It is free from superstitons and irrational beliefs and dogmas. Islam awakens in man the faculty of reason, inculcates

the scientific spirit of inquisitiveness and exhorts him to use his intellect.

The Qur'an is a living miracle of the Prophet Muhammad ﷺ and it is claimed (and repeatedly challenged) that the like of it can never be written again. The style, language and eloquence of Qur'an, the message it carries, the impression it leaves, the information about the unseen, the guidance it offers for humanity and the absolute purity of its text—all point towards its miraculous nature. Islam imposes itself as a universal religion for all mankind and in all ages.

From the material as well as spiritual point of view, Islam recognises the position of woman to be the same as that of man. To a mother, the Prophet ﷺ said, "Paradise lies underneath the feet of your mothers", and to a wife, "The best among you is the one who is best towards her family". In the economic sphere woman can earn money and possess property just as man can do. The duties of rearing the children and looking after the home belong to the woman. Polygamy is not a requirement but a permission under special circumstances provided you can afford (up to four) and provided you treat them equally. Under no circumstances adultery or sex outside or without marriage is allowed in Islam. The Prophet ﷺ said, "Of all the permissible things divorce is the most disliked by Allah". This right of the wife to seek divorce was recognized for the first time in the history of mankind by Islam ! The alternative to polygamy in the West is continued and increased prostitution, concubinage and distressing spinsterhood. A Muslim lady is required to cover her body from head to foot, leaving only the face and hands uncovered (Hijaab). Covering face or using veil is only optional and recommended but not obligatory. A Muslim girl can adopt any permissible career within these guidelines. Remember, the success of a Muslim lady is judged according to her fidelity to her husband and the rearing of worthy children. In order to discourage all temptations to illicit sex, Islam demands modesty and decency in dress, sobriety and dignity in behaviour and bans the free social intermingling of the sexes. All forms of obscenity, vulgarity and frivolity in the amusements and mass-media are forbidden.

The basic theme of Western Civilization has been its revolt against all spiritual and religious values and the Hereafter. In Islam, man's material welfare is only a means, in contrast to the West which regards it as an end in itself. The Western Civilization owed its domination to the fact that it knew what it wanted (materialism) and spared no effort to get it, combined with a supreme self-confidence of future triumph. If we Muslims were as self-confident in the superiority of Islamic ideals and as single-mindedly determined to implement them, nothing could stop us now. We need Islamic education,

organization, active Da'wah and Tabliigh by all means at our disposal. Is it Islam or the departure from Islam that is responsible for the present day decadence of the Muslims ? Is Christianity really the hand-maiden of "progress"? Ethiopia has been a Christian country for nearly two thousand years but what is the result ?

It would be wrong to say that the Sharii'a and Islam very restrictive and hard to practice because is there any system of law in existence which does not entail and tolerate some individual loss for the sake of public good? If you can not write a Qur'an like this, and are forced to accept that the Legislator Allah is perfect in His Wisdom and is also Omniscient, then surely it logically follows that He can and indeed has framed that laws of guidance for humanity to fulfil the needs and requirements of all the people, all the time, till the end of the world. It is, therefore, absurd to say that the changing requirements of age and time justify human changes or secondary new interpretations of Qur'an and Hadith. Not a single scientific fact or law is against the factual report of Qur'an and Hadith, and this is true of Islam alone and true of no other religion today ! Please think.

In obedience to Legislator Allah, we as Muslims do not eat pig or pig fat, or drink alcohol (except when prescribed by a Doctor in a prescription). We eat "Halal" or Koscher meat which is slaughtered in the name of Allah. According to Imam Shafi'i (but not others), "It is felt that the meat of animals slaughtered by Jews and Christians is lawful to Muslims since the Qur'an allows this without any restrictions, and the Muslim must mention the name of Allah immediately before eating. This school claims that even Prophet Muhammad (ﷺ) used to eat meat prepared by Jews and Christians." (From, Dietary Regulations and Food Habits of Muslims by Ahmad Sakr, Muslim World League, U.N. Office, P.O. Box No. 4174, Grand Central Station, N.Y. 10017, U.S.A. p 13), This might help new converts to Islam since it is an easy religion.

In the Political system of Islam, the constitution guarantees : 1. Ultimate Sovereignty over all Nature and all Law vests in Allah, the Lord of the universe, alone. 2. The law of the land shall be based on the Qur'an and Sunnah, and no law shall be enacted nor any administrative order issued, in contravention of the Qur'an and the Sunnah. 3. The State shall be based not on geographical, racial, linguistic or any other materalistic concept, but on the principles and ideals of Islamic ideology. 4. It shall be incumbent upon the State to uphold and establish the Right and to suppress and eradicate the Wrong as presented in the Qur'an and the Sunnah-----(See, *Jesus Christ in Islam* by Prof. M. Abdullah).

For the Economic system of Islam and its comparision with the socialist and capitalist system, please read *'Distribution of Wealth in Islam'* by Mufti Muhammad Shafi, Begum Aisha Bawany Wakf, P.O. Box N0. 4178, Karachi, Pakistan.

THE PROPHET OF ISLAM



(Poem)

The crown of creation set with richest gems
Diamonds and rubies in value beyond ken
Unequalled in brilliance, unique of kind
Art thou, O great Prophet ! to all mankind.
Truthful by nature and of most saintly mien,
All called thee the Trusty, the Al-Amiin.
Most loving to children, courteous to all,
To animals, tender, alike to great and small,
Never on earth a nobler soul has trod,
Never had another shewed a truer way to Allah.

O sweetest flower that ever on earth did bloom,
Matchless alike in divine beauty and perfume,
O whitest lily that human eyes have seen,
O liveliest rose that in the world has been.
All nature join in homage, all men adore
Thee who brought light to a darksome world,
Thee whose teachings are as a necklace of pearl
Which when worn does radiant beauty impart,
Adding lustre to body, to soul and to heart.
Ya Rasuulllah ! our dearest friend and guide,

May Allah's eternal Blessings with thee abide.

38

From the Arabian deserts thou sounded thy call
To the worship of Allah, the Lord of all :
From the Arabian desersts thou taught mankind
Now the truest knowledge of Allah to find.
Thy words flew as lightning the whole world around
Of Truth and Light they did fully abound,
And nations, acknowledging the pow'r of their sway,
Did find and follow the most truthful way.
In the wake of thy words true piety did spring,
And great knowledge and virtue did truly bring.
Never on earth a better soul was born,
Never the world did a purer soul adorn.

Man was fast sinking in idolatry and sin
When thou thy great mission did first begin
Then in place of darkness thou Light did give,
And taught mankind the noblest way to live;
And reformed the world as never before,
And unique blessings on it did bestow.
Praise be to Allah for this favour divine
In sending thee the wicked world to refine,
Search the world though we may from pole to pole
While the great ocean of time doth onward roll,

A more perfect Prophet never can we find

Than thee who, thank Allah, gave Islam to mankind

Ya Rasuulullah ! my homage I make to thee,

Ya Nabiul-lah ! my love I tender thee,

My life, my all, for thee I gladly give,

Thy divine messages shall with me forever live

My love for thee no bounds doth know,

In my heart thy mem'ry shall for ever glow

May Allah shower His choicest Blessing on thee

May Allah grant thee peace for all eternity.

M.J. MAJID

The Fruit of Your Deeds
(JAZA-UL-A'MAL)

by

Maulana Ashraf Ali Thanwi (Rah.)

Translated by

Professor Maulana Mohammad Abdullah, Ph.D.

CONTENTS

I. INTRODUCTION

It is a shame if we, who claim to be Muslims and followers of the Holy Prophet (ﷺ), become lazy in doing good deeds and in worship or neglect the Sharii'a or the Islamic law and live in sin of every type rather unexpectedly. Unfortunately, this is the state of affairs when people are mistaken and think that it is only after death and in the Hereafter that good or bad deeds will be duly rewarded. They are quite ignorant of the fact that the deeds of ones heart and body in the five branches (1. Beliefs or "Aqaaid", 2. Worship or "Ibaadah", 3.Dealings, Business or "Mu'aamala", 4.Way of Life, Habits and Behaviour or "Mu'aasharah", and 5. Islamic morals and mysticism or "Tasawwuf" or "Ihsaan" or "Tazkiyatun-Nafs" or Sufism) of the Islamic Sharii'a also influence one's life and happiness in this world. Under the intoxicating influence of the lust and passion of one's self, they are in dark of what really happens to them as a consequence of what they earn or do. It is true that all Muslims believe in the Day of Judgement and the subsequent reward of abode in Paradise or Hell depending upon one's deeds. But very few take it as seriously as they should or as one takes between cause and effect or between action and reaction in sciences and worldly affairs. They are neither that thoughtful or mindful or serious about this for the Hereafter, which is alarming indeed. There are those who are mistaken about the Hereafter when they assume that quite arbitrarily one could be punished or rewarded, and of course, they will be among those to be rewarded, as if one's deeds (and faith or the deeds of one's heart) are quite irrelevant. This is wrong and quite obviously opposed to the Qur'an and Hadith (or Sunnah) as we shall. It is true that nobody may enter Paradise on the basis of his or her deeds alone but by the Grace and Mercy of Allah (in Arabic, Allah) which usually happens when good deeds are granted by Allah and performed by the believer. So that the two are related as in the Qur'an (56 : 7):

إِنَّ رَحْمَتَ اللهِ قَرِيْبٌ مِّنَ الْمُحْسِنِيْنَ ○

Verily the Mercy of Allah is nigh unto the well-doers. In order to remove all misunderstandings and confusions in one's mind, we will prove from Qur'an, Hadith and statements of "Ulema" (or religious scholars) and "Mashaikh" (or saints) the significant points : that just like the promised punishment and reward in the Hereafter, one can see the results sometimes in this life as well; that one's deeds and the consequent results in the Hereafter

are cause and effects just like one cooks on the fire or one's hunger is gone after eating or a fire is extinguished by water, and so on. If you understand and believe these then automatically you will be stimulated and encouraged to do good deeds and at the same time disinterested and fed up with sins. This is the essence of Tasawwuf: when you feel lazy in performing a good deed, have courage and do it; when you feel like doing a sin, control yourself and have courage and do not do it. Now you have everything you need to develop a special relationship with Allah, to hold fast to it and to increase it beyond bounds. All praise be to Allah. اَلْحَمْدُ لِلّٰهِ

Here is the proof of the fruit of your deeds and of the consequent punishment and reward. In the Holy Qur'an at a number of places the deeds are mentioned as the condition or reason of a resulting action by Allah. **(1) For example:**

فَلَمَّا عَتَوْا عَمَّا نُهُوْا عَنْهُ قُلْنَا لَهُمْ كُوْنُوْا قِرَدَةً خَاسِئِيْنَ○

When they exceeded the limits and did what they were prohibited, We told them to become wretched apes. (This is the possible explanation of the fossil remains in Palaeontology. Anthropology said to resemble both apes and humans and misinterpreted as missing links. The origin of Adam and Eve is in Paradise so that there could never be a common ancestry of man with apes. Consequently, the similarities are due to convergence and similar mode of life). Qur'an tells us that the punishment was due to disobedience.

(2) According to Qur'an:

فَلَمَّآ اٰسَفُوْنَا انْتَقَمْنَا مِنْهُمْ

When they displesed Us, We took the revenge. This clearly proves that displeasing Allah is the cause of punishment and revenge.

(3) According to Qur'an:

اِنْ تَتَّقُوا اللّٰهَ يَجْعَلْ لَّكُمْ فُرْقَانًا وَّيُكَفِّرْ عَنْكُمْ سَيِّاٰتِكُمْ

If you fear Allah, He will decide in your favour as well as cleanse and purify you.

(4) According to Qur'an:

وَاَنْ لَّوِ اسْتَقَامُوْا عَلَى الطَّرِيْقَةِ لَاَسْقَيْنَاهُمْ مَّآءً غَدَقًا○

Had they been steadfast on the right path, We would have bestowed

upon them plenty of good and useful water.

(5) According to Qur'an

فَاِنْ تَابُوْا وَاَقَامُوا الصَّلٰوةَ وَاٰتَوُا الزَّكٰوةَ فَاِخْوَانُكُمْ فِى الدِّيْنِ ط

If they repent, establish Salaat, pay the Zakaat, then they are naturally your brothers in faith.

(6) According to Qur'an:

ذَالِكَ بِمَا قَدَّمَتْ اَيْدِيْكُمْ

of what you have done on your own responsibility

(7) According to Qur'an

بِمَا كُنْتُمْ تَعْمَلُوْنَ ه

this reward is on account of the good deeds done by you.

(8) According to Qur'an:

ذَالِكَ بِاَنَّهُمْ كَفَرُوْا بِاٰيَاتِنَا ط

this is on account of the fact that they disbelieved and rejected our Signs.

(9) According to Qur'an:

فَعَصَوْا رَسُوْلَ رَبِّهِمْ فَاَخَذَهُمْ

they disobeyed the messenger from their Lord, consequently they were seized and punished.

(10) According to Qur'an:

فَكَذَّبُوْهُمَا فَكَانُوْا مِنَ الْمُهْلَكِيْنَ ه

they rejected and refused to believe in Moses and Aaron, consequently they were destroyed.

(11) According to Qur'an:

فَلَوْلَا اَنَّهٗ كَانَ مِنَ الْمُسَبِّحِيْنَ ه لَلَبِثَ فِىْ بَطْنِهٖۤ اِلٰى يَوْمِ يُبْعَثُوْنَ ه

had Jonah not been among those who remember Allah and repent, he would have been held prisoner inside the fish or whale until the end of the world. This proves that the freedom and relief from the suffering came about by the remembrance of Allah.

(12) Finally, according to Qur'an:

وَلَوْ اَنَّهُمْ فَعَلُوْا مَا يُوْعَظُوْنَ بِهٖ لَكَانَ خَيْرًا لَّهُمْ

it would certainly have been better for them, if they listened to and

followed what they were order to do.

Now let there be no doubt in your mind that there is a very close relationship between your deeds and the fruit of your deeds. This has been conclusively established from the verses of Qur'an quoted above.

As a Muslim you must believe in the words of Allah, promptly repent and do good deeds before it is too late.

II. WORLDLY AND MATERIAL LOSS BY SINS

The harms of sins are too many to be counted but a few true stories from the Qur'an and Hadith are presented here as a warning against all sins and evil things. It was pride, disobedience and sin that permanently destroyed Iblis, the Satan. His abode is the fire of Hell and there is no hope with atheism, polytheism and infedelity. The devil is truly cursed and in trouble as we all know. Qur'an tells us the punishments were a consequence of sin and disobedience, such as: the drowning of all unbelievers in the time of Noah by the famous flood; the destruction by strong winds of all unbelievers of the people of 'Ad; the killing and shattering by sound of all unbelievers of the people of Thamud; the destruction of the homosexual community of the unbelieving people of Lut when they were lifted up and dropped with their houses facing downwards and followed by severe stoning, the burning of the people of Shu'aib by the fire from above the clouds; the drowning of the Pharoah and his people in the Red Sea; the continued sinking in the earth of Qaruun with his possessions; and the looting and considerable destruction of the property of the children of Israel by the hands of their opponents twice or more when they were imprisoned, killed, exiled, conquered by ferocious rulers, etc............They were punished only because of their sins, as in the Qur'an:

وَمَا كَانَ اللهُ لِيَظْلِمَهُمْ وَلٰكِنْ كَانُوْٓا اَنْفُسَهُمْ يَظْلِمُوْنَ۝

Allah did not wrong them, but they wronged themselves and consequently suffered.

According to Imam Ahmad after the conquest of Cyprus, Jubair bin Nafiir found Abu Darda crying out alone. He asked Abu Darda the reason for crying on such an auspicious day when Allah had honoured Islam and Muslims. He replied: O Jubair! you have missed the point. These people who

ruled here disobeyed Allah and His messenger and were consequently defeated and humiliated. The same applies to other people. There is a Hadith in the Musnad of Ahmad:

اَنَّ الرَّجُلَ لَيَحْرُمُ الرِّزْقَ بِالذَّنْبِ يُصِيْبُهُ

A person is deprived of his sustenance because of a sin that he commits. There is another Hadith in Ibn Majah narrated by 'Abdullah bin 'Umar: ten of us were in the company of the prophet (ﷺ) when he said, "Allah forbid that you witness these: a nation committed to adultery and fornication in public will suffer from plague and other new diseases not known before; a nation dishonest in dealings and business will suffer from famine and from cruel rulers; a nation not paying the poor due or Zakaat will suffer from draught but for the cattle they would never had a drop of rain; a nation which does not keep its word and promise will be conquered by an enemy from outside who will take everything they get by force. According to Ibn Abu Abid-Dunya, someone enquired 'Aisha concerning the cause of earth tremors. She replied: when people take adultery for granted, drink alcohol, and play instrumental music: Allah is displeased in the Heaven and orders the earth to shake them. The caliph 'Umar bin Abdul 'Aziz sent a royal decree to many cities saying after the praise for Allah and blessings for the Prophet ﷺ : the earth tremors are a Sign of Allah's wrath. On the specified month and date, let the people gather in the open, pray humbly, give some charity. This is because Allah has said in the Qur'an:

قَدْ اَفْلَحَ مَنْ تَزَكّٰى ۝ وَ ذَكَرَ اسْمَ رَبِّهٖ فَصَلّٰى

most certainly he will succeed who purified his self (or payed the Zakaat), offered Salaat and recited the name of Allah by rememberance or Dhikr. And say as Adam did for repentance:

رَبَّنَا ظَلَمْنَآ اَنْفُسَنَا وَاِنْ لَّمْ تَغْفِرْ لَنَا وَ تَرْحَمْنَا لَنَكُوْنَنَّ مِنَ الْخَاسِرِيْنَ ۝

our Lord! we have done wrong to ourselves and if You do not Forgive us and have Mercy upon us, we shall be doomed. And repeat after Noah:

وَ اِنْ لاَّ تَغْفِرْ لِيْ وَتَرْحَمْنِيْٓ اَكُنْ مِّنَ الْخَاسِرِيْنَ ۝

and after Jonah:

لَآ اِلٰهَ اِلاَّ اَنْتَ سُبْحَانَكَ اِنِّيْ كُنْتُ مِنَ الظّٰلِمِيْنَ ۝

(La ilaha illa Anta Subhanaka inni kuntu minazzalimin). This is for repentance after committing a sin and after failing to fulfil an obligation or duty. Ibn Abid-Dunya has narrated, according to the Holy Prophet ﷺ when Allah wishes to punish a people, infant mortality increases, and women have fewer children. Malik bin Dinar reports having read in the books of wisdom: I am Allah, the King, the Master, their hearts are under My control, and one who obeys Me, I make their ruler kind to them and cruel towards those who disobey Me. So you need not worry about your ruler, and instead turn towards Me in obedience and I will make them kind towards you. Imam Ahmed has reported from Wahab, Allah said to the Children of Israel : when I am obeyed, I am pleased. When I am pleased, I bless unlimited blessings. On the other hand, when I am disobeyed, I get displeased, and I curse with the effect lasting for some seven generations. Imam Ahmad has further reported from Wakii' that 'Aisha wrote in her letter to Mu'awiya: when a person disobeys Allah even those who used to praise him or her start talking in bad words and bad language about him or her. There are a lot of Hadith, and statements from the companions of the Prophet ﷺ and other saints on the subject of worldly and material loss from sins. May Allah bless them all !

(1) Loss of True Knowledge

True knowledge is a hidden light and a source of enlightenment while a sin is just the opposite of that which darkens and extinguishes the light save for repentance. Imam Malik's advice to Imam Shafi'i was:

إِنِّي أَرَى اللهَ تَعَالَى قَدْ أَلْقَى عَلَى قَلْبِكَ نُوْراً فَلَا تُطْفِئْهُ بِظُلْمَةِ الْمَعْصِيَةِ

I can see that Allah has enlightened your heart, so better no darken it with sin!

(2) Reduction in Daily Bread

This worldly loss of sustenance as a result of our sins has already been described in a Hadith earlier.

(3) Hopelessness and Gloom from Allah

It is a real misfortune that a sinner feels uncomfortable when Allah, Qur'an, Hadith and the Holy Prophet (ﷺ) are mentioned as well as in the

company of saints (or Auliya) and 'Ulama (or religious scholars) who are the deputies of the Prophet Muhammad ﷺ. One can easily understand this with a little common sense, as explained by a Sufi poet :

إذَا كُنْتَ قَدْ وَحَشَتْكَ الذُّنُوْبُ ، فَدَعْ إِذَا شِئْتَ وَاسْتَأْنِسْ

as a result of sin you are rather hopeles, gloomy, depressed and sick, then why not repent, forget about the sin, fear Allah and be happy at heart.

(4) Dejection and Lowness of Spirits in the Company of Good People

A sinner who has not yet repented will feel uneasy among people and particularly in the company of good and pious people. He would feel like running away from them and from their blessings. A pious person has said, when he committed a sin, his wife and the domestic cattle rebelled against him until he repented.

(5) Increase in Difficulties and Problems in Daily Life

This happens with sins just as piety and fear of Allah open the door to success. Qur'an tells us:

وَمَنْ يَتَّقِ اللهَ يَجْعَلْ لَّهُ مَخْرَجًا

Sins close the doors, while repentance opens them again.

(6) Cloudiness in the Heart and Heaviness of Mind

When you do a sin you will notice the change of heart and mind. And if you insist on Bid'ah (or innovations against Islam), sin and ignorance they will destroy your heart. The darkness can be felt in the eyes and on the face of the sinner despite apparent good looks. According to the companion Abdullah bin 'Abbas, a good deed results in light on the face, light in the heart, abundance in sustenance, strength in the body, and love in the heart of people. On the other hand a bad deed results in darkness and ugliness on the face, darkness in the grave and the heart, weakness and laziness in the body, scarcity of food, and hatred in the heart of people towards the sinner who has not yet repented.

(7) Weakening of Heart

Sin weakens both the heart and the body. With a weak heart the intent is also weak and the result is an increased loss of deeds. The human body has no strength when the heart is weak. That is why the pagan Persians and the Romans despite their apparent might were all defeated by the companions of the Holy Prophet (ﷺ).

(8) Loss of Acts of Devotion and Good Deeds

The more you sin, the more you lose acts of devotion and good deeds. One by one you start losing them until you are completely broken. And all this because of a sin ! Is it worth it ? Why eat a rotten food that will make you sick to death and deprive you of food until you recover (by medication or repentance) ?

(9) Reduction in Life-Time

According to an authentic tradition of the Prophet Muhammad (ﷺ) one who does good deeds, Allah may let him live longer. It follows that sins may reduce one's life and surely take away the blessings of the life. Everything is, off course, destined by Allah, such as wealth, poverty, health, sickness, etc., and you are also required to remove poverty and sickness by trying. This trying is also a part of one's destiny and so are the trying good deeds for increase in one's life. There is no contradiction.

(10) Sins are Habit-Forming Unless One Repents

Experience tells us that inevitably one sin leads to another sin and then to a third sin and so on until a person is deeply involved in almost all sins. When sins get into his system and he gets the dirty habit he not only finds it difficult to leave but feels compelled in sinning forced by the habit even if there is no enjoyment or pleasure. Alas, the habit lingers on, unless one repents.

(11) Weakening of the Intent to repent

This undoubtedly happens on sinning. Repeated sinning makes it a hopeless case oftern resulting in death without repentance.

(12) Loss of the Evilness of Sins in One's Mind

This is a real danger when one is no longer conscious of the wickedness

of his or her sins and no longer bothers to stop them or to hide them or not to make witnesses upon them. It is a shame when the sinner is do degraded as to open the secret of a sin publicly as if it was an achievement or merit. Such a fallen person is far away from repentance and Allah's Mercy. This is what a Hadith tells us :

كُل اُمَّتِی مُعَافی اِلا المُجَاهِدِیْن وَانَّ مِنَ الاجهاد اَنْ یَسْتُر
الله عَلی العَبْدثُمَ یَصْبَح یَفْضَحُ نَفْسُه وَیقُول فُلاَن عَمَلت یَوم
کَذا وکَذا وکَذا فَتحْتَكُ نَفْسُه وَقَد بَاتَ یَسْتُرهُ رَبه ۔

that anyone may hope forgiveness and Mercy except those who sin openly and publicly. Included are those as well whose sins were hidden by Allah but next morning they themselves disclosed them to others and started talking. Allah wanted to cover up but they made public by themselves. Even this can lead to infidelity when you do not consider a sin as bad and evil at all. Whereas we are afraid of getting involved in sins, the saints are frightened of infidelity resulting from sins. Repent now. Say with the bottom of your heart :

اَسْتَغْفِرُ اللهَ رَبِّیْ مِنْ کُلِّ ذَنْبٍ وَّ اَتُوْبُ اِلَیْهِ ۔

Astaghfiru-l-laha Rabbii min Kulli Dhambin wa atuubu ilaih. I seek forgiveness of Allah, my Lord, from all the sins and wrong-doings (done intentionally or unintentionally, secretly or openly) ; and repent (from the sins I know as well as seek forgiveness from those sins that I do not know due to ignorance or other cause; most certainly You are the Knower of the Unseen, Coverer of human fallings and Forgiver of sins, and there is no power, no might but from Allah, the Most High, the Great). (From, Islamic Prayers by Prof. M. Abdullah).

(13) Resemblance in Character with the Earlier Destroyed

Enemies of Allah. Every sin now-a-days is a bequest and reminder of the earlier cursed and destroyed enemies of Allah. For instance, homosexuality (the gays and the lesbians of the west today) was the order of the people of Lut; cheating in business and dealings was the practice of the people of Shu'aib; killing and destruction was the habit of Pharoah and his people; pride and boasting was prevalent in the nation of Hud, etc. You resemble them when you commit these sins. According to 'Abdullah bin

'Umar, the Holy Prophet (ﷺ) has said :

مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ

one who copies and imitates a people is one of them :

(14) Loss of Respect

Sin results in a lack of respect in the right of Allah and His creatures. According to Qur'an :

وَمَنْ يُّهِنِ اللهُ فَمَا لَهٗ مِنْ مُّكْرِمٍ

nobody can respect someone whom Allah has humiliated as a result of his or her sins.

(15) Curse by the Innocent Victims and Other Creatures

A sin is a curse for the sinner that can be harmful to other innocent creatures and this results in additional cursing by them. The curses are on top of the punishment of a sin. According to Mujahid, when there is a famine and drought as a result of the sins of mankind, the cattle and other animals curse the sinners.

(16) Loss of Intellect or Understanding

Something must be wrong with your head, mind, intellect and understanding when you sin and do not repent. Surely, it is bad to sin and even worst not to repent when you know that your Lord is Compassionate, Forgiving and Merciful. How dare you sin in the Kingdom of Allah when you are His slave (and bondsman or bondswoman), when Allah is watching you, His angels are recording your deeds, the Qur'an forbids you, your weakening faith is protesting, your and is near and death is approaching, and the Hell disapproves of you because you are a Muslim and a believer destined (eventually) for Paradise ? You lose for more than you can possibly gain from a sin and it is really not worth it. Don't do it. If you have done what you were not supposed to do or not done what you were required to do : then for Allah's sake repent. Let nothing stop you from repenting before it is too late.

(17) Application of the Prophet ﷺ's Curses

The Prophet Muhammad (ﷺ) has personally cursed on many sins. Beware of those sins that are bigger than those as they deserve bigger curse. The Prophet ﷺ has cursed on the following and some more sins : a woman (or man) who tattooes; a woman who wears a wig of other's hair or combines it with hers to increase the length; interest and usury, one who accepts it, one who gives it, one who records it, and one who witnesses it; marrying (divorced woman) temporarily with the intention of making her remarriage to first husband lawful (when this is the condition of marriage); stealing and theft; alcohol, one who drinks, one who offers a drink, one who distils it, one who sells it, one who buys it, one who earns his or her livelihood on it, one who carries it and for whom it is carried, etc.; one who talks ill of his or her own father; one who shoots to kill animals aimlessly; those men who disguise, dress, act and impersonate as women and vice-versa; one who slaughters an animal in the name of someone other than Allah; one who invents a new thing against the religion or protects and supports the innovator; the photographer (and the sculptor); homosexuals; one having sex with an animal; one who burns a spot on an animal's face; one who harms. (embarrasses, humiliates, troubles, etc.) and deceives or cheats a Muslim; women visiting a grave; people prostrating (in "Sajda") to graves or burning candles there; one who talks into running away a wife from her husband or a slave from his or her master; one making love to a woman through the anus; a wife that leaves the bed and her husband in anger or temper is cursed by angels all night long; one who traces ancestry from someone other than one's father; one who points iron (a weapon) to a Muslim; one who swears at or rebukes the "Sahaaba" or the Companions of the Holy Prophet ﷺ; one who makes trouble on earth; one who breaks family ties and relationships; one who disobeys Allah and displeases the Prophet ﷺ ; one who hides the Divine laws from others; those who falsely accuse innocent ladies of adultery; one who claims that infidels are right or leads them to right in opposition to Muslims in a conflict; one who bribes, one who receives and one who mediates; etc. The curse of the Holy Prophet (ﷺ) is no laughing matter, so for Allah's sake repent while you can.

(18) Loss of the Angel's Prayers

Qur'an tells us that the angels of Allah pray for the faithful and the good-doers but no for the infidel and the evil-doer :

الَّذِيْنَ يَحْمِلُوْنَ الْعَرْشَ وَمَنْ حَوْلَهٗ يُسَبِّحُوْنَ بِحَمْدِ رَبِّهِمْ
وَيُؤْمِنُوْنَ بِهٖ وَيَسْتَغْفِرُوْنَ لِلَّذِيْنَ اٰمَنُوْا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً
وَّعِلْمًا فَاغْفِرْ لِلَّذِيْنَ تَابُوْا وَاتَّبَعُوْا سَبِيْلَكَ وَقِهِمْ عَذَابَ الْجَحِيْمِ ۝

the angels holding the " 'Arsh" or the Divine throne and those around it praise, glorify and thank their Lord, have faith in Him, and beg forgiveness for the faithful and the believers : O Allah ! Your Mercy and Knowledge exceeds everything, forgive all those who repent and all those who obey and follow Your way, and save them (O Saviours !) from the Fire of the Hell. If you wish to be saved then follow the straight path of your Saviour, and do not sin (that is not promptly followed by repentance).

(19) Disturbance, Trouble, Mischief and Disorder on Earth

All these are a result of our sins that water, air, crops, fruits and food are polluted, adulterated or no good. Allah has expalined this in the Qur'an:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ اَيْدِي النَّاسِ ۝

As a result of what the humans do one sees the disturbance, trouble mischief and disorder on earth. According to Imam Ahmad in connexion with a Hadith, I saw a grain of a wheat (in a purse of the treasury of Banu Umayya in the days of justice) as big as a dagte seed. In the days of Jesus Christ and world Islam (to come soon) as a result of faith, good deeds and fewer sins, the earth will be blessed and much bigger fruits will develop, so much so that according to an authentic Hadith, a pomegranate shall suffice a large gathering, they can even be seated in its shade, and a bunch of grapes would be so big as to be a burden for a camel to lift. All this goes to show that our real problem is sin and that the sooner we repent and do good deeds; the better !

(20) Loss of Shame or Shamelessness

If you have no shame you can do anything. What a shame !

(21) Loss or Lack of Respect for Allah

A sinner has no longer the right mind to realise the greatnes of Allah because how else dare he oppose Allah ? Consequently, he loses all respect in the sight of Allah as well as the creatures of Allah. People hate him.

(22) Damages to Life and Property as a Punishment

As a result of sins you are deprived of Allah's Blessings, and you are worried and troubled all the time. According to 'Ali (the fourth caliph and second son-in-law of the Prophet ﷺ) the root-cause of all troubles are sins and the sure cure and remedy is repentance. According to Qur'an :

وَمَآ اَصَابَكُمْ مِّنْ مُّصِيْبَةٍ فَبِمَا كَسَبَتْ اَيْدِيْكُمْ وَيَعْفُوْا عَنْ كَثِيْرٍ

any calamity or trouble you get is due to your deeds whereas Allah pardons and forgives many. Allah has declared :

ذَالِكَ بِاَنَّ اللّٰهَ لَمْ يَكُ مُغَيِّرًا نِّعْمَةً اَنْعَمَهَا عَلٰى قَوْمٍ حَتّٰى يُغَيِّرُوْا مَا بِاَنْفُسِهِمْ

Allah never withdraws a favour or blessing bestowed upon a people unless they change their own affairs and conditions (due to sin).

(23) Loss of Good Titles and Gain of Bad Titles

As a result of sins one loses the titles of respect and honour, and gains bad and disrespectful titles. Good deeds bring good titles such as : believer, good, obedient, saint, upright, reformer, worshipper, fearer of Allah, clean, repentant, devotee, Muslim, true, patient, thankful, rememberer of Allah, virtuous, pious, kind, benevolent, well-behaved, worthy, commendable, competent, beneficial, genuine, pleasing, fine, excellent, etc. On the other hand, one earns bad titles by bad deeds such as : evil, wicked, faulty, worthless, villain, sinner, trouble-maker, adulterer, thief, murderer, lier, dishonest, homosexual, proud, transgressor, cursed, ignorant, etc. You can earn whatever title you prefer by repentance and suitable deeds, which is the only way to earn Allah's pleasure.

(24) Control and Over-Powering of the Devil (Satan)

Obedience protects a Muslim and is a fortress against the enemies of

Allah such as the devils and infidel "Jinns". So be protected and save your heart, body, tongue, hands and feet, eyes and ears, etc. from sinning under the satanic evil influence. Keep repenting and doing good deeds.

(25) Loss of Confidence and Peace of Mind

Upon doing something wrong or committing a sin you will be unhappy, worried, dissatisfied, fearful of the knowledge of others, frightful of humiliation or even of a revenge, etc. Don't do it : It's not worth it !

(26) Fear of Death on Disbelief and Infidelity

The more you sin, the more the sin penetrates deeply in your heart and system, and the less are your chances of dying on Islam and on Islamic Faith and article of Faith. One is more likely to utter what he was used to for the rest of his unrepented life. There are many true stories supporting this frightful state at the death bed. Some people said they can't say the article of faith now anymore. Don't let that happen to you. Your fate is in your hands. Repent and do good deeds now. Repent when and where and how many times you sin. When a sin happens, for Allah's sake repent, say I am sorry, I repent, I apologize, I beg your pardon,say :

Astaghfirul-lah Rabbi min kulli
Dhanbin wa attuubu ilaih !

أَسْتَغْفِرُ اللهَ رَبِّى مِنْ كُلِّ ذَنْبٍ وَّ أَتُوْبُ إِلَيْهِ

Remember that Allah loves you and forgives you. He is Loving, Forgiving, Compassionate and Merciful !

Sins and Hopelessness from Allah

The reason why a sinner does not feel like repenting on his death bed is that the more you sin the more you become hopeless of Allah's Mercy and the less become your chances to repent. There are such cases where a dying person did not declare the article of faith (or "Kalima") saying that it would not do him any good now as there is hardly a sin he has not committed. Another person said he never prayed and never offered "Salaat" and died. A third person said that he did not believe in the "Kalima" and died as an infidel. A fourth person said that someone (an angel) holds his tongue when he tries to say the article of Islam. Allah forbid !

Both in the Qur'an and Hadith, there are very many more verses warning a Muslim against worldly and material loses by sins besides the punishment in the Hearafter. It is wise and advisable to repent and to stop sinning and to do good deeds. This is the only way for a Muslim to succeed both in this life and in the Hereafter. Why not repent when it is so simple and easy, and when Allah is Forgiving, Merciful and Compassionate ? This if for your own good !

III WORDLY AND MATERIAL GAINS BY FAITH AND GOOD DEEDS

(27) Increase in Daily Bread and Means of Sustenance

This is what Qur'an says about faith, obedience and worship :

وَلَوْ اَنَّهُمْ اَقَامُوا التَّوْرٰاةَ وَالْاِنْجِيْلَ وَمَآ اُنْزِلَ اِلَيْهِمْ
مِّنْ رَّبِّهِمْ لَاَكَلُوْا مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ اَرْجُلِهِمْ ط

if they had fully followed the Torah and the Gospel and this book (Qur'an) now revealed towards them from their Lord (that is, accepted Islam and followed the Islamic Sharii'a) then they would have been blessed with plenty of food from above and from below their feet (i.e. rain and crops). This Qur'anic verse goes to show the increse in daily bread and in the means of sustenance as a result of complete obedience in the five branches of the Sharii'a (namely : (1) beliefs or " 'Aqaaid", (2) worship or " 'Ibaadah," (3) dealings and business or "Mu'amala", (4) way of life or "Mu'ashara", and (5) "Tasawwuf", "Ihsaan", or Self-purification and Sufism).

(28) Abundance of Blessings and Prosperity.

This is the result of obedience, according to the Holy Qur'an :

وَلَوْ اَنَّ اَهْلَ الْقُرٰٓى اٰمَنُوْا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِمْ بَرَكٰتٍ مِّنَ
السَّمَآءِ وَالْاَرْضِ وَلٰكِنْ كَذَّبُوْا فَاَخَذْنٰهُمْ بِمَا كَانُوْا يَكْسِبُوْنَ ○

had they accepted the faith and acquired piety, We would have blessed

them abundantly from the Heavens and the Earth but they rejected and were consequently punished for what they did. The verse proves the theme.

(29) Removal of all Worries and Troubles

This is true, because Allah has promised so in the Holy Book :

وَمَنْ يَّتَّقِ اللهَ يَجْعَلْ لَّهٗ مَخْرَجًا ۙ وَّيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۭ وَمَنْ يَّتَوَكَّلْ عَلَى اللهِ فَهُوَ حَسْبُهٗ ۭ

for one who fears Allah, He makes for him way the out of all difficulties and troubles and gives his sustenance from a source he could not imagine. And Allah is sufficient for one who trusts and depends upon Him. The significance and importance of piety is obvious.

(30) Relative Ease in the Fulfilment of One's Aims and Objectives

This happens according to Qur'an :

وَمَنْ يَّتَّقِ اللهَ يَجْعَلْ لَّهٗ مِنْ اَمْرِهٖ يُسْرًا ○

When one fears Allah, his or her problems and difficulties are solved quite easily. The doors to happiness are opened.

(31) Happiness and Peacefulness

. This is the result of obedience according to Qur'an :

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ اَوْ اُنْثٰى وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً ۚ

one who has the right faith, and does good deeds, whether man or woman, We shall give him a pure, beautiful and happy life. You can witness this with your own eyes today that even your rulers and worldly bosses lack this happiness and peacefulness.

(32) Gain in Property and Better Agriculture

Undoubtedly obedience is the key to success, useful rain, increase in property, more children, better yield of crops and gardens, and plenty of water for irrigation, etc. This is exactly what Qur'an tells us :

اِسْتَغْفِرُوْا رَبَّكُمْ اِنَّهٗ كَانَ غَفَّارًا ۙ يُّرْسِلِ السَّمَآءَ عَلَيْكُمْ مِّدْرَارًا ۙ وَّيُمْدِدْكُمْ بِاَمْوَالٍ وَّبَنِيْنَ وَيَجْعَلْ لَّكُمْ جَنّٰتٍ وَّيَجْعَلْ لَّكُمْ اَنْهٰرًا ؕ

ask Allah for the forgiveness of your sins. Most certainly He is the Greatest Forgiver. Not only that, but He will also send you plenty of rain, give you more wealth, property and children, and create for you gardens and canals.

(33) Faith Heals, Cures the Evils, and Helps in One's Popularity

Faith brings the best in life, keeps it blessed, and prevents disasters. Allah has said :

اِنَّ اللّٰهَ يُدٰفِعُ عَنِ الَّذِيْنَ اٰمَنُوْا ؕ

Allah protects those who believe and have faith from all troubles and disasters. Allah is the Protector of the faithful. Allah has said this :

اَللّٰهُ وَلِيُّ الَّذِيْنَ اٰمَنُوْا

Allah is the Protector and Friend of the faithful. He orders His angles to give them support and strength:

اِذْ يُوْحِيْ رَبُّكَ اِلَى الْمَلٰٓئِكَةِ اَنِّيْ مَعَكُمْ فَثَبِّتُوا الَّذِيْنَ اٰمَنُوْا ؕ

remember when Allah ordered His angels to support and strengthen the believers telling them that I am with you. A believer is truly respectable and honourable as in the Qur'an :

وَلِلّٰهِ الْعِزَّةُ وَلِرَسُوْلِهٖ وَلِلْمُؤْمِنِيْنَ ؕ

honour belongs to Allah, His Prophet and His believers. Believers are upgraded to higher ranks in the sight of Allah, as in the Holy Book :

يَرْفَعِ اللّٰهُ الَّذِيْنَ اٰمَنُوْا

Allah shall give a rise of ranks of honour and respectability to those who believe (and do good deeds) among you. Allah creates love and affection for a believer :

اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ سَيَجْعَلُ لَهُمُ الرَّحْمٰنُ وُدًّا ؕ

to those who believe and do good deeds Allah shall make them beloved. According to a true Hadith of the Holy Prophet (ﷺ): when Allah loves a servant, He tells His angels to love him, and then the whole world is told accordingly, thus:

فَيُوْضَعُ لَهُ الْقَبُوْلُ فِي الْاَرْضِ۔

acceptability and respectability is granted on earth so much so that even the animals and minerals bow down and obey the saint or "Waliy"- by the permission of Allah Almighty. Qur'an is a cure for ailing and against evil for a believer :

قُلْ هُوَ لِلَّذِيْنَ اٰمَنُوْا هُدًى وَّ شِفَآءٌ۔

say, this Qur'an is a book of guidance and cure for those who believe. You can look up the Holy Book and the Books of Traditions to confirm that all good things and blessigns in this life and in the life after death are promised by Allah for those who believe and do good deeds. Why don't you?

(34) Better Future Compensation for One's Loss of Property

Obedience results in a better substitute and compensation for any loss of wealth or property. Allah has promised out of His Compassion, and Mercy.

يٰٓاَيُّهَا النَّبِيُّ قُلْ لِّمَنْ فِيْٓ اَيْدِيْكُمْ مِّنَ الْاَسْرٰٓى اِنْ يَّعْلَمِ اللهُ فِيْ قُلُوْبِكُمْ خَيْرًا يُّؤْتِكُمْ خَيْراً مِّمَّآ اُخِذَ مِنْكُمْ وَيَغْفِرْ لَكُمْ وَ اللهُ غَفُوْرٌ رَّحِيْمٌ ٥

O Prophet ! tell (the captives freed on ransom) if Allah finds Faith in your heart then you will get back more and better than what you had to pay to free yourselves, and He will also forgive your sins. Allah is Forgiving and Merciful. And the promise was carried out for these captives of the battle of Badr (near Medina), as recorded in history.

(35) Increase in Property Rewarded for Charity

This has been promised to Muslims in the Holy Qur'an :

وَمَآ اٰتَيْتُمْ مِّنْ زَكٰوةٍ تُرِيْدُوْنَ وَجْهَ اللّٰهِ فَاُولٰٓئِكَ هُمُ الْمُضْعِفُوْنَ ۝

whatever you give as charity for the sake of Allah and His pleasure, you will receive two-fold more wealth in the world and reward in the Hereafter.

(36) One's Heart's Pleasure and Satisfaction

Obedience to Allah and His Prophet (ﷺ) gives such a pleasure and satisfaction that the pleasure of having a kingdom is nothing before it. Allah has said in the Holy Book : اَلَا بِذِكْرِ اللّٰهِ تَطْمَئِنُّ الْقُلُوْبُ ۝

A saint has said that if the inhabitants of Paradise feel like we do then they are really enjoying it there. Another saint ("Waliy") said that the poor worldly people die without seeing happiness. A third saint said that if the kings learnt about their pleasure and treasure they would want to kill them by jealousy. Consequently do good deeds now and simply repent for the past.

(37) Benefits of Obedience and Worship Even to One's Children and Descendants

This happens truly according to the Holy Book :

وَ اَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيْمَيْنِ فِى الْمَدِيْنَةِ وَكَانَ تَحْتَهٗ كَنْزٌ لَّهُمَا وَكَانَ اَبُوْهُمَا صَالِحًا ۚ فَاَرَادَ رَبُّكَ اَنْ يَّبْلُغَآ اَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا ۖ رَحْمَةً مِّنْ رَّبِّكَ ۚ

Al-Khidhr told Moses that the reason for his repairing the wall in free was that it belonged to certain orphans living in the city and underneath was a hidden treasure for them, and this was because their father was a pious person. Consequently, Allah wanted them to grow up and find their treasure safe for them. Verily Allah is Kind and Merciful. Now you know the reason

why Al-Khidhr did the work for them: on account of the piety of their father. If you love your children and want them to be looked after well when you are gone, then do good deeds and avoid evil now. Your obedience and worship will benefit them and used as a protecting shield against disasters and dangers.

(38) Good Omens and Dreams on Obedience in Life

Qur'an is the infallible authority concerning the saints of Allah or "Auliya' Allah";

أَلَآ إِنَّ أَوْلِيَآءَ اللّٰهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ۚ الَّذِيْنَ اٰمَنُوْا
وَكَانُوْا يَتَّقُوْنَ ۚ لَهُمُ الْبُشْرٰى فِي الْحَيٰوةِ الدُّنْيَا وَفِي الْاٰخِرَةِ ۔

beware that the friends of Allah have nothing to fear nor will they be grieved. Such are those who believe and fear Allah. For them are good Tidings in the life on earth as well as in the Hereafter. According to a Tradition, the good Tidings are good dreams that please you, such as visit to the Paradise, meeting Allah and the like that encourage you, strengthen you and refresh your heart.

(39) Glad Tidings from Angels at the Time of Death

Qur'an tells us :

إِنَّ الَّذِيْنَ قَالُوْا رَبُّنَا اللّٰهُ ثُمَّ اسْتَقَامُوْا تَتَنَزَّلُ عَلَيْهِمُ
الْمَلٰٓئِكَةُ أَلَّا تَخَافُوْا وَلَا تَحْزَنُوْا وَأَبْشِرُوْا بِالْجَنَّةِ الَّتِيْ
كُنْتُمْ تُوْعَدُوْنَ ۝ نَحْنُ أَوْلِيَآؤُكُمْ فِي الْحَيٰوةِ الدُّنْيَا
وَفِي الْاٰخِرَةِ ۚ وَلَكُمْ فِيْهَا مَا تَشْتَهِيْٓ أَنْفُسُكُمْ وَلَكُمْ فِيْهَا
مَا تَدَّعُوْنَ ۝ نُزُلًا مِّنْ غَفُوْرٍ رَّحِيْمٍ ۝

those who declare that their Lord is Allah and then followed it faithfully, come to them angels on their death-bed saying neither to worry nor to grieve but to have good news of Paradise as already promised. We are your Supporters and Helpers both in the life on earth and the Hereafter. In the Paradise and the Hereafter you shall have what you wish for yourself as a

guest of the Forgiving Compassionate. This is what angels say to a good believer when he or she is dying.

(40) Fulfilment of One's Needs and Special Prayers and Recitations

This is true of certain specific acts of devotion and worship, for instance, according to the Holy Book :

وَاسْتَعِيْنُوْا بِا لصَّبْرِ وَالصَّلٰوةِ ۔

ask Allah for help in whatever you need through patience and prayer or "Salaat",There is a tradition in At-Tirmidhi, reported by 'Abdullah bin Abi Ufa, that the Holy Prophet Muhammad (ﷺ) has said : if you are in a'at need of something from Allah or even a person, then make ablution or "Wudu" properly, offer two Raka'at Salaat glorify Allah, recite Surah Al-Fatiha, send Salaat (Durood) upon the Prophet ﷺ (see Islamic Prayers by M. Abdullah) and finally recite the following prayer :

لَآ اِلٰهَ اِلَّا اللّٰهُ الْحَلِيْمُ الْكَرِيْمُ سُبْحَانَ اللّٰهِ رَبِّ الْعَرْشِ
الْعَظِيْمِ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ اَسْئَلُكَ مُوْجِبَاتِ رَحْمَتِكَ
وَعَزَآئِمَ مَغْفِرَتِكَ وَالْغَنِيْمَةَ مِنْ كُلِّ بِرٍّ وَّالسَّلَامَةَ مِنْ كُلِّ اِثْمٍ لَّا
تَدَعْ لِيْ ذَنْبًا اِلَّا غَفَرْتَهُ وَلَا هَمًّا اِلَّا فَرَّجْتَهُ وَلَا حَاجَةً هِيَ لَكَ
رِضًى اِلَّا قَضَيْتَهَا يَآ اَرْحَمَ الرَّاحِمِيْنَ اٰمِيْنَ ۔

La ilaha illal-lah al-Halimul Kariim : Subhanal-lahi Rabbil 'Arshil azim. Walhamdu lil-lahi Rabbil 'Alamiin. As-aluka mujibaati Rahmatika wa 'Azaaima Maghfiratika walghanimata min kulli birrin was-Salamata min kulli ithmin la tada' li Dhanban illa ghafartah. Wa la hamman illa farrajtah Wa la haajatan hiya laka rad an illa qadhaitaha ya Arhamar Raahimiin. Amiin.

(41) Making up of One's Mind and a Special Prayer of Istikhaara Seeking Divine Guidance

Istikhaara literally means to ask for anything good so that it is not good to start anything without this Salaat, especially when you are not sure, being doubtful, unable to decide or make up your mind, such as whether to travel or when to travel or is it worth it or how to solve a problem or which woman to marry etc. (as according to a Hadith by Jabir in Bukhari). For "Istikhaara", offer two Raka'at Nafl, and then recite the following prayer (see Islamic Prayers by M. Abdullah) :

Allahumma innii astakhiiruka bi'ilmika wa astaqdiruka bi-qudratika wa As-aluka min fadhlikal aziim, fa innaka Taqdiru wa la aqdiru wa T'alamu wala a'almu wa Anta 'Allaamul ghuyuub. Allahumma in kunta T'alamu anna haadhal amru khairul-lii fii diini wa 'aaqibati amri, faqdirhu lii wa yassirhu lii, thumma baarik lii fiih, wa in Kunta Ta'alamu anna haadhal amra sharrul lii fii diini wa ma 'aashi wa 'aaqibate amri, fasrifhu 'annii wasrifnii 'anhu waqdirliyal khaira haithu kana thumma ardhini bih.

When you come to haadhal amra (above) think of the problem or subject under consideration. At the end of Salaat, have a nap or sleep facing the Ka'ba (Makka), and when you get up see how you feel or what you think, and act accordingly. A decision could be reached within 7 days of repeating this in case of any initial doubt or uncertainty.

English translation of the prayer : O Allah ! I beg of You the good through Your knowledge and ability, through Your power, and beg Your favours out of Your infinite bounty; for You have power and I have none; You know and I do not know; and You are the Great Knower of hidden things and of the unseen. O Allah ! if in Your Knowledge this matter be good for my faith, for my livelihood, and for the consequences of my affairs, then ordain it for me, and make it easy for me, and bless me therein; but if in Your Knowledge, this matter be bad for my Faith, for my livelihood, and for the consequences of my affairs, then turn it away from me, and turn me away therefrom, and ordain for me the good wherever it be, and make me pleased and happy with it. Amiin.

Also reported is a slightly different prayer in Al-Mishkat.

(42) Protection of Allah and His Care Guaranteed

Allah has promised this in His revelation (Hadith in At-Tirmidhi) to

the holy Prophet (ﷺ) as narrated by Abu Ad-Darda and Abu Dhar : O children of Adam : pray to me four Rak'aa Salaat in the beginning of a day, and I shall take care of all your affairs till the day's end.

(43) Increased Profit in Business

This is true. According to Hakim bin Hizam, the Holy Prophet (ﷺ) has declared : if the buyer and the seller both speak the truth and disclose the truth concerning the merchandise then they are blessed and both profit from the business. On the other hand when someone lies and hides the defects, there are no such blessings. (Bukhari and Muslim).

(44) Extension of One's Rule and Religious-Mindedness

The latter helps to establish and keep the former. There is a supporting Hadith in Bukhari narrated by Mu'awiya that the Holy Prophet Muhammad (ﷺ) has stated : the caliphate and the rule (Kingdom) shall always be with the Quraish and their opponents and enemies shall be defeated so long as they keep their faith and religion.

(45) Cooling of Allah's Anger and Safeguard Against Evil Death

This is the effect of giving money in the way of Allah. There is a supporting Hadith in At-Tirmidhi narrated by Anas that the Prophet Muhammad (ﷺ) has said : charity cools the anger of Allah and protects against a wretched and miserable death. Allah forbid !

(46) Increase in Life-Time and Escape from Calamity or Misfortune

Remember that prayers protect against troubles and disasters and good deeds produce long life. According to Salman (the Persian Companion) the Holy Prophet (ﷺ) has said : a destiny can be changed by a prayer and death can be postponed by good deeds (At-Tirmidhi). These changes are also part of the destiny and do not contradict anything you learnt elsewhere.

(47) Virtues of Surah Ya-Siin (Qur'an)

By the Grace of Allah all your affairs will be well and satisfactory if you recite Qur'an and Ya-siin. In a Tradition in Darmi, according to 'Ata

bin Abi Rabah, the Holy Prophet (ﷺ) has said : one who recites Surat Ya-Siin early in a day will have all his or her needs fulfilled by the Mercy of Allah.

(48) Surat Al-Waaqi'a or the Event and Protection from Starvation

According to Ibne Mas'uud, the Holy Prophet (ﷺ) has said : one who recites the Surah every night may never have to starve (Baihaqi in Iman or Faith).

(49) Faith and Satisfaction from Hunger

Even a little food suffices as a blessing of one's Faith. According to abu Huraira, there was a person who used to eat an awful lot but after becoming Muslim he was eating much less. When this was mentioned before the Prophet (ﷺ), he said : a believer eats as if in one intestine while the unbeliever as if in seven such intestines (Bukhari).

(50) Contagious Diseases and Certain Prayer

Prayers protect against disease. According to At-Tirmidhi and Ibn Majah, 'Umar (the second caliph and farther-in-law of the Prophet ﷺ) and Abu Huraira have narrated that the Holy Prophet (ﷺ) has said : when you see a person in suffering, trouble, pain or sickness recite (quietly in front of the person) :

اَلْحَمْدُ لِلّٰهِ الَّذِیْ عَافَانِیْ مِمَّا ابْتَلَاكَ بِهٖ وَفَضَّلَنِیْ عَلٰی
كَثِیْرٍ مِّمَّنْ خَلَقَ تَفْضِیْلاً ۰

Alhamdu lil-lahil-ladhii 'aafani mimmab-talaaka bihii wa fadhdhalani 'alaa kathiirim mim-man khalaqa tafdhiila. Allah willing, you will be sound and safe.

(51) Loan Repayment, Worries and Certain Prayers

The latter helps in the former. According to Abu Sa'iid Al-Khudri, a person told the Prophet ﷺ that he was worried, in trouble and indebted. The Prophet (ﷺ) advised if he wished to recite something (special) to take care of his worries and debt and the person agreed. Then the Prophet ﷺ

told him to recite in the morning and evening the following:

اَللّٰهُمَّ اِنِّیْٓ اَعُوْذُ بِكَ مِنَ الْهَمِّ وَالْحُزْنِ وَاَعُوْذُ بِكَ
مِنَ الْعَجْزِ وَالْكَسْلِ وَاَعُوْذُ بِكَ مِنَ الْبُخْلِ وَالْجُبْنِ
وَاَعُوْذُ بِكَ مِنْ غَلَبَةِ الدَّيْنِ وَ قَهْرِ الرِّجَالِ ۰

Allahumma innii a'uudhu bika minal hammi wal huzni wa a'uudhu bika minal 'ajzi wal kasali wa a'uudhu bika minal bukhli wal jubni wa a'uudhu bika min ghalabatid daini wa qahrir-rijal (Abu Dauwd).

(52) Protection from and Cure Against Magic and Evil Eye

There are certain prayers for this purpose as well. The companion Ka'b al-Ahbar has mentioned the special phrases for protection (Malik):

اَعُوْذُ بِوَجْهِ الْعَظِيْمِ الَّذِیْ لَيْسَ شَیْئٌ اَعْظَمُ مِنْهُ وَبِكَلِمَاتِ اللّٰهِ
التَّآمَّاتِ الَّتِیْ لَا يُجَاوِزُهُنَّ بِرٌّ وَّلَا فَاجِرٌ وَّبِاَسْمَآءِ اللّٰهِ الْحُسْنٰی
مَا عَلِمْتُ مِنْهَا وَمَا لَمْ اَعْلَمْ مِنْ شَرِّ مَا خَلَقَ وِزْرًا وَّ بِرًّا ۔

A'uudhu biwajhil 'aziimil-ladhi laisa shaiun a'zamu minhu wa bikalimatil-lahit-taammatil-lati la yujaauiz hunna birrun wala faajirun wa bi Asmaail-lahil- husna ma'alimtu minha wa ma lam a'lamu min sharri ma khalaqa wizran wa birra.

Like wise there are plenty of other gains and benefits of obedience described in the Qur'an and Hadith that you can observe in your daily life. Take a good look and observe closely the sweet, happy and contented life of the saints or 'awliya 'among us now and all those who obey Allah and the Prophet ﷺ (or Qur'an and Hadith). Their hearts are enlightened which is the source and foundation of their happiness. O Allah ! make us all obey You. Be pleased with us and bring us closer to You day by day. Amiin !

IV. SINS AND PUNISHMENT IN THE HEREAFTER

It is quite clear from Qur'an, Hadith and clairvoyance of certain saints (or "awliya") that besides this life on earth is the Hereaftr (or "Aakhira"); the latter consisting of (1) "Barzakh" as in the tomb and (2) "Ghaib" or unseen. A deed of ours marks its print on Barzakh and produces some results even on earth now but later on, on the Day of Resurrection and Judgement they shall be fully developed and exposed. Thus there is (1) a deed of ours one arth followed by (2) its apparent shape and effect in Barzakh or tomb, and (3) finally the real shape and effect on the Day of Judgement will result. Thus, the Hereafter can be shaped by your deeds now, so repent and do good deeds. Everything regarding your fate and destiny in the Hereafter is up to you and not beyond your control. This is the usual theory of action and reaction, or course and effect. It is very rare, otherwise. The rules of the game are, off course, known to you. Take the example of a tree : (1) you first sow and put the seeds in the ground. This is like a deed (good or bad) that you do on earth. (2) A tree grows from the seed under favourable circumstances. This is like the shape and effect of good seed in the "Barzakh" such as the tomb. (3) Finally, the fruits develop. This is like the rewards of your deeds on the Day of Judgement. If you don't sow you don't expect the fruits and if you spoil or damage the crops you expect poor or no yield. The same applies to your deeds and the fruits of your deeds. This world is a farm for the hearafter:

اَلدُّنْيَا مَزْرَعَةُ الْاٰخِرَةِ

It is true that a seed, tree and a fruit are apparently not alike yet there is no doubt scientifically that the fruit comes from the tree that comes from the seed and all are one and the same. Similarly, are your deeds like a seed, the tree is in the Barzakh and the fruits are in the Hereafter. We shall give you some examples of the above fact from the verses of the Qur'an :

مَا يَلْفِظُ مِنْ قَوْلٍ اِلاَّ لَدَيْهِ رَقِيْبٌ عَتِيْدٌ – فَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْراً يَّرَهُ، وَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَّرَهُ o وَاِنْ كَانَ

مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ اَتَيْنَا بِهَا وَكَفٰى بِنَا حَاسِبِيْنَ ۝ يَقُوْلُوْنَ
يَا وَيْلَتَنَا مَا لِهٰذَا الْكِتَابِ لَا يُغَادِرُ صَغِيْرَةً وَّلَا كَبِيْرَةً اِلَّآ اَحْصَاهَا
وَوَجَدُوْا مَا عَمِلُوْا حَاضِرًا وَلَا يَظْلِمُ رَبُّكَ اَحَدًا - يَوْمَ تَجِدُ
كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا وَّمَا عَمِلَتْ مِنْ سُوْٓءٍ تَوَدُّ
لَوْ اَنَّ بَيْنَهَا وَبَيْنَهٗٓ اَمَدًا بَعِيْدًا ۔ يُثَبِّتُ اللّٰهُ الَّذِيْنَ اٰمَنُوْا بِالْقَوْلِ
الثَّابِتِ فِي الْحَيٰوةِ الدُّنْيَا وَفِي الْاٰخِرَةِ ۔

(53) Sins and Punishment in the State After Death (or Barzakh)

There is a true Hadith on this subject in Bukhari as narrated by Samra bin Jandab that the Holy Prophet (ﷺ) often used to enquire his Companions if they had a dream last night, and he used to interpret for them. Accordingly, one morning the Prophet ﷺ narrated his own dream and the interpretation, which follows : tonight I had a dream. Two men came to me, woke me up and asked me to accompany them. We noticed a man who was lying and another man was standing by his side with a huge stone. He breaks his head with the stone and crushes it while the stone rolls on. He goes to collect the stone while the other man's head fully recovers meanwhile. And he repeats, and this goes on. The Prophet ﷺ said, Glory be to Allah. He was surprised and enquired about them. But the angels asked to continue and we came to a person lying flat and a man with a steel scissors pair in his hand who was cutting his throat, nostril, eye, etc. to one side, and then repeats to the other side. By this time the first side has fully healed up and he keeps on repeating his surgery. The Prophet ﷺ said, Glory be to Allah, and enquired about them. But the angels asked to continue and we came to a big oven with cries coming out. I took a peep and there were naked men and women and a fire underneath them. The flame comes up with such a force as to raise them. The Prophet ﷺenquired about them. But the two angels asked me to continue and we came to a red bloody stream with a man inside trying to swim his way out. But there is another person on the shore with a pile of stones with him, who hits this man driving him back to the starting place. He keeps swimming out and is hit back everytime. This goes on and on. The Prophet ﷺ enquired about them. But the angels asked me to continue and we came to a very ugly looking person (the like of whom I never saw before). He was burning a fire and circling round it. The Prophet

ﷺ enquired about him. But the angels asked to proceed and we came to a dense garden with spring blossoms of all sorts and in the middle of the garden was sitting a very tall man with his head very high with plenty of children around him. The Prophet ﷺ enquired about the garden and the people there. But the angels asked to proceed. Next we came to a very grand tree, the like of which in beauty and grandeur was never seen before. They asked me to climb, and on climbing up we came to a town with the buildings made of alternate gold and silver bricks. We came to the city gate, had it opened and went inside. We saw some people there with their half side very pretty and the other half very ugly. These were ordered but the two angels to bathe in a wide river which was as white as milk, and when they emerged their ugliness was gone. Now (at leat) the two angels told me that this was the Paradise of 'Edan' and there is your palace that appeared like a white cloud. The Prophet ﷺ asked them to let him go to his huose there but they said, later. The rest of the story is as follows : the man with his head crushed by stoning was a man learned in the Qur'an who ignored it and intentionally slept missing the obligatory prayers. The man with his face cut by a scissors pair was a liar whose gossips and lies spread quite far by what he said every morning. The naked men and women were sinners of adultery and fornication. The man in the bloody river was an usurer. The ugly person by the fire was Malik the incharge of Hell. The tall person sitting in the garden was Abraham and the children were those that died on nature (or Islam before puberty). A companion enquired the Prophet ﷺ about the children of the unbelievers and polytheists, and the Prophet ﷺ agreed that they were there too. The people with half side pretty and half side ugly were those who did some good deeds and some bad deeds and were later forgiven by Allah's Mercy. Now you can easily see the connection between a sin and its punishment such as between : lying and cutting of one's face, adultery and fire, adultery and being naked in the fire, etc. Let us, therefore, repent and do good deeds!

(54) Non-Payment of the Zakaat or Obligatory Charity and the Punishment

The punishment is in the form of a snake round the sinner's neck. According to a Tradition in At-Tirmidhi, Ibn Mas'uud has reported the Prophet (ﷺ) as saying the above, that one who does not give Zakaat from his wealth and property will have a snake round his neck on the Day of Resurrection, and he recited the supporting verse from the Qur'an:

وَلَا يَحْسَبَنَّ الَّذِيْنَ يَبْخَلُوْنَ بِمَآ اٰتٰهُمُ اللّٰهُ مِنْ فَضْلِهٖ هُوَ خَيْرًا
لَّهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ سَيُطَوَّقُوْنَ مَا بَخِلُوْا بِهٖ يَوْمَ الْقِيٰمَةِ ؕ

(55) Breach of Trust, Emblezzement and Theft, and the Punishment

There will be a high flag announcing the breach of trust as an embarrassment on the Day of Judgement. According to 'Umro, the Prophet (ﷺ) has warned that if you give life protection to a person and then kill him, a flag will be tied to his back saying :

هٰذِهٖ غَدْرَةُ فُلَانٍ

this is that person's breach of trust.

Concerning the punishment for theft and embezzlement, there is a Hadith from Abu Huraira in Bukhari and Muslim. Someone presented a slave by the name Mad'um to the Prophet (ﷺ). The slave was unloading for the Prophet ﷺ when suddenly he was fatally struck by an unidentified arrow. People congratulated for martyrdom and Paradise but the truth was revealed to the Prophet ﷺ who mentioned that by Allah the blanket that Mad'um had stolen on the day of Khaiber before proper distrubution was over him as a fine. On hearing this, person brought one or two shoe-laces to return. The Prophet ﷺ, however, said now it is fire.

(56) Back-Biting and the Punishment

It is like eating the flesh of our dead brother. Allah forbids back-biting:

وَلَا يَغْتَبْ بَّعْضُكُمْ بَعْضًا اَيُحِبُّ اَحَدُكُمْ اَنْ يَّاْكُلَ لَحْمَ
اَخِيْهِ مَيْتًا فَكَرِهْتُمُوْهُ ؕ

do not back-bite. Does anyone among you like to eat the flesh of your dead brother ? Surely not. Those who dream of back-biting see it in this form.

(57) Shaping of Deeds in the Hereafter

(Al-'Alam al-Mithal)

Expert authorities on the subject mention a particular animal in association with a bad habit, manner and moral. People look like that in the world of "al-Mithal" and before the Holy Prophet (ﷺ) the shape used to appear even in the worldly life. This does not happen to Muslims, although bad deeds that went unrepented shall assume the appropriate shape after death. This is the meaning of the Qur'anic verse according to Sufian bin 'Ainah.

وَمَا مِنْ دَآبَّةٍ فِي الْاَرْضِ وَلاَ طَـآئِرٍ يَّطِيْرُ بِجَنَاحَيْهِ اِلاَّ اُمَمٌ اَمْثَالُكُمْ

the animals that walk on the ground and the birds that fly with their wings are nothing but groups or nations like you. Sufian says that some people have the morals of animals, some are dogs, some pigs, some donkeys, some in make-up like peacocks, some dirty like an ass, some selfish like a hen, some like a camel, some like a fly, and some like a fox, etc. Commenting on the Qur'anic verse

فَتَاْتُوْنَ اَفْوَاجًا

Imam Tha'labi says that on the Day of Judgement, bad people shall take the shape of those animals whoe morals they possess. If you do not wish to look like an animal, repent and do good deeds now.

(58) The Significance of the Shapes and Forms in Al-'Alam al-Mithal

This can learnt from the Persian Mathnawi of Maulana Jalaluddin Roomi.

It has been confirmed from the Qur'an, Hadith, and reports of the saints (or Auliya) that whatever you do, the deed persists and will be rewarded one day. This is the meaning of the Qur'anic verse :

فَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَّرَهٗ ۝ وَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَّرَهٗ ۝

you can earn your Paradise or Hell as you wish and this does not contradict destiny or fate. Whatever is destined is followed by efforts for it. Good deeds are the surest means of Paradise. When the Companions asked about the virtues of deeds, the Holy Prophet (ﷺ) said :

اِعْمَلُوْا فَكُلٌّ مُيَسَّرٌ لِّمَا خُلِقَ لَهٗ

keep up the good deeds for that deed is easy for a person for which he has been created. Qur'an says :

فَاَمَّا مَنْ اَعْطٰى وَاتَّقٰى ۝ وَصَدَّقَ بِالْحُسْنٰى ۝ فَسَنُيَسِّرُهٗ لِلْيُسْرٰى ۝ وَ
اَمَّا مَنْۢ بَخِلَ وَاسْتَغْنٰى ۝ وَكَذَّبَ بِالْحُسْنٰى ۝ فَسَنُيَسِّرُهٗ لِلْعُسْرٰى ۝

you will see what you do and the curtain will be lifted on the Day of Judgement. Allah says in the Qur'an this thing :

فَكَشَفْنَا عَنْكَ غِطَآءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيْدٌ ۝

O Allah ! grant us the right mind and heart to learn the truth and to do good deeds, and to avoid evil. Amiin !

V. REWARDS ON FAITH AND GOOD DEEDS IN THE HEREAFTER

(59) Virtues of the Third Kalima of Islam

The third Kalima or Kalimat-ut-Tamjiid or the declaration of the Glory of Allah :

سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَآ اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ ۝

(Subhanallahi Wa Alhamdu lil-lahi wa la ilaha illal-lah wa Allahu Akbar) is like a tree. It means : all Glory and praise be to Allah; there is no diety but Allah, Allah is the Greatest, there is no power, no might but

from Allah the Most High, the Great. According to Ibn Mas'uud in At-Tirmidhi, the Holy Prophet (ﷺ) is reported to have said that he met Abraham on the night of Mi'raaj (or Ascension). He asked our Prophet Muhammad ﷺ to give his Salaam to his followers (or Umma) and inform them that Paradise has nice clean earth and good water and is really empty whose trees are ; Subhanallahi wa Alhamdulil-lahi wa la ilaha illal-lah wa Allahu Akbar.

(60) Virtues of Surah Al-Baqarah (and Aale-'Imran)

The two Surahs or chapters of Qur'an are like cover of clouds or birds in "al-Mithal". Nawas bin Sam'aan has reported in Muslim by the Holy Prophet (ﷺ) who said : Qur'an and its readers and followers will come on the Day of Judgement with the Al-Baqarah and Aal-e-'Imran in front as black clouds or covers or as rows of birds in two flocks with a light in the middle of Bismil-lahir Rahmaani-r Rahiim

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝

They will commend their readers and ask Allah for their forgiveness.

(61) Virtues of Sura Al-Ikhlas

The sura of Qur'an al-Majiid is like a palace :

قُلْ هُوَ اللّٰهُ اَحَدٌ ۚ اَللّٰهُ الصَّمَدُ ۚ لَمْ يَلِدْ ۙ وَلَمْ يُوْلَدْ ۝
وَلَمْ يَكُنْ لَّهٗ كُفُوًا اَحَدٌ ۝

Qul huwal-lahu Ahad. Allahus Samad. Lam yalid wa lam yulad. wa lam yakul lahu kufuwan Ahad. (Say ! He is Allah, the One and only Allah; Allah, the Eternal, Absolute. He begets not, nor is He begotten. And there is none like unto Him or nothing which can be compared to Him).

There is a Hadith in Darmi, narrated by Sa'iid bin Al-Musayyib that the Holy Prophet (ﷺ) has said one who recites the Sura ten times will have a palace for him or her in Paradise, two palaces for 24 recitations, and three palaces for 30 recitations. 'Umar then said, by Allah, O Prophet ! we shall have very many palaces for ourselves this way. He commented that Allah has plenty of everything.

(62) Virtues of a continuing Deed in Force (Al-'Amale- Jari)

This perpetual deeds is like a stream. There is a Hadith in Bukhari, narrated by Ummul 'Ala Ansariyyah that she dreamed of a stream for Uthman bin Maz'uun. She mentioned this to the Holy Prophet (ﷺ). He interpreted this stream as his deed that continued.

(63) The Form of Faith and Deeds in Al-'Alam al-Mithal

Religion is like a dress in form there is a Hadith in Mishkah, narrated by Abu Sa'iid Al-Khudri, that he saw different people wearing a long skirt in front of him in his vision. Some had it up to their chest, others lower, and that of 'Umar extended to ground. The Companions enquired about its meaning. And the Prophet ﷺ said : religion.

(64) The Form of Knowledge in Al-'Alam al-Mithal

It is like milk. There is a Hadith in Mishkah, narrated by Ibn 'Umar, that the Holy Prophet (ﷺ) said having a vision. A cup (or glass) of milk was presented to him and he drank untill he could feel the satisfaction from the tip of his fingers. Then, he gave the rest to 'Umar. The Companions enquired about the interpretation, and he mentioned knowledge.

(65) The Form of Salaat, or Prayer in the Hereafter

Prayer is like a light. According to Abdullah bin 'Amr bin Al-'Aas, the Holy Prophet (ﷺ) mentioned the Salaat and said : one who protects it (regularly and on time), the prayer will be illuminous, guarantee and salvation for him or her on the Day of Judgement.

(66) The Straight Path of Religion is Like the Bridge of Siraat

According to Imam Ghazali

رسالة حَل مسائل غامضه نُقِلَ مِنْ تَرْجُمَـة المسـاة
حقيقة روحِ انسانى

it is correct to believe in the bridge of Siraat. It is thinner than hair: The straight path is the middle path between the two extremes in morals, such as generosity in between misery and extravagance, or bravery in between cowardice and short-temperedness, or modesty in between pride and extreme

humiliation, etc. Moderation is the best thing, and is required in Islam and is also the key to success on the bridge of Siraat. This shows that the Hereafter has rules, regulations and announced policies. Things there are not haphazard or disorganized. This is the usual habit and promise that you will get the fruits of your deeds, as in the Qur'an :

وَمَا كَانَ اللهُ لِيَظْلِمَهُمْ وَلٰكِنْ كَانُوْآ اَنْفُسَهُمْ يَظْلِمُوْنَo

سَابِقُوْآ اِلٰى مَغْفِرَةٍ مِّنْ رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَآءِ وَالْاَرْضِ o

run (which you can and which is under your control) towards Paradise and towards forgiveness or pardon from Allah. And this depends on the following deeds, which you can do :

اُعِدَّتْ لِلْمُتَّقِيْنَoالَّذِيْنَ يُنْفِقُوْنَ فِي السَّرَّآءِ وَالضَّرَّآءِ وَالْكَاظِمِيْنَ الْغَيْظَ وَالْعَافِيْنَ عَنِ النَّاسِ وَاللهُ يُحِبُّ الْمُحْسِنِيْنَo وَالَّذِيْنَ اِذَا فَعَلُوْا فَاحِشَةً اَوْ ظَلَمُوْآ اَنْفُسَهُمْ ذَكَرُوا اللهَ فَاسْتَغْفَرُوْا لِذُنُوْبِهِمْ وَمَنْ يَّغْفِرُ الذُّنُوْبَ اِلاَّ اللهُ وَلَمْ يُصِرُّوْا عَلٰى مَا فَعَلُوْا وَهُمْ يَعْلَمُوْنَo

this Paradise is for those pious and Allah-fearing people who spend in the way of Allah in plenty and in shortage, who control their anger and do not lose temper, who forgive others and Allah loves the good doers. And they are such repentant that when a sin of immodesty or wrong to themselves is committed, They soon remember Allah, seek His forgiveness as Who can forgive save Allah. They do not insist on wrong or sin and they know it. And all the qualities are such that you can easily acquire, if you wish. Such deeds result in Paradise as in the verse :

اُولٰٓئِكَ جَزَآؤُهُمْ مَّغْفِرَةٌ مِّنْ رَّبِّهِمْ وَجَنّٰتٌ تَجْرِىْ مِنْ تَحْتِهَا الْاَنْهَارُ خَالِدِيْنَ فِيْهَا وَنِعْمَ اَجْرُ الْعٰمِلِيْنَ ۝

In the daily life if you like a thing, need a thing, love a thing then you sure work for it with pleasure and love, the efforts too. Then how come you love Paradise, you love to see Allah in Paradise but you wouldn't repent and try your best with good deeds ? This is described in the following Hadith:

لَمْ اَرَ مِثْلَ الْجَنَّةِ نَامَ طَالِبُهَا

there is nothing like Paradise that its seeker may go to sleep. Those who realize it they find all hardships easy to bear, as in the Qur'an :

وَ اِنَّهَا لَكَبِيْرَةٌ اِلاَّ عَلَى الْخَاشِعِيْنَ ۝ الَّذِيْنَ يَظُنُّوْنَ اَنَّهُمْ مُّلٰقُوْا رَبِّهِمْ وَاَنَّهُمْ اِلَيْهِ رَاجِعُوْنَ ۝

this Salaat can surely be hard but not for the Allah-fearing constant people who honestly believe that they are going to meet their Lord and return to Him. Good deeds become easy when you do not forget your meeting with Allah. Then, according to a true Tradition of the Holy Prophet (ﷺ) :

جُعِلَتْ قُرَّةُ عَيْنِىْ فِى الصَّلٰوةِ

the pleasure of my eyes is in Salaat !

VI. IMPORTANT PIECE OF ADVICE

Take the five things mention below seriously because they have and they will open the door for all other good things, virtues, and obedience of Islam, and make you a good knowledgeable and practicing Muslim :

(1) Learning Islam and Sharii'a is possible from books or in the company of 'Ulama and Mashaikh (religious scholars and saints or a Waliy).

Infact you need a Shaikh even after graduation or success in examination based on books or after becoming a qualified "Molwi". The genearl public can acquire the required essential knowledge of the five parts ('Aqaaid or belief, 'Ibaadat or worship, Mu'aamala or dealings, Mu'aashara or morals and mysticism) of Islam by reading English, Urdu, Bengali or Gujrati Bahishti Zewar by Maulana Thanwi (and other books by Maulana Thanwi or his deputy Maulana Dr. M.A. Hai, in Urdu or English). You must not make any mistake and learn to recognize a deputy of the Holy Prophet ﷺ or a "Waliy" or "Shaikh" by the following signs (taken from Islamic Social behaviour by Maulana Thanwi):

1. He must either be a learned scholar ('Alim or must have basic essential religious knowledge in all the five parts of Islam and Sharii'a.

2. His beliefs, behaviour and actions are consistent with the Prophet ﷺ's Sharii'a.

3. He must prefer and choose the Hereafter over the world in a conflict or tie.

4. He must himself had training under another "Shaikh" and "Waliy Al-Muslih."

5. He must not claim greatness, virtue or piety. He may never boast.

6. He must be kind as well as critical to his followers.

7. Most of his followers are good and Allah-fearing.

8. Other honest "'Ulema" and "Mashaikh" of his time think highly of him.

9. More than the general public, you will notice that those who are attracted towards him are educated people, learned scholars and intelligent persons.

10. In his presence or during his talk you will feel that the love for Allah and His Prophet ﷺ is increasing in your heart and the opposite (worldly love) is decreasing.

11. He must be remembering Allah all the time or himself as well doing "Dhikr".

12. He must be reformer (or "Musleh") as well as good (or "Saaleh").

To be qualified as a "Shaikh" one must absolutely have a thorough command over the Islamic subject of "Tasawwuf or Akhlaq" both in theory and practice, without which you may never benefit from him. This is an important reason why a "Muriid" or devotee may never succeed or simply waste his time, when this condition is not met and this sign is missing. Look for a "Musleh" and not just "Saleh" Many good brothers and sisters (including those in the Tablighi Jama'at) need to think over and re-examine these twelve signs one by one very carefully for their own good !

Such "Mashaikh and 'Ulema" do exist now and will be found for ever (if you know what signs to look for). The Holy Prophet ﷺ has promised so:

لَا يَزَالُ طَائِفَةٌ مِّنْ اُمَّتِى مَنْصُوْرِيْنَ عَلَى الْحَقِّ لَا يَضُرُّهُمْ الخ

(1) The author mentioned the following names of Mashaikh who are no longer living (now nor are their Khulafa or deputies) :

1. Hazrat Haji Shaikh Mohammad Imdadullah Sahib in Makka, Arabia.

2. Hazrat Maulana Rashid Ahmad Gangohi, India.

3. Hazrat Maulana Abul Hasan Sahib, Jama Mosque, Saharanpur, India.

4. Hazrat Maulana Mahmood Hasan Sahib, Deoband, India.

5. Hazrat Haji Mohammad Abid Sahib, Deoband, India.

6. Hazrat Saeen Tawakkul Shah Sahib, Ambala, India.

The translator recommends of "Mashaikh" the following Who were the "Khulafa" or deputies of Maulana Thanwi.

1. Hazrat Maulan Shah Dr. M. Abdul Hai Sahib " 'Arefi", 5 E 8 Commercial Area, Nazimabad-Paposhnagar, Karachi 18, Pakistan.

2. Hazrat Maulana Qari Mohammad Tyeb Sahib, Vice-Chancellor or Rector, Islamic University of Madrasa, Deoband, U.P., India.

3. Hazrat Maulana Abrarul Haq Sahib, Ashraful Madaris, Hardoi, U.P., India.

4. Hazrat Maulana Masihullah Sahib, Arabic College or Madrasa, Jalalabad, Muzaffarnagar, U.P., India.

(2) Prayers, salaat five times a day regularly and punctually on time and with Jama'at (in the congregation), if possible will develop a close relationship with Allah. This is because

إِنَّ الصَّلٰوةَ تَنْهٰى عَنِ الْفَحْشَآءِ وَالْمُنْكَرِ ۔

(Lo ! worship (or Salaat) preserves from indecent, lustful. obscene, wicked or unjustful acts).

(3) Do not talk, meet or chat with too many people. Cut down on what you say and whom you meet unless where it is necessary to do so. Think before you say and you will be saved from a lot of sins and troubles.

(4) Develop the habit of "Muhaasaba" and "Muraaqaba." Muraaqaba is where you feel or realize by meditation the Divine presence and that Allah is watching over you, your words, your deeds and your state of affair critically. Muhaasaba is self-criticism when at a convenient time (such as before going to bed) you examine and criticize your own day's actions and deeds and find yourself failing on judgement until you are motivated to do better next time and also to repent.

(5) Repentance ("Tauba" or "Istighfaar") must be done wherever a sin (or "Haram") is committed or an obligatory deed ("Fard" and "Waajib") has been omitted. Do not wait or lose time. Say :

اَسْتَغْفِرُ اللّٰه

I repent, I apologize, I am sorry, and like that, and be sorry at heart. Cry in humility (in privacy) or act or look like crying. Those who start out with the above five major acts of obedience, will soon find opening the doors of all remaining good deeds, by themselves, in no time. Alhamdu-lil-lah (Allah be praised) !

VII. PROTECTION FROM MAJOR SINS OF FAR REACHING CONSEQUENCES

Stay away from the six big sins listed below and take the warning seriously. The result has been, and will be that your soul will be saved from all other sins and attain salvation in the Hereafter.

(1) Stop back-biting (or "ghiibat") and stop talking unnecessarily. Keep yourself busy in fulfilling your duties and in other necessary things. this will save you from a lot of trouble in this life as well as in the life after death.

(2) Do not be cruel, unjust, oppressor, and tyrant. Do not take other peoples life or property illegally. Do not embarrass, humiliate, trouble or inconvenience others.

(3) Do not be proud. Do not consider yourself as good and others as evil or inferior. By controlling pride one automatically controls cruelty and back-biting.

(4) Control your anger and tongue. Do not lose your temper or you may regret when it is too late.

(5) Stop all open or secret affairs, meetings, privacy, being alone in a room with an adult of the opposite sex (without marriage), etc. Do not talk sweetly or dress or behave that way with a stranger and with anyone other than your proper marriage partner. It is advisable that even young "Mahrams" may not be alone with another such "Mahram" of the opposite sex for the growing fear of incest now-a-days.

(6) Eat and drink permissible or "Halal" things. A "Haram" or prohibited and suspicious food or drink on reaching all parts of one's body poison him spiritually, and encourage him to do more and more sins and drop out more and more good and virtue. All these are very serious. In England and the West, according to Imam Shafi'i (Dietary Regulations and Food Habits of Muslims) by Ahmed Sakr, "the meat of animals slaughtered by Jews and Christians is lawful to Muslims since the Qur'an allows this without any restrictions, and the Muslim must mention the name of Allah immediately before eating. This school claims that even Prophet Muhammed (ﷺ) used to eat meat prepard by Jews and Christians-(p. 13)." This is not the view of Imam Abu Hanifah but both Imams are right (Haq), their differences are trivial ("far'ii") and are a Mercy (Rahmat) according to Hadith. Therefore, you may follow your Imam but you may not criticize or object to the others. All are right and all Imams knew the Qur'an and Hadith better than you do.If you do not understand or agree with the point of view of an Imam, you follow the other happily, and keep your mouth shut, as also requested above for the sake of Muslim unity, a pre-requisite of Islamic progress !

VIII. REMOVAL OF DOUBTS AND ANSWERS TO QUESTIONS

Some memebers of the public not only have some doubts concerning the fruit of one's deeds, largely due to ignorance but also propagate confusion and doubt among others when it is preached to do good deeds and to avoid sins. If you are in doubt of the Hereafter (or "Akhira"), then you are an infidel (or "Kafir") and most certainly not a Muslim. This book is for all Muslims (old Muslims and new converts, men and women, boys and girls, etc.) and only their misunderstandings will be removed here:

(1) There is no doubt that our Allah is a Forgiving and Merciful Allah and our sins do not harm Allah but to ourselves. Yet, Allah is also going to punish or take revenge from whome He wills. How can you be sure that despite a sin (and in the absence of repentance) you will definitely be forgiven and not punished ? It is clear from the Holy Qur'an that Allah is surely Forgiving and Merciful for someone who repents and then does good deeds:

ثُمَّ اِنَّ رَبَّكَ لِلَّذِيْنَ عَمِلُوا السُّوْٓءَ بِجَهَالَةٍ ثُمَّ تَابُوْا مِنْ
بَعْدِ ذٰلِكَ وَاَصْلَحُوْٓا اِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُوْرٌ رَّحِيْمٌ ۝

But a sinner who dies without repentance ("Tauba" and "Istighfaar") surely deserves punishment and it is also true that nothing can prevent Allah's Mercy and Forgiveness. However, you have no proof of the latter treatment in your case. So, be prepared for tomorrow and repent now.

(2) Remember that the more you sin, the less become your chances to repent as the darkness in your heart increases with sin. With the rising darkness of your heart, failure of your conscience, and increase in sin, you are very likely to die in sin and without repentance. Therefore, do not say let's sin now and repent later. You may not live later to repent. A change of heart results from every sin and every additional sin makes it worst. Repent and improve now !

(3) I repeat. Do not say let's sin now and repent later. You do not put your hands in the fire even if it can be treated medically and nursed later. Why are you then keen on sinning ? You may no longer feel like repenting on repeated sinning. Allah does not have to accept a lip-service of apology, especially when

a human being is also involved, he must accept your apology first.

(4) After doing something wrong and after having committed a sin, do not find silly excuses at your leisure, and do not say that the sin was destined and what could you do ? At the time you had the craze for a sin, you could not even imagine of fate and destiny then. In your daily life and worldly business when someone harms or intends to do so, why do you protect your life and property ? Why don't you say, if it is so destined, let it happen ? Why do you forget about saving your soul but not about saving your life and property ?

(5) When you want to have children, you get married first. For energy, you eat and drink. For bread, you grow wheat (and other grains) in farms with extreme labour and care. For meat, you raise cattle in special farms. For your livelihood, you work and earn money. Infact, for every worldly affair you work and sometimes work very hard indeed. But why labour and work, when you say whatever is destined will happen anyway so why do the efforts and go through all the trouble ? Do not, therefore, say : if I am destined to go to Paradise I will go there. It is useless to do good deeds and to avoid sins. You are mistaken as clearly shown above.

(6) You are mad if you expect a crop without first sowing the crop. The result will be an inevitable disappointment. You may trust Allah after the required efforts, and may depend and count on Allah rather than your efforts, This is the right thing to do. Similarly, you may trust Allah and have good hopes of His Favours, Mercy and Salvation after your efforts to do good deeds and to avoid evil. Infact, it is not possible to keep hopes without this. And this is the meaning of the Hadith :

اَنَا عِنْدَ ظَنِّ عَبْدِيْ بِيْ

Do work but do trust on Allah ultimately !

(7) Do not be mistaken by regarding it alone quite sufficient for salvation the fact that you are the descendant of a saint or follower (or "Muriid") of a Shaikh or a saint likes you very much, etc. This is because, the Holy Prophet ﷺ who loved his favourite daughter, told her quite plainly:

فَاطِمَةُ اِنْقِذِيْ نَفْسَكِ مِنَ النَّارِ فَاِنِّيْ لَاۤ اَغْنِيْ عَنْكِ مِنَ اللّٰهِ شَيْئًا .

O Fatimah ! save your soul from the Fire of the Hell yourself, as I

can not be of help to you otherwise. This means that faith and piety are really great things and in combination with such relationships they make the person even greater in this life and in the life after death. Allah says in the Qur'an:

وَالَّذِيْنَ اٰمَنُوْا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِاِيْمَانٍ اَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَآ اَلَتْنٰهُمْ مِّنْ عَمَلِهِمْ مِّنْ شَيْءٍ

Those who believe and their descendants who followed them in faith, both shall be united and by the virtue of the high deeds of the parents not only they will benefit (without any loss) but their children will also gain in ranks. Blood-relationship is useful with good deeds alone.

(8) Allah does not need your deeds and worship but you surely need them. The medical tablets and the prescription are needed by the patient, and the doctor does not need them. If you care for your health, follow the doctor's advice. If you care for your salvation, follow Allah and His Prophet ﷺ.

(9) Some silly preachers think that by their sermons and lectures they reform people, also gain virtues that way, and know special recitation, so that they no longer need or bother to avoid sins. But this is wrong. Only when you avoid big sins, can these virtues be useful in compensation for minor sins. this is mentioned in the Hadith.

اِذَا اجْتَنَبَ الْكَبَآئِرَ

When you leave major sins, such recitations as saying Subhan Allah wa Bihamdihi سُبْحَانَ اللهِ وَ بِحَمْدِهِ a hundred times of fasting on "Arafat" and "'Ashuura" or a pilgrimage for someone are undoubtedly useful. There is a strong warning in the Hadith against preachers with bad deeds. These are quite well-known.

(10) The greatest man with the highest rank was the Holy Prophet ﷺ. How much the Prophet ﷺ and his Companions used to love, obey, worship, and fear Allah, and how strict they were in enforcing the Sharii'a is well-known to everyone. If you see an ignorant mystic or "Sufi" or "Dervesh" or "Shaikh" doing the opposite of the Prophet ﷺ and his

Companions, then leave him and stay away from him. He is an imposter and not a real Shaikh whom you can easily recognize by the twelve signs already mentioned above.

Let everyone repent, avoid sins, do good deeds and pray to Allah. Peace and blessings of Allah be upon the Holy Prophet ﷺ !



وَصَلَّى اللهُ عَلَى النَّبِيِّ

★★★★

Distribution of Wealth in Islam

by

Maulana Mufti Muhammad Shafi (Rah.)

(Deputy of Mujaddid Thanwi)

Translated by

Muhammad Hasan Askari Karrar Husain

CONTENTS



اَلْحَمْدُ لِلّٰهِ وَكَفٰى وَسَلَامٌ عَلٰى عِبَادِهِ الَّذِيْنَ اصْطَفٰى

The distribution of wealth is one of the most important and most controversial subjects concerning the economic life of man, which have given birth to global revolutions in the world of today, and have affected every sphere of human activity from international politics down to the private life of the individual. For many a century now, the question has been the centre not only of fervent debates, oral and written both, but even of armed conflicts. The fact, however, is that whatever has been said on the subject without seeking guidance from Divine Revelation and relying merely on human reason, has had the sole and inevitable result of making the confusion worse confounded.

In the present study, we propose to state as clearly as possible the point of view of Islam in this matter, such as we have been able to deduce from the Holy Qur'an, the Sunnah and the writing of the "Thinkers" (to use a current idiom) in the Islamic tradition. The time and space at our disposal being short, it would not be possible to discuss the subject in detail so as to cover all the aspects. We shall, however, try to set down the essential and fundamental points in a concise but comprehensive manner.

Before explaining the position of Islam on the subject of the distribution of wealth such as we have been able to understand from the Qur'an, the Sunnah and the Fiqh, it seems to be imperative to clarify certain fundamentals which have an essential and basic importance with regard to almost every aspect of Islamic economics. Give them whatever name you please. Call them "the principles of the theory of the distrubution of wealth" , or its "philosophy", or the "ultimate object" of this theory. In any case, these are certain basic principles which one can derive from the Qur'an, and which distinguish the Islamic point of view in economics from non-Islamic systems of economy.

(1) The Position of the Economic Question

No doubt, Islam is opposed to monasticism, and views the economic activities of man as quite lawful, meritorious, and some-times even obligatory and necessary. It approves of the economic progress of man, and considers "Lawful or righteous livelihood" (كَسْبُ حَلَال) as "an obligation next to the obligation" فَرِيْضَة بَعْدَالفَرِيْضَة that is to say, an obligation of the secodary order. Notwithstanding all this, it is no less a truth that it does not consider "economic activity" مَعَاش to be the basic problem of man, nor does it view economic progress as the be-all and end-all of human life.

Even common sense can suffice to show that the fact of an activity being lawful or meritorious or necessary is one thing, and its being the ultimate goal of human life and the centre of thought and action is quite another. Many misunderstandings about Islamic economics arise just from a confusion between these two distinct and separate things. It is, therefore, very essential to make the distinction as clear as possible at the very outset. In fact, the profound, basic and far-reaching difference between Islamic economics and materialistic economics is just this - according to materialistic economics, "Levelihood" is the fundamental problem of man and economic developments are the ultimate end of human life, while, according to Islamic economics, these things may be necessary and indispensable, but cannot be the true purpose of human life. So, while we find in the Holy Qur'an the disapprobation of monasticism and the injunction to "Seek of the munificence of Allah" وَابْتَغُوْا مِنْ فَضْلِ اللهِ-62 : 10), while we find the honorific terms like "The Munificence of Allah" (فَضْلُ اللهِ) for trade and commerce, Good things"(خير -100 : 8 ; 38 : 32 etc.) and "What Allah has caused to be your sustenance اَلَّتِي جَعَلَ اللهُ لَكُمْ قِيَامًا -4 : 5) for possessions, "The clean and pure things by nourishment"(اَلطَّيِّبَاتِ مِنَ الرِّزْقِ -7: 31) for good, "Adornments from Allah" (زِيْنَتَ اللهِ -7 : 32) for dress, "place of rest" (سَكَنًا -16 : 80) for dwellings, we at the same time find an expression like "allurement or delusion" مَتَاعُ الْغُرُوْرِ -3 : 185) for worldly life. And all these things in their totality have been designated as "Ad-Dunya" (اَلدُّنْيَا - "the mean") - a term which, in its literal sense, does not have a pleasant connotation. Even from the total

context of the Holy Qur'an one can infer the meanness and worthlessness of the thing so designated.

On this particular point, short-sightedness may easily lead one to suspect a contradiction in terms. But, in fact, the secret behind the apparent contradiction is that, according to the Qur'anic view, all the means of livelihood are no more than just stages on man's journey, and his final destination lies beyond them and that destination is the sublimity of character and conduct, and, consequently, the felicity of the other world. The real problem of man and the fundamntal purpose of his life is these attainment of the two goals. But one cannot attain them without transversing the path of this world, So, all those things too which are necessary for his worldly life, become essential for man. It comes to mean that so long as the means of livelihood are being used only as a path leading towards the final destination, they are, "the munificence of Allah" "good things", "adornment from Allah" and "place of rest" ; but as soon as man gets lost in the mazes of this pathway and allows himself to forget his real destination, the very same means of livelihood turn into an "allurement, or delusion" مَتَاعُ الْغُرُوْرِ into a "Trial" (فِتْنَة 8: 28) - into a veritable "foe" (عدو 64 : 14).

The Holy Quran has enunciated this basic truth very precisely in a brief verse —"Seek the other world by means of what Allah has bestowed upon you"(وَابْتَغِ فِيْمَآ اٰتَاكَ اللّٰهُ الدَّارَ الْاٰخِرَةَ ,- 28 : 77). This principle has been stated in several othe verses too, but it is not necessary to cite them all before this learned gathering. The writer believes that if this attitude of the Holy Quran towards "the economic activity" of man and its two aspects are kept in view, it would be very helpful in solving many problems of Islamic economics.

(2) The Real Nature of Wealth and Property

The other fundamental principle which has a great importance with regard to the problem of the distribution of wealth is that, according to the elucidation of the Holy Qur'an itself, "wealth" in all its possible forms is a thing created by Allah, and is, in principle, His "property". The right of property over a thing which accrues to man is delegated to him by Allah. The Holy Qur'an explicitly says:

وَاٰتُوْهُمْ مِّنْ مَّالِ اللّٰهِ الَّذِیْٓ اٰتٰكُمْ ؕ

"Give to them from the property of Allah which He has bestowed upon you." (24 : 33)

Why this should be so has also been explained by the Holy Qur'an in another place. All that a man can do is to invest his labour into the process of production. But Allah alone, and no one else, can cause this endeavour to be fruitful and actually productive. Man can do no more than sow the seed in the soil, but to bring out a seedling from the seed and make the seedling grow into a tree is the work of someone other than man. The Holy Qur'an says:

أَفَرَءَيْتُم مَّا تَحْرُثُونَ ۝ ءَأَنتُمْ تَزْرَعُونَهُۥٓ أَمْ نَحْنُ ٱلزَّٰرِعُونَ ۝

"Have you considered what you till? Is it you yourselves who make it grow, or is it We who make it grow?" (56 : 63) And in another verse:

أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُم مِّمَّا عَمِلَتْ أَيْدِينَآ أَنْعَٰمًا فَهُمْ
لَهَا مَٰلِكُونَ ۝

"Have they not seen that, among the things made by Our own hands, We have created cattle for them, and thus they acquired the right of property over them?" (36 : 71)

All these verses throw ample light on the fundamental point that "wealth", no matter what its form, is in principle "the property" of Allah, and it is He who has bestowed upon man the right to exploit it. So, Allah has the right to demand that man should subordinate his exploitation of this wealth to the comandments of Allah.

Thus, man has the "right of property" over the things he exploits, but this right is not absolute or arbitrary or boundless -it carries along with it certain limitations and restrictions which have been imposed by the real owner of the "wealth". We must spend it where He has commanded it to be spent, and refrain from spending where He has forbidden. This point has been elucidated more explicitly in the following verse:

وَٱبْتَغِ فِيمَآ ءَاتَىٰكَ ٱللَّهُ ٱلدَّارَ ٱلْءَاخِرَةَ وَلَا تَنسَ نَصِيبَكَ مِنَ ٱلدُّنْيَا
وَأَحْسِن كَمَآ أَحْسَنَ ٱللَّهُ إِلَيْكَ وَلَا تَبْغِ ٱلْفَسَادَ فِى ٱلْأَرْضِ

"Seek the other world by means of what Allah has bestowed upon you, and do not be negligent about your share in this world. And do good as Allah has done good by you, and do not seek to spread disorder on the earth." (28 : 77)

This verse fully explains the Islamic point of view on the question of property. It places the following guidelines before us:-

(1) Whatever wealth man does possess has been received from Allah "Allah has bestowed upon you" اٰتَاكَ اللهُ

(2) Man has to use it in such a way that his ultimate purpose should be the other world "seek the other world"

وَابْتَغِ فِيْ مَآ اٰتَاكَ اللهُ الدَّارَ الْاٰخِرَةَ

(3) Since wealth has been received from Allah, its exploitation by man must necessarily be subject to the commandment of Allah.

(4) Now, the Divine Commandment has taken two forms :-

(a) Allah may command man to convey a specified portion of "Wealth" to another. This Commandment must be obeyed, because Allah has done good by you, so He may command you to do good by another "do good as Allah has done good by you"

(وَاَحْسِنْ كَمَآ اَحْسَنَ اللهُ اِلَيْكَ)

(b) He may forbid you to use this "wealth" in a specified way. He has every right to do so, because He cannot allow you to use "wealth" in a way which is likely to produce collective ills or to spread disorder on the earth "do not seek to spread disorder on the earth"

وَ لَا تَبْغِ الْفَسَادَ فِي الْاَرْضِ

This is what distinguishes the Islamic point of view on the question of property from the Capitalist and Socialist points of view both. Since the mental background of Capitalism is, theoretically or practically, materialistic, it gives man the unconditional and absolute right of property over his wealth, and allows him to employ it as he likes. But the Holy Quran has adopted an attitude of disapprobation towards this theory of property, in quoting the words of the nation of Shu'aib(عَلَيْهِ السَّلَامُ). They used to say:

اَصَلٰوتُكَ تَاْمُرُكَ اَنْ نَّتْرُكَ مَا يَعْبُدُ اٰبَآؤُنَآ اَوْ اَنْ نَّفْعَلَ فِيْٓ اَمْوَالِنَا مَا نَشٰٓؤُا ط

"Does your way of prayer command you that we should forsake what our forefathers worshipped, or leave off doing what we like with our own property?" (11 : 87)

These people used to consider their property as really theirs (أَمْوَالَنَا)"Our property"), and hence the claim of "doing what we like" (نَفْعَلُ مَا نَشَاءُ) was the necessary conclusion of their position. But the Holy Qur'an has, in the chapter "Light"(سُوْرَةُ النُّوْرِ) substituted the term مَالُ اللهِ ("the property of Allah") for the expression اَمْوَالُنَا ("our possessions"), and has thus struck a blow at the very root of the Capitalistic way of thinking. But, at the same time, by adding the qualification اَلَّذِیْ اٰتَاکُمْ ("what Allah has bestowed upon you"), it has cut the roots of Socialism as well, which starts by denying man's right to private property. Similarly, فَهُمْ لَهَا مَالِكُوْنَ (thus they acquired the right of property over them" —a verse in the Chapter "Ya-Siin", explicitly affirms the right to private property as a gift from Allah.

Now we are in a position to draw clear boundary lines that separate Islam, Capitalism and Socialism from one another:-

Capitalism affirms an absolute and unconditional right to private property.

Socialism totally denies the right to private property.

But the truth lies between these two extremes—that is:

Islam admits the right to private property but does not consider it to be an absolute and unconditional right which is bound to cause "disorder on the earth فَسَادٌ فِی الْاَرْضِ

(3) The Objects of the Distribution of Wealth, according to Islam

If we consider the injunctions of the Holy Quran, it would appear that the system for the distribution of wealth laid down by Islam (a sketch of which will be presented later on) envisages three objects:

(a) The establishment of a practicable system of economy

The first object of the distribution of wealth is that it would be the means of establishing in the world a system of economy which is natural and practicable, and which, without using any compulsion or force allows every individual to function in a normal way according to his ability, his aptitude, his own choice and liking, so that his activities may be more fruitful, healthy and useful. And this cannot be secured without a healthy relationship between the employer and the employee, and without the proper utilization* of the natural force of *supply* and *demand*. That is why Islam does admit these factors. A comprehensive indication of this principle is to be found in the following verses:

نَحْنُ قَسَمْنَا بَيْنَهُمْ مَّعِيْشَتَهُمْ فِى الْحَيٰوةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجٰتٍ لِّيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُخْرِيًّا ط

"we have distributed their liveilhood among them in worldly life, and have raised some above others in the matter of social degrees, so that some of them may utilize the services of others in their work." (43 : 32)

(b) Enabling everyone to get what is rightfully due to him

The second object of the Islamic system of the distribution of wealth is to enable every one to get what is rightfully his. But, in Islam, the conception and the criterion of this right is somewhat different from what it is in other systems of economy. Under materialistic economic systems, there is only one way of acquiring the right to "wealth", and that is a direct participation in the process of production. In other words:

Only those factors that have taken a direct part in producing wealth are supposed to be entitled to a share in "wealth", and no one else. On the contrary, the basic principle of Islam in this respect is that "wealth" is in principle the property of Allah Himself and He alone can lay dwon the rules

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* The condition of "proper utilization" has been postulated because it is possible to make an improper use of the forces, and it has been the case under capitalism. Islam has struck at the very root of such an improper use, and has thus eradicated the unbridled exploitation of private property.

as to how it is to be used. So according to the Islamic point of view, not only those who have directly participated in the production of wealth but those too whom Allah has made it obligatory upon others to help, are the legitimate sharers in wealth. Hence, the poor, the helpless, the needy,the paumpers and the destitutes-they too have a right to "wealth". For Allah has made it obligatory on all those producers of wealth among whom wealth is in the first place distributed that they should pass on them some part of their wealth to them. And the Holy Qur'an makes it quite explicit that in doing so they would not be obliging the poor and the needy in any way, but only discharging their obligation, for the poor and the needy are entitled to a share in wealth as a matter of right. Says the Holy Quran :

فِيْٓ اَمْوَالِهِمْ حَقٌّ مَّعْلُوْمٌ ۝ لِّلسَّآئِلِ وَالْمَحْرُوْمِ ۝

"In their wealth their is a known right for those who ask for it and those who have need for it." (70 : 24-25)

In certain verses, this right has been defined As the right of Allah. For example, this verse in connection with harvests :

وَاٰتُوْا حَقَّهٗ يَوْمَ حَصَادِهٖ

"and pay what is rightfully due to Him on the day of harvesting." (6:142)

The word "right" in these two verses makes it clear participation in the process of production is not the only source of the right to "wealth", and that the needy and the poor have as good a right to "wealth" as its primary owners. Thus Islam proposes to distribute wealth in such a manner that all those who have taken a part in production should receive the reward for their contribution to the production of wealth, and then all those too should receive their share whom Allah has given a right to "wealth" (These two groups of sharers will be discussed in greater later on).

(c) Eradicating the Concentration of Wealth

The third object of the distrubution of wealth, which Islam considers to be very important, is that wealth, instead of becoming concentrated in a few hands, should be allowed to circulate in the society as widely as possible, so that the distinction between the rich and the poor should be narrowed down as far as is natural and practicable. The attitude of Islam in this respect is that it has not permitted any individual or group to have

a monopoly over the primary sources of wealth, but has given every member of the society an equal right to derive benefit from them. Mines, forests, unowned barren lands, hunting and fishing, wild grass, rivers, seas, spoils of war etc., all these are primary sources of wealth. With respect to them, every individual is entitled to make use of them according to his abilities and his labour without any one being allowed to have any kind of monopoly over them.

كَيْ لَا يَكُوْنَ دُوْلَةً بَيْنَ الْاَغْنِيَآءِ مِنْكُمْ

"So that this wealth should not become confined only to the rich amongst you." *(1) (59:7)

Beyond this, wherever human intervention is needed for the production of wealth and a man produces some kind of wealth by deploying his resources and labour, Islam gives due consideration to the resources and labour thus deployed, and recognises that man's right of property in the wealth produced. Everyone shall get his share according to the labour and resources invested by him. Says the Holy Quran :

نَحْنُ قَسَمْنَا بَيْنَهُمْ مَّعِيْشَتَهُمْ فِى الْحَيٰوةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجٰتٍ لِّيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُخْرِيًّا

"We have distributed their livelihood among them in worldly life, and have raised some above others in the matter of social degrees, so that some of them may utilize the services of others in their work." (43 : 32)

But, in spite of this difference among social degrees or ranks certain injunctions have been laid down in order to keep this distinction within such limits as are necessary for the establishment of a practicable system of economy, so that wealth should not become concentrated in a few hands.

Of these three objects of the distribution of wealth, the first distinguishes Islamic economy from Socialism, the third from Capitalism, and the second from both at the same time. (This point will be discussed in detail later on).

Having indicated these basic principles of Islamic economy, we would

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*(1) It should be kept in mind that this verse initially concerns the spoils of war which are one of the primary sources of wealth.

now proceed to a brief exposition of the system of the distribution of wealth which one can derive from the Qur'an, the Sunnah and the elucidations of Muslim jurists (Fuqahaa).

The Capitalist View of the Distribution of Wealth

In order to understand the Islamic point of view fully, it would be better to have a look at the system of the distribution of wealth that obtains under the capitalist economy. This theory can be briefly stated like this-wealth should be distributed only over those who have taken a part in producing it, and who are described in the terminology of economics as the factors of production. According to the Capitalistic economics, these factors are four :-

1. Capital—which has been defined as "the produced means of production" (that is to say, a commodity which has already undergone one process of human production, and is again being used as a means of another process of production).

2. Labour—that is to say, any exertion on the part of man.

3. Land—which has been defined as "natural resources" (that is to say, those things which are being used as means of production without having previously undergone any process of human production).

4. Entrepreneur, or Organisation—the fourth factor which brings together the other three factors, exploits them and bears the risks of profit and loss in production.

Under the Capitalist economy, the wealth produced by the cooperation of these four factors is distributed over these very four factors like this—one share is given to capital in the shape of interest, the second share to Labour in the shape of wages, the third share to Land in the shape of rent (or revenue), and the fourth share (or the residue) is reserved for the entrepreneur in the shape of profit.

The Socialist View of The Distribution of Wealth

Under the Socialist economy, on the other hand, Capital and land instead of being private property, are considered to be national or collective property. So, the question of interest or rent (or revenue) does not arise at all under the philosophy of this system!

Under the Socialist system, the entrepreneur too is not an individual but the state itself. So, profit as well is out of the question here—at least in theory. Now, there remains only one factor—namely, labour. And labour alone is considered to have a right to wealth under the Socialist system, which it gets in the shape of "wages".

The Islamic View of the Distribution of Wealth

The Islamic system of the distribution of wealth is different from both. From the Islamic point of view, there are two kinds of people who have a right to wealth. *(1) Those who have a Primary right-that is to say, those who have a right to wealth directly in consequence of a participation in the process of production. In other words, it is those very "factors of production" which have taken a part in the process of producing some kind of wealth. (2) Those who have a secondary right that is to say, those who ahve not taken a direct part in the process of production, but it has been enjoined upon the producers to make them cosharers in their wealth. We shall discuss in some detail these two groups of people who have a right to wealth.

Those who have a Primary right to Wealth

As indicated above, the primary right to wealth is enjoyed by "the factors of production." But "the factors of production" are not specified or technically defined, nor is their share in wealth determined in exactly the same way as is done under the Capitalist system of economy. In fact, the two ways are quite distinct. From the Islamic point of view, the actual factors of production are three, instead of being four :-

1- Capital :- That is those means of production which cannot be used in the process of production until and unless during this process they are either wholly consumed or completely altered in form, and which, therefore, cannot be let or leased (for example, liquid money or food stuffs etc.).

2- Land :- that is, those means of production which are so used in the process of production that their original and external form remains unaltered, and which can hence be let or leased (for example, lands, houses, machines etc.).

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*(1) Let it be made clear that we are here concerned with the basic philosophy, or theory of socialism, and not with its present practice, for the actual practice in socialist countries is quite different from this theory.

3- Labour :- that is human exertion, whether of the bodily organs or of the mind or of the heart. This exertion thus includes organisation and planning too. Whatever "wealth" is produced by the combined action of these three factors would be primarily distributed over these three in this manner— one share of it would go to Capital in the form of Profit (and not in the form of interest); the second share would go to land in the form of rent, and the third share would be given to labour in the form of wages.

Socialism and Islam

As we have said, the Islamic system of the distribution of wealth is different from socialism and capitalism both. The distinction between the Islamic economy and the Socialist economy is quite clear. Since Socialism does not admit the idea of private property, wealth under the Socialist system is distributed only in the form of wages. On the contrary, according to the Islamic principles of the distribution of wealth which we have outlined above, all the things that exist in the universe are in principle the property of Allah Himself. Then, the larger part of these things is that which He has given equally to all men as a common trust. It includes fire, water, earth, air, light, wild grass, hunting, fishing, mines, unowned and uncultivated lands etc., which are not the property of any individual, but a common trust. Every human being is the beneficiary of this trust, and is equally entitled to its use.

On the other hand, there are certain things where the right to private property must be recognised if only for the simple reason that without such a recognition it would not be possible to establish the practicable and natural system of economy to which we have alluded while discussing the first object of the distribution of wealth. If the Socialist system is adopted and all capital and all land are totally surrendered to the state,the ultimate result can only be this—we would be liquidating a large number of smaller Capitalists, and putting the huge resources of national wealth at the disposal of a single big Capitalist—the State—which can deal with this reservoir of wealth quite arbitrarily. Socialism, thus, leads to the worst form of the concentration of wealth. Moreover, it produces another great evil. Since Socialism deprives human labour of its natural right to individual choice and control, compulsion and force becomes indispensable in order to make use of this labour, which has a detrimental effect on its efficiency as well as on its mental health. All this goes to show that the Socialist system injuries two out of the three objects of the Islamic theory of the distribution of wealth—namely, the establishment of a natural system of economy, and securing for everyone

what rightfully belongs to him.

These being the manifold evils inherent in the unnatural system of the Socialist economy, Islam has not chosen to put an end to private property altogether, but has rather recognised the right to private property in those things of the physical universe which are not held as a common trust. Islam has, thus, given a separate status to Capital and to Land, and has at the same time made use of the natural law of "supply and demand" too in healthy form. Hence, Islam does not distribute wealth merely in the form of wages, as does Socialism, but in the form of profit and rent as well. But, alongwith it, Islam has also put an interdiction on the category of "interest", and prescribed a long list of the people who have a secondary right to wealth. It has thus eradicated the great evil of the concentration of wealth. It has thus eradicated the great evil of the concentration of wealth which is an essential characteristic inherent in Capitalism, an evil which Socialism claims to remedy.

Islam and Capitalism

This is the fundamental distinction of the Islamic view of the distribution of wealth which sets it apart from Socialism. It is equally essential to understand fully the difference that exists between the Islamic view of the distribution of wealth and the Capitalist point of veiw. This distinction being rather subtle and complicated, we will have to discuss it in greater detail.

By comparing and contrasting the brief outlines of the Islamic and the Capitalist systems of the distribution of wealth, we arrive at the following differences between the two :-

(1) The entrepreneur, as a regular factor, has been excluded from the list of the factors of production, and only three factors have been recognised, instead of four. But this does not imply that the very existence of the intrepreneur has been denied. What is deos mean is just this—the entrepreneur is not an independent factor, but is included in anyone of the three factors.

(2) It is not "interest" but "profit" which has been considered as the "reward" for Capital.

(3) The factors of production have been defined in a different manner. Capitalism defines "Capital" as "the produced means of production." Hence, Capital is supposed to include machinery etc. as well, besides money and food stuffs. But the definition of "Capital" that we have presented while

discussing the Islamic view of the distribution of wealth, includes only those things which cannot be utilized without their being wholly consumed, or, in other words, which cannot be let or leased—for example, money. Machinery is to be excluded from "Capital", according to this definition.

(4) In the same way, "land" has been defined in a more general way. That is to say, all those things have been brought under this head which do not have to be wholly consumed in order to be used. Hence, machinery too falls under this category.

(5) The definition of Labour too has been generalized so as to include mental labour and planning.

Let us now go into the details of this discussion. Under the Capitalist system, the most important characteristic of the entrepreneur (which entitles him to "profit") is supposed to be that he bears the risk of profit and loss in his business. That is to say, from the Capitalist point of view, "profit" is a kind of reward for his courage to enter into a commercial venture where he alone will have to bear the burden of a possible loss, while the other three factors of production will remain immune from loss, for Capital would get the stipulated interest, Land the stipulated rent and Labour the stipulated wages.

On the other hand, the Islamic point of view insists that the ability to take the risk of a loss should, in reality, inhere with Capital itself, and that no other factor should be made to bear the burden of this risk— in other words, the man who wants to invest his money in a certain business venture must take this risk. Consequently, the Capitalist, in so far as he takes the risk, is an entrepreneur too, and the man who is an entrepreneur is a Capitalist as well.

Now, there are three ways in which Capital can be invested in a business venture :-

(1) *Private business* : The man who invests Capital may himself run the business without the help of any partners or shareholders. In this case, the return which he gets may be called "profit" from the legal or popular point of veiw; but, in economic terms, this "reward" would be made up of (1) "profit", in as much as Capital has been invested, and (2) "wages" ,as earnings of management.

(2) *Partnership* (شركة). The second form of investment is that

several persons may jointly invest capital, jointly manage the business and jointly bear the risk of profit and loss. In the terminology of the Fiqh, such a venture is called "Shirkat-ul-Uqud" (شِرکَۃُ العُقُود) or (Partnership in contract).

According to the terminology of economics, in this case too all the partners will be entitled to "profit" in so far as they have invested capital, and also entitled to "wages" in so far as they have taken part in the management of the business. Islam has sanctioned this form of business organisation too. This form was quite common before the time of the Holy Prophet ﷺ. He permitted people to retain it, and since then there has been a concensus of opinion on its permissibility.

(3) *Co-operation of Capital and Organisation* (مُضَارَبَۃٌ): The third form of investment is that one person may invest Capital while another may manage the business, and each may have a share in the profit. In the terminology of Fiqh, it is called `Muzarabat' (مُضَارَبَۃٌ) According to the terminology of economics, in this case, the person who invests his capital ("Rabbul-Maal", رَبُّ الْمَالِ) will get his share in the form of "profit", while the person who has actually managed the business will get it in the form of "wages". But if the person who has been managing the business ("Muzarib" مُضَارِبٌ)eventually suffers a loss in the business, his labour will have gone waste just as the capital of the investor (رَبُّ الْمَالِ) has gone waste.

This form of business organisation too is permissible in Islam. The Holy Prophet ﷺ himself had made such an agreement with Khadijah (Radiya Allah 'Anha) before their marriage. Since then there has been a complete consensus of opinion on this too among the jurists of Islam.

Beyond these three forms, Islam does not allow any other way of investing capital in a business.

Money Lending Business

The fourth form of investing Capital which has since ever been practised in non-Islamic societies is the money-lending business. That is to say, one person lends out capital in the form of a debt, and a second person puts

in his labour; if there is a loss, it has to be borne by labour, but, profit or loss, interest does accrue to Capital in any case. Islam has interdicted this form of investment.

يَآيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللهَ وَذَرُوْا مَا بَقِيَ مِنَ الرِّبٰوا اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ہ فَاِنْ لَّمْ تَفْعَلُوْا فَاْذَنُوْا بِحَرْبٍ مِّنَ اللهِ وَرَسُوْلِهٖ ج

"O, believers, fear Allah, and give up what is still due to you from the interest (Usury), if you are true believers. But if you do not do so, then take notice that Allah and His Messenger shall war with you." (2:279)

The Holy Quran also says :

وَاِنْ تُبْتُمْ فَلَكُمْ رُءُوْسُ اَمْوَالِكُمْ ج لَا تَظْلِمُوْنَ وَلَا تُظْلَمُوْنَ ہ

"Yet if you repent (of usury) you shall have your principal. Do not be unjust to anyone, nor should any one be unjust to you." (2:279)

In these two verses, the phrases "what is still due to you from the interest" and "you shall have the principal" make it quite explicit that Allah does not condone the least quantity of interest, that "giving up the interst" implies that the creditor should get back only the pricipal. This, one can clearly see that Islam considers every rate of interest (except zero %) to be totally inadmissible.

In the pre-Islamic period, certain Arab tribes used to carry on their trade with the help of money borrowed on the basis of interest from other tribes. Islam put an end to such transactions altogether. Ibn Juraij says:

كَانَتْ بَنُوْ عَمْرَ وبْنِ عَوْفٍ يَاْخُذُوْنَ الرِّبَامِنْ بَنِيْ الْمُغِيْرَةِ فَجَآءَ الْاِسْلَامُ وَلَهُمْ عَلَيْهِمْ مَالٌ كَثِيْرٌوَكَانَتْ بَنُوالْمُغِيْرَةِ يَرْبُوْنَ لَهُمْ فِي الْجَاهِلِيَّةِ

"In the pre-Islamic period, the tribe of Banu ‘Amr bin ‘Auf used to take interest from the tribe of Banu al-Mughira, and the Banu al-Mughira used to pay this interest. When Islam came, the latter owed a considerable amount of money to the former." And further on :
"The Banu al-Mughira used to pay interest to the Banu Thaqif".

Let it be understood that the position of every Arab tribe was like that of a joint company, carrying on trade with the joint Capital of its individual members. So, when a tribe would borrow collectively from another tribe, it would usually be for the purposes of trade. The Holy Qur'an prohibited even this practice.

Thus, under the Islamic system of economy, if a man wants to lend his money to a businessman for being invested in business, he will have first to decide clearly whether he wishes to lend this money in order to have a share in the profit, or simply to help the businessman with his money. If he means to earn the right to a share in the profit by lending his money, he will have to adopt the mode of "partnership" (شَرْكَة) or that of "Co-operation" (مُضَارَبَة) That is to say, he too will have to bear the responsibilty of profit or loss—if there is eventually a profit in the enterprise, he shall have a share in the profit; but if there is a loss, he shall have to share the loss too.

On the other hand, if he is lending this money to another person by way of help, then he must necessarily regard this help as no more than help, and must forgo all demand for a "profit". He will be entitled to get back only as much money as he has lent out. Islam considers in not only unjust but also meaningless that he should fix a rate of "interest" and thus place all the burden of a possible loss on the debtor.

This discussion makes it clear that Islam places the responsibility of "taking the risk of loss" on Capital. The man who invests capital in a risk—bearing business enterprise shall have to take this risk.(*) Thus while, according to most economists, the essential characteristic of an "entrepreneur" is that "he takes a risk" Islam considers it to be in principle the characteristic of "Capital". Thus, under the Islamic system of economy, Capital and Entrepreneur become one and the same, and their share in the distribution of wealth is "Profit", not "interst".

But if one were to regard (as some economists do) the essential characteristic of an entrepreneur to be management and planning, then this activity falls under the head of "labour" and to consider it as a separate factor is unnecessary elaboration.

(*) If a man invests capital borrowed on the basis of "debt without interest" (قَرْض حَسَنه) and has not made any agreement with the creditor (دَآئِن) for a "partnership" (شرکت) or "Co-operation" (مُضَارِبَة.) the debtor (مدیون) himself becomes the owner of this capital after having borrowd it, and now he invests it in the capacity of a Capitalist. So, he himself shall have to bear the responsibility of loss.

The Difference Between Rent and Interest

The foregoing discussion has sufficiently established the fact that Islam considers "profit" and "wages" to be lawful and "interest" to be unlawful. Nw, we are left with the fourth item—namely "rent." Islam considers this too as lawful. But there arises a question in the minds of some men on this point—when taking or giving interest on Capital is unlawful because of there being a fixed rate, why should rent on land (which includes machinery, according to our terminology) be lawful, rent also being something fixed?

In order to answer this question, one should first understand that important distinction. The material resources employed in economic operation are of two kinds. On the one hand are those goods which, in order to be utilized and exploited, do not have to be wholly consumed but may retain their form as such while being utilized—e.g., land, machines, furniture, carriages etc., which can be utilized without impairing their identity. Since such commodities are exploitable in themselves, and the modes of utilizing them are such that the person who takes them on rent does not have to exert himself in the least, while their constant use depreciates them in value, so taking or giving "wages" for the utility they yield is quite just and reasonable. It is to these "wages" for the utilities provided that Islam gives the name of "rent".

On the other hand, money is a commodity which has to be wholly consumed in order to be utilized. One cannot derive any benefit from it until one has bought something for this money. So, money is not utilizable in itself. Hence, on the one hand, no matter what the benefit which the debtor wishes to derive from it, he has to spend the money and then to put in his own labour in order to derive that benefit; on the other hand, the value of money does not suffer on account of being used by him. That is why it would be unreasonable to impose a fixed rate of interest on this money. The owner of the money has a free choice either not to lend his money at all or to enter into a "partnership" (شِرکَة) or "Co-operation" (مُضَارَبَة) with the person who needs the money. But if he lends the money in the form of a debt, Islam cannot allow him to charge an interest on it according to a fixed rate.

It is on this basis that we have defined our terms like this—the things which are not utilizable in themselves without being wholly consumed would be called "Capital" ; when they enter into a commercial enterprise as a factor

of production, they would be entitled to "Profit" the things which are utilizable even without being wholly consumed would be called "Land", and on account of having participated in the process of production they would receive some part of the "wealth" in the form of "rent".

The Prohibition of Interest, and its effect on the Distribution of Wealth

As the foregoing discussion has made clear, one of the basic differences between the Islamic system and the Capitalist system with regard to the distribution of wealth is that Capitalism allows interest, while Islam forbids it. Now, it would be proper to have a cursory glance at another aspect of the problem too—what are the consequences that follow from the interdiction placed upon interest?

In fact, the prohibition of interest has very far-reaching, beneficial and profound effects on the whole system of the production of "wealth" itself. But this discussion would lead us far beyond the subject of this article. So, for the moment, we shall only summarily indicate the effects which Islamic injunctions do have on the system of the distribution of wealth. A very simple consequence of the prohibition of interest is that it produces a balance and uniformity in the distribution of wealth. The necessary characteristic of the economy based on interest is that the profit of one of the parties (i.e., Capital) is assured in a fixed form under all circumstances, but, contrarily, the profit of the other party (i.e., Labour) remains uncertain and doubtful. Big commercial enterprises, no matter how profitable they become, can never be considered immune from risk. In fact, while the "risks" of big business have been decreased because the means of production are available in an adequate measure, they have at the same time been increased by certain external factors. The bigger is the enterprise, the greater these risks are. So under the Capitalist economy, the balance of the distribution of wealth becomes very unsteady. Sometimes the debtor has to bear severe loss, while the creditor goes on minting money. Sometimes, on the other hand, the entrepreneur earns a huge profit, while the man who has provided the capital gets only an insignificant share from it.

Contrary to it, since Islam prohibits interest, it would in practice allow only two forms of investing Capital in the modern world —"Partnership" (شِرْكَة)and "Co-operation" (مُضَارَبَة). Both these forms are completely free from this injustice and imbalance in the distribution

of wealth. Under these two forms of investment, if there is a loss, it has to be borne by both the parties, and if there is a profit, both have a proportionate share in it. This mode of investment to a great extent serves as an effective check on the concentration of wealth, which is the greatest evil of the Capitalist economy. Wealth, instead of becoming accumulated in the hands of a few, is so distributed over a very large number of individuals in the society that no injustice is done to anyone. Under the Capitalist system, economy being based on interest, Capitalists come not only to own the greater part of national wealth, but also to control the whole market and to run it in their own selfish interest. As a result of this, the system of "The supply of commodities" and that of "Prices" can no longer function in a natural manner, but becomes artificial in so nefarious way that no sphere of life, from economy, manners and morals to politics can escape its evil influences.

By prohibiting interest, Islam has struck at the very root of these evils. Under the Islamic system, everyone who invests his money has a share in the enterprise and its policy, bears the responsibility of profit and loss both, and thus he is no longer allowed to have his own way in business.

A Doubt and its Clarification

It is necessary to clarify a doubt that may arise here. In discussing the evils of the economy based on interest, we have said that it produces an imbalance in the distribution of wealth, and that one of the two parties in a business enterprise is necessarily affected by it. Some people are quite likely to raise the objection that the man who suffers a loss in a transaction based on interest, suffers it through his own choice - if he deliberately exposes himself to such a risk, why should the law of the Sharii'a interfere with his right to do so?

Even a little reflection would easily solve this problem. A slight acquaintance with the Islamic way of life should be sufficient to bring out the principle that, according to Islam, the mutual consent of two parties does not always justify a certain transaction. If a man is willing to get murdered by another man, this fact would not absolve the murderer of his crime. Even in the case of fornication, which the West in its short-sightedness considers to be a private affair of the individual, mutual consent of the two parties cannot absolve the criminals. The question of distribution of wealth and economic welfare goes much beyond this. We have already explained, with due quotations from the Holy Qur'an, that wealth is in principle the property

of Allah Himself, and that the ownership He has bestowed upon man is, far from being unconditional and unbridled, subject to certain principles laid down by Allah Himself. That is the reason why Islam does not allow the mutual consent of the parties concerned to be treated as a justification for a transaction which Islam regards as intrinsically unjust or which can prove to be deterimental to the collective welfare of society. This is the *raison d'etre* behind the strong prohibition, in the tradition of the Holy Prophet ﷺ of تلقی الجلب (buying grain from the Caravans coming from the country-side before they reach a town), of بَیْعُ الحاضِرِ لِلْبَادِ (buying goods brought from the country-side through a middle-man in the days of famine), of محاقله (exchanging grain that is yet in the area for grain that has already been harvested) of مزابنه (exchanging fruits on a tree for plucked fruits), and of مخابره (taking a fixed amount of grain from the harvest of a land given on lease etc.) inspite of their being based on the mutual agreement of the parties involved. Hence, the mere fact that the parties involved have agreed upon it, cannot serve as a valid justification for a transaction based on interest.

In the early days of Islam, the objection which people bred in the pre-Islamic ways generally raised against the prohibition of interest was this:

اِنَّمَا الْبَيْعُ مِثْلُ الرِّبٰوا

"Trade is exactly like interest." (2 : 275)

The Holy Quran refutes this argument in a concise phrase:

وَاَحَلَّ اللّٰهُ الْبَيْعَ وَحَرَّمَ الرِّبٰوا

"And Allah has permitted trade, and forbidden interest." (2 : 275)

It is worth noticing here that, in refuting this objection, Allah the Exalted has not enunciated any principle or purpose of the prohibition of interest, but has, so to say, simply indicated that since Allah has declared trade lawful and interest unlawful, one shall have to abide by this commandment, whether one understands its *raison d'etre* or not. Instead of elucidating the justifying principles in this place, the Holy Qur'an has adopted the mode of authority, which cuts off the very root of all objection to the prohibition of interest.

In short, the prohibition of interest by Islam is the wisest solution of

the problem which, on the one hand, eliminated many evils of the Capitalist economy, and, on the other, leaves no need for the adoption of the tyrannical and unnatural economic system of Socialism. This is the middle way which alone can save the modern world from the two extremes of license and servitude, and lead it towards a balanced and equitable economic system. The French orientalist Louis Massignon has said something very pertinent on this point:-

"In this conflict between Capitalism and Socialism, only that culture can be assured of a secure and bright future which not only prohibits interest but also makes people abide by this prohibition."

The Problem of Wages

So far we have been able to establish one basic distinction between Islam and Capitalism with regard to the distribution of wealth—and this distinction is related to the subject of interest. Now, there is another distinction between the two which one must bear in mind, and which concerns the relationship between the employer and the employee. This would necessitate a discussion of the problem of wages.

The violent reaction against the Capitalist system in the present age is largely an outcome of the conflicts between employers and employees and of the problems arising from the fixation of wages. Since the Capitalist economy is based on the principle of selfish and unqualified private ownership, the relationship of "*Supply and Demand*" between the employer and the employee is only a mechanical, harsh and formal relationship which rests on undiluted self-interest. The employer respects the humanity of the employee (labourer) only so far as he is obliged to do so in the interest of his own business. As soon as he no longer feels this obligation, the readily adopts oppressive measures. On the other hand, the employee is interested in the work of the employer and prepared to carry out his orders only so long as his livelihood depends on the employer. The moment this dependence is over, he will unscrupulously shirk his work and even go on strike. This results in a perpetual struggle between the labourer and the Capitalist, making it impossible for a healthy rapport to emerge between the two.

On the contrary, although Islam does admit the principle of *supply and demand* as affecting, to a certain extent, the relationship between the employer and the employee, yet it has at the same time imposed certain restrictions on the *supply* as well as the *demand* of labour in such a manner that their

business relationship no longer remains merely mechanical, but becomes almost fraternal. As to what should the attitude of the employer be towards the employee, the Holy Qur'an has made it quite explicit in a short but comprehensive phrase, while citing the words of Shuaib 'Alayhis-Salaam. Shuaib 'Alayhis-Salaam stood in the position of the employer for Musa 'Alayhis-Salaam and said.

وَمَآ اُرِيْدُ اَنْ اَشُقَّ عَلَيْكَ سَتَجِدُنِىْٓ اِنْ شَآءَ اللهُ مِنَ الصّٰلِحِيْنَ ٥

> "I do not desire to lay (an undue) burden of labour on you. If Allah wills, you will certainly find me to be one of the righteous." (28 : 27)

This verse makes it quite clear that an employer who is a Muslim and whose ultimate goal in life is hence to become *"righteous"* cannot be "righteous" until and unless he has the desire to protect his employee from the burden of unnecessary labour. The Holy Prophet ﷺ has elucidated this point further in explicit terms:

اِنَّ اِخْوَانَكُمْ خولكم جعلهم الله تَحْتَ اَيْدِيكم فَمَن كَان
اخوه تَحْتَ يَدِهِ فَلْيُطعمه مِما ياكُل وَليلبسَه مِمَّا يلبس وَلا
تكلفوهم ما يغلبهم فان كلفتموهم ما يغلبهم فاعينوهم –

> "Your brethren are your servants whom Allah has made your subordinate. So, the man who has his brother as his subordinate, should give him to eat from what he himself eats, and to wear from what he himself wears. And do not put on them the burden of any labour which may exhaust them. And if you have to put any such burden on them, then help them yourselves (in this work)."

Another Tradition says:

اُعْطُوا الْاَجِيْرَ اَجْرَهٗ قَبْلَ اَنْ يَّجُفَّ عَرْقُهٗ

> "Pay his wages to the worker before his sweat get dried."

The Holy Prophet ﷺ also says that there are three people who will find him on the Day of Judgement as their enemy. One of these three is

رَجُلٌ اِسْتَاجَرَ اَجِيْرًا فَاسْتَوْفٰى مِنْهُ وَلَمْ يُعْطِهِ اَجْرَهٗ ۰

> "The man who employs a worker on wages, then takes the full measure

of work from him, but does not pay him his wages."

How solicitous the Holy Prophet ﷺ was about the rights of the labourer can be gauged from a tradition which comes down from Ali Radiya Allah 'Anhu. He reports that before his departure from this world the last words of the Holy Prophet ﷺ were:

اَلصَّلٰوۃُ وَمَا مَلَکَتْ اَیْمَانُکُمْ

"Take heed of the (daily) prayers and of (the rights of) those who are subordinate to you."

In consequence of these injunctions, the "Labourer" was able to receive a dignified and brotherly position in Islamic society, and we find countless examples of this in the history of the Early Period of Islam. One can say with absolute confidence and certainty that it is not possible to safeguard the rights of the "Labourer" in a better way.

One the other hand, Islam has laid down certain other injunctions which bind the employee as well, and has thus made his relations with the employer still more congenial. From the Islamic point of view, the Labourer, in undertaking the responsibility of doing some work for an employer, enters into a contract which he must honour not only for earning his livelihood, but also for his felicity in the other world which is his real ultimate goal. The Holy Qur'an has this to say on the subject:

یٰاَیُّھَا الَّذِیْنَ اٰمَنُوْآ اَوْفُوْا بِالْعُقُوْدِ ط

"O believers, fulfil your bonds." (5 : 1)

And, further on:

اِنَّ خَیْرَ مَنِ اسْتَاْجَرْتَ الْقَوِیُّ الْاَمِیْنُ

"Surely the best man you can hire is the one who is strong and trusty." (28 : 26)

And, still further:

وَیْلٌ لِّلْمُطَفِّفِیْنَ o الَّذِیْنَ اِذَا اکْتَالُوْا عَلَی النَّاسِ یَسْتَوْفُوْنَ o وَاِذَا کَالُوْھُمْ اَوْ وَّزَنُوْھُمْ یُخْسِرُوْنَ o

"Woe to those who are dishonest in weighing and mesuring—those who exact full measure when they receive their due from others, but

give less than due when they measure or weigh for them. (83 : 1).

According to the elucidations of the jurists of Islam (Fuqaha), the word " تطفیف " (Underweighing and undermeasuring) in this verse includes in its connotation even the labourer who receives in full the wages that have been agreed upon, and yet does not give the full measure of work, and employs that portion of time which he has given away to the employer in doing some other work, contrary to the wishes of his employer. These injunctions, thus, declare the shirking of work to be a great sin, and make it quite clear to the employee that once he has taken upon himself the responsibility of doing some work for an employer, the work has now become his own, and that he is under the obligation to complete it with perfect honesty, application and zeal, otherwise he will not be able to attain the felicity of the other world whch is his real and ultimate goal.

With regard to the problem of wages, in short, Islam, while admitting to a certain extent the principle of *"demand and supply"* has at the same time laid down certain injunctions for the employer and the employee both, so that the system of *"supply and demand"* has come to be based on human sympathy and brotherhood, and not on self-interest.

One may possibly have a doubt here—that the nature of the injunctions laid down by the Qur'an and the Sunnah in order to control the employer and the employee both, is similar to that of moral precepts who have no validity from the economic or legal point of view. But such an objection would arise only from an improper understanding of the spirit of Islam. One should all the time bear in mind that Islam is not a mere economic system, but a complete code of life in which all the spheres of human life function is inter-related parts of a whole. The attempt to consider anyone of these spheres in isolation from others would necessarily produce many misunderstandings. The true aspect of each of these spheres can emerge only when it is given its proper place within the total code of life, and is viewed in this perspective. So, it would not be possible to exclude these so-called *"moral precepts"* from any discussion of the Islamic economy.

Then, there is another distinctive feature of Islam. If one takes a larger view, even these *"moral precepts"* are in reality *legal injunctions,* for the reward or the punishment of the other world finally depends on them - and it is this reward and punishment which has the fundamental importance in the life of a Muslim. It is just this "Doctrine of the Other World" which has

not only given the authority of Law to Ethics, but has also been at the back of "laws" in the technical sense. If you carefully consider the Qur'anic idiom, you will find that the notions of *"the Fear of Allah"* and *"Solicitude for the Other World"* are always appended to every legal or ethical injunction. The secret behind it is that, in fact, man can never be made to abide by laws merely out of the fear of human force or coercion until and unless *"Solicitude* for the Other World" is there to keep a constant watch over each and every action, movement or thought of man. As for that, the several thousand year old history of mankind, which has been full of numberless oppressions, inequities and crimes in spite of all the legal imperatives, can easily bear witness to this irrefutable fact. And, in particular, the so called *"Civilized World"* of today has made it clear like day-light that the speed with which crimes have been increasing is far greater than the speed with which legal machinery is strengthened to overtake them.

So, the fond belief that the relations between the employer and the employee can be improved with the help of legal provisions is no more than a self-delusion of the worst sort. Its real remedy is only *"the Solicitude for the other World"* and nothing else. And Islam has put all possible emphasis on just this truth in this matter.

The modern mind, which has got itself entangled in the confusions of the worldly life has thus lost the capacity to look beyond matter, may perhaps find it difficult to understand this truth. But it is certain that if mankind is at all destined to attain a peaceful existence, it will, after a hundred pitfalls, arrive finally at the truth which the Holy Qur'an has stressed again and again. The world has already witnessed sufficiently the veracity of this Qur'anic concept during the time when Islam was really functioning as a system in actual practice. In the history of that period, one would seek in vain for an example of the conflicts between employers and employee which have been upturning our world for some time past. It was just these *"moral precepts"* of the Qur'an and the Sunnah which made a practical demonstration of how this problem could be solved in a satisfactory way, and because of which the history or the Early Period of Islam is almost free from the violent disputes and worker's strikes of today.

The Secondary Heads of the Distribution of Wealth

So far our discussion has been concerned with those who have a primary right in the distribution of wealth. A significant characteristic of the Islam theory of the distribution of wealth is that, in order to strengthen the

weaker elements of society and to make those who have no work to do capable of useful work, it has prescribed, beside the factors of production, a long list of those who have a secondary right to wealth, and has laid down a regular system for gaining this objective.

In the introductory part of this article, it has already been indicated that wealth is in principle the property of Allah Himself, that He is the real creator of wealth, and it is He who has bestowed upon man the right of ownership over it. Man is, no doubt, the owner of the reward which he gets in return for his endeavour, but it is Allah who, in His Grace, gives him the ability to make this endeavour and it is He who has created wealth. So, man is not altogether free to put his property to any use he likes, but is bound by the Commandments of Allah. Man is hence under the obligation to spend this wealth where Allah Command him to spend.

This basic idea automatically leads to a second category of entitlement to wealth outside the factors of production that is to say, according to the Islamic point of view *every such person is entitled to wealth to whom the primary owners of wealth are bound under an obligation laid on them by Allah to convey it.* Thus we arrive at a long list of the secondary heads in the distribution of wealth, under each of which there are persons entitled to a share in wealth.

In laying down these categories, Islam in fact wants that wealth should be given as wide a circulation in society as possible, and that the restrictions that have been imposed on the concentration of wealth through the prohibition of "interest" should be further extended. It is not possible to give a detailed account of these categories in this short article. We would, however, enumerate them briefly :-

(1) Zakaat زکوٰۃ

The first and the widest of these heads is Zakaat. The Holy Qur'an has mentioned this obligation in numerous places alongwith Salaat (the daily prayers). Every person who possesses silver or gold or cattle or merchandise in a certain prescribed quantity and above it, is under the obligaton to spend, after the passage of one year, a certain part of his possessions on other needy persons. And with regard to the man who does not fulfil this obligation, the Holy Qur'an has this to say :

اَلَّذِيْنَ يَكْنِزُوْنَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُوْنَهَا فِيْ سَبِيْلِ
اللّٰهِ فَبَشِّرْهُمْ بِعَذَابٍ اَلِيْمٍ ۙ يَّوْمَ يُحْمٰى عَلَيْهَا فِيْ نَارِ
جَهَنَّمَ فَتُكْوٰى بِهَا جِبَاهُهُمْ وَجُنُوْبُهُمْ وَظُهُوْرُهُمْ ۭ هٰذَا
مَا كَنَزْتُمْ لِاَنْفُسِكُمْ فَذُوْقُوْا مَا كُنْتُمْ تَكْنِزُوْنَ ۝

Those who treasure up gold and silver, and do not spend them in the way of Allah—give them the tidings of painful chastisement, the day this (wealth) shall be heated in the Fire of Hell, and their foreheads, their sides and their backs shall be branded with it. (It will be said to them) "This is what you had treasured up for yourselves; now taste of what you were treasuring." (9 : 34, 35)

Then, the Holy Quran itself has laid down eight items where this Zakaat is to be spent. By prescribing eight items of expenditure under the single head of Zakaat, the Holy Qur'an has opened the way to the widest possible circulation of wealth.

The common factor among these items of expenditure for Zakaat which entitles a person to receive it is "poverty" and "neediness." And this head (Zakaat) is chiefly meant for the eradication of poverty. An indication of how wide the distribution of wealth among the poor and the needy can be made under the head of Zakaat, is provided by the fact that the national income of Pakistan was nearly Rs. 15,300,000,000 in 1965; now, if we levy Zakaat on this national income at its lowest rate (that is 2.5%), it comes to mean that at least Rs. 302,500,000 can be distributed among the needy and the poor annually. One can easily see what a huge amount of money will every year pass from the pockets of the Capitalists to the hands of the needy and the poor, if all the factors of production pay the annual Zakaat regularly, and how soon the glaring inequality in the distribution of wealth will thus be done away with.

(2) "'U<u>sh</u>r" عشر

"U'<u>sh</u>r" is in fact a form of Zakaat which is levied on land produce. But, since human labour is comparatively less involved in this kind of production, the rate of the levy here is 10% or in some cases 20% instead of 2.5%. This levy is due only on the produce of those lands which, according

to the expositions of the Fiqh, come under the special category of "'U<u>sh</u>r lands". "U'<u>sh</u>r" is spent on the same items as Zakaat.

(3) "Kaffaara" كفارات

Islam has prescribed another regular mode of transmitting wealth to hundreds of individuals in a society—and that is the mode of "Kaffaarat" (Expiation money). If somebody breaks his fast during "Ramadaan" without a proper excuse, or kills another Muslim unintentionally, or compares his wife with the back of a female within prohibited degrees of relationship (<u>Dh</u>ihaar—which amounts to taking an oath not to have counubial relations with her), or breaks a vow after having taken it, he has been injoined to spend (compulsorily in some cases, and voluntarily in others) some of his wealth over the needy and the poor. This can be done in the form of cash, and also in the form of food or clothes.

(4) "Sadaqat-ul-Fitr" صدقة الفطر

Besides this, it has been made compulsory for those whose possessions come up to a certain specified quantity that on the occasion of the Eid-ul-Fitr they should, before going to the prayers, distribute among the needy, the poor, orphans and widows, wheat or its price at the rate of 1 3/4 seers per number of the family. Everyone has to pay this sum not only on his or her own behalf, but even on behalf of one's minor children. To make such charity obligatory this condition too is not necessary that the possessions which give rise to the obligations should consist of objects of growth or should have been held for one complete year. So, the sphere of this obligation is even wider than that of Zakaat, and it can lead to the greatest possible demonstration of the principle of brotherhood, particularly on the occasion of a collective festivity.

These four categories are intended to distribute wealth among the needy and the poor. Beside them, there are two more categories which are intended to provide help to one's relatives and to give them a share in one's wealth. One of them is the category of "Nafaqa" (Maintenance), and the other is that of "Wiraa<u>th</u>at" (Inheritance).

(5) "Nafaqat" نفقات

Islam has placed on everyone the responsibility of supporting his close relatives, some of these relatives are such as must be supported in any case

compulsorily, whether one is well-to-do or poor does not matter-among such relatives are, for example, one's wife and minor children. Then, there are other relatives who have to be supported only if one possesses the means to do so. The Islamic law provides a long list of such relatives. This injunction gives rise to a very fine arrangement for the maintenance of the helpless and weak members of a family.

(6) "Wiraathat" وراثت

The Islamic system of inheritance has basic importance in the Islamic system of the distribution of wealth. It is not really necessary to expatiate upon the inequity produced in the distribution of wealth by the restricted forms of inheritance. One of the greatest causes of the inequity that is found in Western Countries in this sphere is just this, and many economists have admitted this fact.

The system of inheritance that is generally prevalent in Europe is the rule of primegeniture—that is to say, all property of the deceased goes to the eldet son and all the other children are totally deprived of it. Moreover, a certain places, at man can, if he so wishes dispose of his whole property by will to any person, thus depriving even his male offspring of a share in the inheritance. As a result of this system, wealth gets concentrated instead of being circulated. On the other hand, according to the Hindu Code, the male members of the family jointly inherit the property, and the females are totally excluded from inheritance. This is an obvious injustice to women. Moreover, the sphere of the circulation of wealth is even here narrower than what it is under the Islamic System.

On the contrary, the system of dividing inheritance laid down by Islam does away with all these evils. The characteristic peculiar to this Islamic system are as follows :-

(a) A long list of inheritors has been prescribed in accordance with the degrees of relationship, because of which the inherited wealth gets a very wide circulation. It should be noticed here that, in order to give a wide circulation to wealth, it could be as well injoined that the whole inheritance should be distributed among the poor or be deposited in the Bait-ul-Maal (Public Exchequer). But, in that case, everyone would have tried to spend all his wealth during his own life-time, and this would have only upset the economy. It is for this reason that Islam has laid down a system which requires that the inheritance should be divided amongst the relatives of the

deceased-an arrangement which should be the natural desire of the owner of this wealth.

(b) As against all the other systems of inheritance in the world, Islam has given to woman also the right to inherit property. The Holy Qur'an says:

لِلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَ الْاَقْرَبُوْنَ وَلِلنِّسَآءِ نَصِيْبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَ الْاَقْرَبُوْنَ مِمَّا قَلَّ مِنْهُ اَوْ كَثُرَ، نَصِيبًا مَّفْرُوْضًا ○

"There is a share for men from what is left by parents and kinsmen, and there is a share for women from what is left by parents and kinsmen, whether it be little or much—and it is a determinate share." (4:6)

(c) The deceased has not been given the prerogative to deprive a legal heir of his or her share, nor to make any kind of modification in the prescribed share of any heir. This injunction puts a complete end to the possibility of a concentration of wealth resulting form inheritance. The Holy Quran says:

اٰبَآؤُكُمْ وَاَبْنَآؤُكُمْ لَا تَدْرُوْنَ اَيُّهُمْ اَقْرَبُ لَكُمْ نَفْعًا ، فَرِيْضَةً مِّنَ اللهِ ،

"You do not know which of them, among your fathers and your sons, is nearer in profit to you. This is the law laid down by Allah." (4:11)

(d) No distinction has been made among children on the basis of priority of birth. An equal right has been allotted to the elder and the younger.

(e) It has been forbidden to make a bequest in favour of an heir, in addition to the prescribed share. Thus, no heir can receive anything from the estate of the deceased over and above his or her own share of the inheritance.

(f) A part of the property can be bequeathed to one who may not be an heir. This also helps in the circulation of wealth, for a part of the property is given away as legacy before the sharing of inheritance takes place.

(g) But a testator cannot dispose of all his property by will. He is allowed to bequeath up to one third of his property, and has no legal right to exceed this limit. This injunction thus serves to avoid that danger of the

concentration of wealth which would arise if a man were allowed to dispose of all his property by will. At the same time, it also safeguards the rights of the near kindred.

(7) "Khiraaj and Jizyah" خراج وجزيه

Beside the above categories, there are two more which require the owners of wealth to pay a part of it to the government of the country—one is "Khiraaj" (Tribute), the other is "Jizyah".

"Khiraaj" is a kind of levy on land which is imposed only on those lands which come under the category of "Khiraaj" according to the expositions of the Fiqh, and the government can spend it on community projects. "Jizyah", on the other hand, is received from those non-Muslims who are citizens of an Islamic state and the protection of whose life, property and honour is the responsibility of the state, and also from those non-Muslim states with which peace has been made on the condition of their paying the "Jizyah." This sum as well is to be spent by the state on projects of collective utility.

The secondary categories of the distribution of wealth outlined above are only those in which it has been enjoined upon the primary owners of wealth to spend a part of it as a matter of individual responsibility. Besides these categories, there are, in the Qur'an and the Sunnah, exhortations to spend wealth on the poor and the helpless and for the collective good of the Muslims. Says the Holy Qur'an :

يَسْئَلُوْنَكَ مَاذَا يُنْفِقُوْنَ ط قُلِ الْعَفْوَ ط

"They ask you as to what they should spend. Say-"What is left over." (2:219).

This verse makes it clear that what is commendable in the eyes of Allah is that a man should not fonfine himself to spending only, as much as is under an obligation to spend, but should consider it to be a great blessing for himself to give everything that exceeds his own needs to those members of his society who are destitute of wealth. The Holy Qur'an and the Traditions of the Prophet ﷺ are full of exhorations on the subject of "spending in the way fo Allah."

Eradication of Beggary as a Profession

The measures adopted for giving the weaker members of society the right to have a share in the wealth of the rich were at the same time likely to produce another evil in society—that this section of society might become parasitical, and live as a permanent burden on society. In order to check this tendency, the Sharii'a has subjected these people as well to certain special regulations :-

(i) A man who is healthy and physically fit has not been given the right to beg, except under special circumstances. According to the Holy Qur'an, the commendable quality of the genuine "Fuqara" (beggers) is that

لَا يَسْئَلُوْنَ النَّاسَ اِلْحَافًا ط

"They do not beg of men importunately." (2:273).

(ii) The man who has the wherewithal for a day has been forbidden to beg.

(iii) A Tradition of the Holy Prophet ﷺ condemns begging as a humiliation.

(iv) The man who possesses wealth up to the prescribed quantity has been forbidden to accept charity even without begging.

(v) The poor and the helpless have been persuaded to shun charity, to earn their livelihood through their labour as far as possible, and to look upon hard work as noble.

(vi) Those who possess wealth have been admonished that it is not enough merely to set apart a sum of money for charity—they are also responsible for seeking out those who are really needy and thus genuinely entitled to charity, and for distributing it among them.

(vii) Through the department of moral censorship, provision has been made for the craditation of beggary.

In consequences of the healthy system of the distribution of wealth which Islam has instituted by means of these injunctions, our history offers instances of a state of society where one sought in vain for a man who would accept charity.

There are only some of the salient features of the Islamic system of

the distribution of wealth. In this short article, we have not been able to do more than to show a glimpse of this system. But wer hope that these scanty observations must have made it clear how the Islamic economy differs from Capitalism and Socialism both, and what its fundamental characteristics are.

وَلِلّٰهِ الْحَمْدُ اَوَّلُهٗ وَاٰخِرُهٗ وَظَاهِرُهٗ وَبَاطِنُهٗ



Muslim Unity and Progress

"فیصلہ ہفت مسئلہ" اور "اسلام اور ترقی"

by

Qutbul-Irshad Haji Imdadullah Muhajir Makki

and

Maulana Ashraf Ali Thanwi (Rah.)

Translated by

Qutbe-Alam Mohammad Abdullah, Ph.D.

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I. TRANSLATOR'S FOREWORD

This is really a very important little book that will gain more and more importance day by day in the future. It is hoped that our thinkers, leaders, religious scholars and many others will consider it very seriously, as we all want Muslim unity and progress, and the Islamic teachings on perhaps the most important subject of the day. There can be no progress without unity. Consequently, I have combined the Islamic progress by Mujaddid Thanwi with the Islamic unity by his shaikh, Haji Imdadullah who was respected by all Muslims and scholars of his time, both Deobandi and Brelwi. The latter (booklet) appears to be the only hope for the former which offers a reasonable solution for not only seven major (but really trivial) disputes, but nearly all or more than seventy minor conflicts, disputes, quarrels and embarrassments can be successfully resolved for the sake of Muslim progress based on Muslim unity. Those who want Muslim progress but do not accept Muslim unity must be joking !

There is no doubt, whatever, that Progress in Islam is based on the works of Maulana Ashraf Ali Thanwi (my grand-Shaikh) and Unity in Islam is the authentic work of his Shaikh Maulana Haji Imdadullah Muhajir Makki (my grand-grand-Shaikh), and I must know this in the family.

It is our duty and obligation as a Muslim to make progress. Qur'an gives the order : Fastabiqul Khairaat فَاسْتَبِقُوا الْخَيْرَاتِ get ahead of others in all good things, which is progress. Progress and unity can be achieved by earlier good Muslims by following the golden rules of progress mentioned in Qur'an and Hadith which we must start practising without losing anymore time :

(1) Complete obedience of the Holy Prophet ﷺ's Sharii'a in Faith and practice, in worship, transactions, business, way of life, habits, manners, behaviour and morals.

(2) be extremely humble and very kind and sweet to another Muslim, i.e. Azillatin 'alal muuminiin (Qur'an) : أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ Practice and control yourself to cultivate the desired virtues of selflessness, unity, concord,

harmony, forbearance, endurance, patience, toleration, organization, management, administration, purightness, perseverance, independence, freedom, etc.

(3) Be punctual, always on time, and stay away from all such people or places where time is wasted and spent in sin. Instead, occupy yourself in good deeds and with good friends such as 'Ulema (or religious scholars) and Mashaikh (or religious saints).

(4) Never follow your personal likes and dislikes, and emotional feelings alone but always first think of the result. Always use your head. Always consult your well-wishers, and especially 'Ulema and Mashaikh.

If you are a Muslim, you ought to know by now that a complete following of Islam and the Islamic Sharii'a (as in English Bahishti Zewar, Heavenly Ornaments) by Maulana Thanwi, is the only solution of all your problems and difficulties. Unite and make progress. Keep in touch with and keep consulting a qualified "Shaikh" or saints or waliy.

وَمَا عَلَيْنَآ اِلاَّ الْبَلاَغُ

Qutbe-'Alam Mohammad Abdullah

II. PROGRESS IN ISLAM BY MUJADDID THANWI

1. Introduction

It is highly irresponsible to falsely accuse our learned scholars and saints ('Ulama and Mashaikh) of preventing or standing in the way of Muslim progress given that it is essential not only intellectually but also from the point of view of our religion. Allah Almighty has ordered in the Holy Qur'an.

وَلِكُلٍّ وِّجْهَةٌ هُوَ مُوَلِّيهَا فَاسْتَبِقُوا الْخَيْرَاتِ ط

get ahead one of another in all good things, and this very thing "Istibaaq" is progress and is a religious duty in Islam. How on earth can a Muslim learned in the Holy Book then go against the Qur'anic duty ? Surely, you must have a lot of misunderstanding. Do not blame the 'Ulema and Mashaikh but blame yourself for not following the Qur'an and Hadith. How dare can one suggest a thing as disgusting as that? The Muslim scholars only warn us of the dangers of imitating or following blindly and uncriticaly the way of life of the unbelievers. They suggest and rightly so to follow the Islamic teachings on progress instead and the Prophet's way of life, his Sunnah and teachings. These are further explained below.

2. Harms of Following the Non-Muslims Blindly or Uncritically

As a Muslim you know that the punishment of atheism and polytheism is eternal Hell in the Hereafter. there is no greater sin than infidelity and there is no greater punishment than eternal Hell. This being the case that the unbelievers shall receive maximum sentence and punishment after their death any way. You can now easily understand that they shall not be asked to account for other sins and bad deeds. On the other hand a Muslim is fundamentally different as he is neither an atheist nor a polytheist and consequently shall not go to Hell for ever (only for a short time depending upon his or her sins but not even so if he repents before dying). The two

geatest and unpardonable sins are not committed by Muslims, thanks to Allah. This being the case that a Muslim shall straight away or eventually go to Paradise for ever, he will be held responsible for other sins (those other and lesser than atheism and polytheism) and will be punished in this life or in the Hereafter unless he or she promptly repents. As you have learnt, the unbeliever shall not be questioned on these lesser charges but you will be. Now you can see why on following a path against Allah and his Holy Prophet (ﷺ) a Muslim shall never succeed not even in this life but will be punished and humiliated. This may not be apparent to a nonbeliever in this life. You have learnt the reason for this : that we Muslims are fundamentally different from nonbelievers, that ours alone is eternal Paradise in the life after death, and that infidels will get eternal Hell in the Hereafter (which is the maximum punishment) there being no accountability for other sins in their case. Consequently, there are harms in following the non-Muslims blindly and uncritically. Take for instance alcohol, gambling and usury. Allah says:

قُلْ فِيهِمَآ إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ

There are big sins and evils in alcohol and gambling and there are some benefits to some but who wants a minor gain for a big loss of Allah's pleasure. It is very funny that while you are planning and doing against the Sharii'a or the Islamic law, you want 'Ulema and Mashaikh to support you or Allah to bless you with success. You must be joking as these will surely degrade and humiliate you rather than the opposite which one really wants.

3. Progress and Decline or Degradation

One can claim to make progress in good things and one can claim to make progress in bad things but it is the progress in good things that really matters. A robber has no right to say that he simply wants progress in robbery and should not be stopped. Similarly can every cheat, thief, purse snatcher, bribe-taker, usurer, and wicked person claim to make progress. But progress in good things alone is progress, and progress in bad things is bad. Either you now prove what you call progress as good or the 'Ulema or scholars of Islam prove what they call progress as good. There is no doubt that progress by itself is necessary and ":Fard" or obligatory in Islam. The wrong ways that are chosen and the wrong aims and objects in one's mind can, however, result in decline or degradation. And that would be wrong which we want to stop.

4. The Old and the Modern Concepts of Progress

The root and the essence of modern progress is greed. On the other hand, the Islamic Sharii'a strikes at the root of this evil and wants to cure this disease. The Companions were the examples of the Holy Prophet Muhammad (ﷺ) and none of them were greedy. There is nothing to suggest this in their lives. Their practices and teachings were against it. Their progress was progress in religion even though it is true that they made remarkable progress in their worldly affairs too. But they were never greedy and they never lost sight of their real aim which was : progress in their religion or Islamic progress. Their role and conduct is clearly defined in the Qur'an:

اَلَّذِيْنَ اِنْ مَّكَّنّٰهُمْ فِى الْاَرْضِ اَقَامُوا الصَّلٰوةَ وَاٰتَوُا الزَّكٰوةَ وَاَمَرُوْا بِالْمَعْرُوْفِ وَنَهَوْا عَنِ الْمُنْكَرِ ط

these are those who on occupying or conquering the earth and land will establish prayers, pay poor-due, order the good, and stop the evil and the forbidden in Islam. This is the intention of a Muslim's heart with the Islamic duty or "Fard" of progress. Let us all correct our intents and deeds now.

5. Progress in Wealth and Property

Now-a-days when one talks about progress he means wealth, honour and dignity and political rule or domination. We Muslims are often tempted by the sight of wealth of others but we are really safe and well-protected in this respect. If we had plenty of wealth and property we would have been deeply involved in them, thinking of them all the time and totally unmindful of the Hereafter. This can be witnessed even now. You may say that our intent is do more good deeds, to serve Islam and Muslims even more, and to spend more money in the way of Allah. Yes, but how do you know of your intentions after acquiring wealth and property. Allah knows best.

There can be no doubt about the good intentions of the Companions of the Prophet Muhammad (ﷺ). There is a Hadith that the Prophet ﷺ once asked his companions : how would you feel and behave after me when cities and kingdoms will be conquered and you will have plenty of wealth, riches, slaves and servants? The Companions replied:O Allah's Prophet ﷺ!

we shall be saved from the worldly troubles and free to worship and serve Allah

فَتَفَرَّغْ لِلْعِبَادَةِ وَ نَكْفِى الْمُؤْنَةَ

But the Prophet ﷺ stated that your present state is the best. It is a fact that the Holy Companions did not get involved in the world after the conquests and even progressed in their Islam.

When we look at the wealth of others, we must keep in mind the Qur'anic verse :

اُولٰٓئِكَ عُجِّلَتْ لَهُمْ طَيِّبَاتُهُمْ فِىْ حَيٰوتِهِمُ الدُّنْيَا

the Unbelievers are the ones who have received all they could in this worldly life, leaving nothing but eternal Hell in the Hereafter. For a Muslim, the real happines lies in the Paradise. All he needs is sufficient food, drink clothes, modest house and some money to pay the bills (which we all have in the west). The holy Companions did not even have this so that we are in a way kings.

There is a Hadith of the Prophet ﷺ:

مَنْ اَصْبَحَ مُعَافِى فِىْ جَسَدِهٖ اٰمِنًا فِىْ سِرْبِهٖ عِنْدَهٗ قُوْتُ يَوْمِهٖ فَكَاَنَّمَا خُيِّرَتْ لَهُ الدُّنْيَا بِحَذَافِيْرِهَا

you have the whole world with you when your body is healthy, your mind is peaceful, and you have got something to eat that day.

Some people do not have much in the way of extra and perhaps it is good for them as there is a danger of change of one's heart with money. With their present state and good intentions they are bound to succeed and attain high ranks in the Hereafter. Allah says in the Qur'an:

قَوْلٌ مَّعْرُوْفٌ وَّمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَّتْبَعُهَآ اَذًى وَاللّٰهُ غَنِىٌّ حَلِيْمٌ ٥

it is better to say nice and good things and to forgive others than to give something and then boast of your generosity or humiliate him. If you can not spend money, you can still earn virtue by enjoining the right and forbidding the wrong (or Tabliigh and Da'wah).

6. A Clarification Concerning Wealth

It is mentioned in the Qur'an :

وَ اِنَّهٗ لِحُبِّ الْخَيْرِ لَشَدِيْدٌ ۝

كُتِبَ عَلَيْكُمْ اِذَا حَضَرَ اَحَدَكُمُ الْمَوْتُ اِنْ تَرَكَ خَيْرَا ۨ الْوَصِيَّةُ

most certainly he is very strong in loving good ("khair") or wealth, and if you are leaving behind wealth and property (or "khair") and are dying, then you must leave a will. Here wealth is called "good" and therefore, should also be included in

فَاسْتَبِقُوا الْخَيْرَاتِ

get ahead in good things—the order to make progress. It must be clarified here that "al-khairaat" in the Qur'anic verse is something that is entirely good and wealth is not so without restrictions and conditions. And the limited wealth that is good is actually required as an obligation and for progress in Islam. The Holy Prophet (ﷺ) has declared in a Hadith:

كَسْبُ الْحَلَالِ فَرِيْضَةٌ بَعْدَ الْفَرِيْضَةِ

it is an obligation (after other religious) obligations to earn one's livelihood.

7. Progress in Honour and Dignity

Allah says in the Holy Qur'an:

وَلِلّٰهِ الْعِزَّةُ وَلِرَسُوْلِهٖ وَلِلْمُؤْمِنِيْنَ

honour belongs to Allah, His Prophet and the believers or Muslims. Then how can one stop from making progress in honour and dignity? The scholars of Islam ("Ulema") do not stop from the actual progress but criticize the wrong means and ways for the end, if you have a ticket to Birmingham, it won't take you to London. And this is the conflict. Most people want honour so that they can be treated as great. The Islamic reasons are, however, given below.

Two things are needed by a human being : either to gain a benefit or to avoid a loss or harm. Whatever a man has to do is for a gain or against

a loss. Thus, when he eats it is to gain strength and to avoid and satisfy his hunger. He takes a medicine to gain health and to heal the sickness. Whatever one does is to gain something good or to avoid something bad.

Please learn that if a certain thing is essential and necessary, then the means for obtaining it are also essential. And the means are wealth (for gaining or earning anything good) and honour (as a protection from harm). No one can possibly harm Allah and this is because there is no limit to Allah's honour and power. If you are respected and honoured then you are safe from troubles and dangers, and noone can touch you or humiliate you or force you.

Now you can understand that honour and wealth are good and should be acquired and obtained by all means within the limits of Sharii'a (or Islamic law). And those preachers who speak against wealth and honour really warn against the love for wealth and honour or greatness to the extent that it exceeds the love of Allah and His Prophet ﷺ or makes you disobey the Sharii'a. That is definitely bad and forbidden.

8. Warning for Preferring the World Against the Hereafter and Religion

Allah says in the Holy Book:

قُلْ إِنْ كَانَ آبَآؤُكُمْ وَأَبْنَآؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ
وَعَشِيْرَتُكُمْ وَأَمْوَالُ ۨاقْتَرَفْتُمُوْهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا
وَمَسَاكِنُ تَرْضَوْنَهَآ أَحَبَّ إِلَيْكُمْ مِّنَ اللهِ وَرَسُوْلِهٖ وَجِهَادٍ فِيْ
سَبِيْلِهٖ فَتَرَبَّصُوْا حَتّٰى يَاْتِيَ اللهُ بِاَمْرِهٖ ط

Say : if your father, sons, brothers, wives, relatives, the riches you have earned, the business in which you fear a loss, and the dwelling you fancy are dearer to you than Allah, His Prophet, and Jihad (holy war) in His way then you wait for Allah's punishment (to come for sure). This proves that the love for wealth and honour and especially when it is going to make you forget Allah, His Prophet ﷺ, the Sharii'a and the limits of Allah is undoubtedly evil and a shame. Protect your religion more than your honour or property.

9. Political Progress and Islamic Rule

There are some (ignorant) people who say that our 'Ulema (religious scholars) are not educated in politics and we must have progress by any means right or wrong. They do not want to talk about permissible (or Halal) and forbidden (or Haram) now, and simply want extension of their rule and political progress. They are quite ignorant of the fact that the purpose of Islamic rule is simply to educate and practice Islam and to do Da'wah and Tabliigh (propagation of Faith). This is what the Companions of the Holy Prophet (ﷺ) did, as in the Qur'an:

اَلَّذِيْنَ اِنْ مَّكَّنّٰهُمْ فِى الْاَرْضِ اَقَامُوا الصَّلٰوةَ وَاٰتَوُا

الزَّكٰوةَ وَاَمَرُوْا بِالْمَعْرُوْفِ وَ نَهَوْا عَنِ الْمُنْكَرِ

these are those who on gaining authority and upper hand on earth will establish prayers, pay poor-due, enjoin the right and forbid the wrong. It is quite obvious that by the progress in wealth, honour and authority is really meant the progress in religion and piety (as practised by the Companions and others in the past). Allah will help you if your intentions are true and right. The progress will be progress towards good if the means are within the limits of the Sharii'a, otherwise it is evil and nothing but greed. Islam is for progress and against greed.

10. The Islamic Principles of Progress

There is no doubt that the Muslim leaders do think about the reasons for the progress of other nations but their enquiries remain superficial and they miss the point. Some say that they take interest and usury makes them prosperous and progressive. But that is obviously wrong, because there are Muslims who commit this sin and still are backwards in comparison with other nations. Some say that the rules of the Sharii'a with respect to business and dealings are sometimes such as to make progress difficult. But the truth remains that only a very few businessmen follow the rules and yet there is no such progress. Why?

The upshot is that Muslim Leaders look at other nations superficially and are so overwhelmed that they uncritically accept and adopt their every thing and entire way of life as a means for success and progress. They also want to impose their mistaken views on the public. They dress like them,

they try to look like them, they mix with other women and their wives mix with other men freely, etc. With this "liberation" they think that our women will study but not without it. But why? What's wrong with single-sex schools and colleges? Many of our poor people never could observe "Hijaab" but they are even poorer and less progressive. Hence, progress has nothing to do with free mixing of sexes. Let us, therefore, learn and practise the Islamic principles of progress.

11. The Reasons for the Progress of Non-Muslims

These are not necessarily those considered by our leaders and rulers but are simply those (neglected) qualities by Muslims that their own religion teaches, such as:

1. Being extremely humble and very kind to another Muslim i.e., Adhillatin 'alal mu'miniin (Qur'an).

اَذِلَّةٍ عَلَى الْمُؤْمِنِيْنَ

By practice and self-control, will develop the desired virtues of selflessness, unity, concord, harmony, forbearance, endurance, patience, toleration, organisation, management, administration, uprightness, preserverance, independence, freedom etc.

2. Being punctual, always on time, and staying away from all such people or places where time is wasted and spent in sin. Instead, occupy yourself in good deeds and with good friends such as scholars ('Ulema) and Mashaikh (saints).

3. Never follow your personal likes and dislikes and emotional feelings alone but always first think of the result, always use your head, and seek advice from your well-wishers, 'Ulema and Mashaikh.

4. In short, complete obedience of the Holy Prophet ﷺ's Sharii'a in faith and practice, in worship, transactions, way of life, habits, manners, behaviour and morals is the key to success and progress for a Muslim. Other nations have missed some points in the past but their future generations are getting closer and closer towards Islam which is bound to be the religion of choice one day. Your duty is Da'wah and Tabliigh and support of the 'Ulema and Mashaikh who carry out the duty on behalf of the Umma (or Muslim nation).

12. The Cure and the Promise of Allah

Unfortunately, we Muslims no longer follow the above golden rules for progress, we have no unity, no organization, no planning, no punctuality of time, no thought of the end result, etc. And we follow our emotions, not our intellect. Consequently, we lost everything and reached the bottom.

On the other hand, other nations learnt and followed the Islamic teachings for progress and suceeded as we can see. However, they did not acquire everything of the teachings of Islam as they failed to realize the worth in the past. They missed the Islamic Faith, believes, unity of Allah, prophethood, the Hereafter, prayers, fasting, pilgrimage, etc. If you combine them all you are bound to dominate among the advanced nations and developed countries of the world. But only if you understand that prayers and fasting also contribute towards a Muslim's progress. You have only to look at the lives of the Companions of the Holy Prophet (ﷺ) for example from Muslim history. Allah has very clearly promised in the Qur'an:

وَعَدَ اللهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَ عَمِلُوا الصّٰلِحٰتِ
لَيَسْتَخْلِفَنَّهُمْ فِى الْاَرْضِ كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ
قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِيْنَهُمُ الَّذِى ارْتَضٰى لَهُمْ
وَلَيُبَدِّلَنَّهُمْ مِّنْ ۢبَعْدِ خَوْفِهِمْ اَمْنًا ؕ يَعْبُدُوْنَنِىْ لَا يُشْرِكُوْنَ
بِىْ شَيْئًا ؕ

Allah has promised those who believe and do good deeds that they shall be made rulers and kings and their favourite religion shall dominate, and fear will be replaced by peace that they worship Me and do not make partners to Me. How very clear is the promise of progress on good deeds and faith. This is the promise of Allah and it is sure. You can count on it.

The non-Muslims failed to realize the worth but it is a shame that even we Muslims do not fully appreciate the value of Islam : many do not know the "Kalima" or article of Faith or its meaning, many do not pray at all or very badly in form or spirit and not knowing what it does for Muslim progress even to the extent that some consider Islamic worship against progress as such.

But if they knew the Qur'anic truth that Islamic teachings and Sharii'a

help in progress and rule, the Muslims would have only gladly prayed and fasted and the rest. Although sincerity demands that you worship with the only intention of pleasing Allah and the worldly gains are realized automatically when Allah is pleased. Muslims have all the teachings for progress (or "Taraqqi") in Islam and they only need to learn them and to try them (as has been partially done by other nations).

You know that a farmer makes his progress by progress in farming, a servant by progress and rise in his service, a businessman by success and progerss in his business etc. Thus in every profession, progress of the professional depends upon the success and progress of the profession. Then, why can't you understand that the progress and success of a Muslim depends upon his practice of Islamic teachings in beliefs, worhsip, business, way of life, habits, manners and morals etc. This is what Qur'an tells you:

اَنْتُمُ الْاَعْلَوْنَ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ۝

you are bound to make progress and be great only if you completely become Muslims.

13. The Sure and the Right Way to Progress, Honour and Dignity

If you want to have respect among others, then you must develop the quality that Qur'an wants you to have:

اَذِلَّةٍ عَلَى الْمُؤْمِنِيْنَ اَعِزَّةٍ عَلَى الْكٰفِرِيْنَ ۝

Muslims are kind and soft towards Muslims but strong and dominant against non-Muslims. The more you are kind, considerate, polite and well-behaved towards Muslims, the more will others respect you. Try it. This is a golden rule from Qur'an. This was practiced during our glorious past. You can have a glorious future, if you practise it now. This makes sense, and Allah has also promised you success and progress. Then why on earth are you sitting idle? It is high time that we Muslims change ourselves for the better. Now is always the right moment. It is never too late!

وَصَلَّى اللّٰهُ عَلَى النَّبِيِّ

wa salal-lahu 'alan Nabiy (Peace, blessins and bendictions of Allah be upon His last Holy Prophet Muhammad, his Companions, his family and descendants, his deputies -'Ulema and Mashaikh -'and his followers. Amiin!")

III. UNITY IN ISLAM BY HAJI IMDADULLAH

A Summary by M. Abdullah, Ph.D.

The Haji Sahib was a famous and popular sufi and Shaikh (1817-1899 A.D. or 1233-1317 A.H.). The founders of the Deoband Islamic University, India and many of its graduates accepted him as their "Shaikh". He is also regarded as a saint or "Waliy" by the Brelvi school of thought of the Indian sub-continent. He wrote his famous "Faislah" (or judgement and advice) concerning (1) Milad Sharif (the Prophet ﷺ's birthday) with "Qiyam" and Salaam, (2) Fatiha ceremony, (3) 'Urs and Sama' (or concert), (4) Saying Ya (or O !) Muhammad; (5) Second Jama'ah (or congregations in prayer), (6) Imkan-ul-Naziir, (7) Imkan-ul-Kizb-the seven controversies (and others based on them) among the Muslims of the region. The "Faislah" is the best hope for a Muslim unity and must be read by all those concerned (from India, Pakistan and Bangladesh).

Without Muslim unity it is very difficult to have Muslim progress. As far as differences of opinion are concerned, let it be reminded that according to Hadith the trivial and ordinary differences (or Ikhtilaf-ul-Far'i) of the Muslim Ummah are a Mercy (or Rahmat) and thats how we are supposed to keep them. We are not allowed to quarrel over them or to disunite because of them. Sometimes both parties have really the same meaning but their choice of words is very different. Always moderation is the best policy in Islam, and if you do not elevate a permissible (or "Mubah") thing or ceremony to the status of an obligatory (or "Fard" and "Waajib") of Islam, or conversely reduce it to a prohibited or forbidden (or "Haram") thing in Islam, then no one will exceed the limits and nobody can now quarrel, dispute, argue or disagree. This is very important that you understand and practice the golden rule of moderation for the sake of Muslim unity and progress and for the pleasure of Allah. It follows that you may not object

or hate someone who does not "Qiyam" (or standing in Salaam) in Milad because this is not "Waajib" or obligatory and you can only insist on a "Fard" and "Waajib" in Islam. If you know that someone considers "Qiyam" as "Waajib" then for him alone "Qiyam" will be "Bid'at" (or innovation or sin) but not so for others. It would be exceeding the limits to call everyone who does "Qiyam" in Milad is "Bid'ati" or innovator. Allah is Almighty and All-Powerful and there is no dispute about it. It is quite possible that the Holy Prophet (ﷺ) remains in his obode in Paradise and our activities are shown to him as on a T.V. or somehow or other, through angels or without them. There are many possibilities. This does not mean that the Holy Prophet (ﷺ) knows the unseen without being told by Allah what He pleases. The 'Ulama (scholars) should follow their views but may not hate or talk ill of those opposed to them. Consider this difference as trivial as the differences between Imam Abu Hanifah and Imam Shaf'ei. Keep friendship and good relations. Avoid arguments and embarrassments. It is no good to talk or to write about them. It is very important to be kind and considerate to others. Do not oppose where these ceremonies are customary. Similarly do not start them where opposition is strong. If those opposed to "Qiyam" are also invited in a general meeting, then it is bettere to drop the Qiyam. But if it is not possible to do so, then if those opposed to Qiyam wish to continue then they should also join the rest in Qiyam and Salaam. The general public may follow whatever 'Ulema as wish but may not oppose or hate others within the "Ahl-Sunnat wal Jama'at". There is no longer any similarity (or "Tashabbuh") in suit, tie, customary "Fatiha", etc. and hence they are permissible. Do not let the public exceed the limits but within limits allow them to continue. Do not call each other as "Bid'ati" and "Wahabi" and live in peace with moderation. Musical concerts (or "Sama" and "Qawwali") with or without instrumental music are like wise controversial (see Qazi Sanaullah Panipati, "Risalae Sama' "). There are some who need it among the loving Sufis (or "Ahl Muhabbat") and it is best not to criticize others as hypocrytes. Those who do not need them should not do them. But do not divide over trivial differences. Unite and respect each other's point of view (O Brelvis and Deobandis). Follow the policy of moderation (and unity in Islam) proposed by Haji Imdadullah Sahib.



GLOSSARY

Bahishti Zewar-Parts I to XI

Some Arabic Technical Terms Explained

Allah — Almighty Allah

Ihraam — Two pieces of cloth worn during Hajj and 'Umra

Akhira — The next world, The world Hereafter

Alhamdu-lil-lah — All praise be to Allah

As-Salaamu 'alaikum — Greetings and salutation of Muslims, meaning peace be upon you

'Aalim — Religious scholar

Aayaat — Verses (Plural of Aaya)

Allahu Akbar — Allah is Greatest

Amaana — Deposit-Trust (Amaanat)

'Aaqbat — Death, the world Hereafter

At-Tahiyyaat — Glorification of Allah recited in sitting posture in the prayers

Amir — Leader

Anna — Wet-nurse

Ansar — The helpers-in-religious terms the original residents of Medina who after embracing Islam, helped those Muslims who had migrated form Mecca under the instructions of the Holy Prophet Sal'am ﷺ

Aqd — Marriage—Contract

Aqiqa — The ceremony of shaving the head of a baby on the 7th day of its birth and naming the baby

'Arfa — Ninth of the month of Dhul-Hijja

'Ar'af — A place between Paradise and Hell

'Arsh — Throne of Allah

Ashaab	Companions of the Prophet ﷺ (Sahaabah)
'Asr	Afternoon prayer time
Aulia-Allah	Literally meaning friends of Allah, Saintly, pious Muslims people
Adhan	Calling for prayer
Bai'	Sale
Bai' Salam	Sale on ready money
Baatil	Wrong
Bayan	Distinct, open
Bai'at	Innovation, introduction of new things
Bismil-lahir-rahmanir-rahim	In the name of Allah, the most Merciful and most Benevolent. it is generally recited in the beginning of every work
Bai'a	Pledge
Chasht	Prayer offered at mid-day
Dafn	Burial of dead
Du'aa'	Prayer, devotional phrases, blessings
Du'aa'-ul-Qunut	Prayer which is recited in Witr
Dhabiiha	Slaughtering of an animal according to the Islamic manner prescribed by religious code
Dhikr	Recitation of Salaat, remembrance of Allah and Praise of Allah
Dhul-Hijja	Last month of Hijri year
Dhimmi	An alien non-believer in Islamic state
Fajr	Morning prayer at dawn before sun-rise
Fard	Obligatory

Fard-al-Kifaya	An act obligatory for all, but which may be performed by an adequate number
Faatiha	To send credit of virtue to the dead
Fidya	Compensation for omitting a fast
Fiqh	Islamic jurisprudence
Fitna	Mischief
Fitra	Charity given before 'Iid-ul-Fitr prayer
Ghair-Mahram	Person with whom parriage is permissible or Na-Mehram
Ghusl	Bath
Hanafi	Follower of Imam Abu Hanifa
Hadath	Breach of purity, ablution or bath
Hadath-ul-Akbar	Serious or major breach of purity i.e. wet-dream or sexual intercourse
Hadath-ul-Asghar	Minor breach of purity i.e. passing of gases urination or easing oneself
Hadith	Saying of the Holy Prophet ﷺ
Hadith Qudsi	A revelation of Allah quoted by Holy Prophet ﷺ
Haafiz	One who has learnt Holy Quran by heart
Haidh	Monthly course
Hajj	Pilgrimage to Makka and performance of the prescribed ceremonies on 9th, 10th and 11th of Dhul-Hijja
Halal	Permissible, legitimate
Haram	Prohibited
Hijra	Migration to Medina
Hijaab	Covering used by Muslim women
Hakim	Physician
Hajj-ul-Badal	Haj performed on behalf of someone else
Hajr-ul-Aswad	Black stone of Ka'ba
Hiba	Gift
Ibaada	Prayer, meditation, worship

Ibrahim	Prophet whom Namrood threw in fire but by Allah's Providence he was saved
Ibliis	Satan
Iddat	Period of waiting for a woman upon the death of her husband
Iftar	Breaking of fast in the evening
Eila	To swear to refrain from having sexual intercourse with one's wife
Eidgah	A place where 'Iid Prayer is offered
Eid-ul-Fitr	The first day of Shawwal after Ramadaan
Eid-ul-Adhha	The tenth of Dhul-Hijja
I'tikaaf	Corner seclusion specially in Ramadaan
Imam	One who leads congregational prayers
Iman	Faith in Allah, Islam and Holy Prophet ﷺ
Imamat	The act of leading congregational prayers
Iqaama	To stand for prayer and say Takbiir for making rows for prayer
Iqtida	To follow in prayer
'Isha	Late evening prayer after Maghrib
Ishraq	Morning prayer after brightening of sun-shine
Ism-ul-A'zam	The Glorious name of Allah
Istinja	To clean urine or stool with a clod of earth or with water both the private parts of urine and stool
Istihaza	Discharge of menses
Istikhaara	To seek Divine Guidance in some work by offering a special prayer for this purpose
Istisqa	Thirst or want of water and rain. A special prayer is offered for rain in drought
Jama'at	Congregation
Janabat	The state of impurity caused by intercourse in which bath is essential

Janaaza	Funeral
Jannat	Paradise, Heaven
Jannat-ul-Firdaus	The best of Paradise
Juma	Friday
Jaza	Compensation
Ka'ba	The Holy Mosque of Makka founded by Prophet Ibrahim (A.S.)
Kaffaara	Compensation of a sin
Kaafir	Non- believer
Kalima	Slogan of Islam
Kusuuf	Sun eclipse
Kauthar	A tank or canal of Paradise assigned to our Holy Prophet ﷺ
Khanqah	The place of a Muslim saint
Khairat	Charity, alms
Khusuuf	Moon eclipse
Khul'a	Separation from wife on the instance of monetary consideration
Khutba	Sermon or preaching
Kufr	Blasphemy, unbelief
Karaamat	Supernatural act
Kashf	Revelation
Khatna	Circumcision
Laahiq	One who leaves the congregation due to some breach and completes his missed part of prayer later
La-ilaha-illal-laha	There is no one worthy of worship except Allah
Lailatul-Qadr	Night of excellence
Lauh-ul-Mahfuuz	The protected Tabulet in the Paradise
Lia'an	Slander, allegation

Maghrib	Dusk, evening prayer just after sun-set
Mahr	Dowry to be given to wife fixed at the time of marriage
Mahram	Close relations between whom marriage is not permitted
Mahr-Misl	Dowry prevalent in wife's family
Makruuh	Execrable, undesirable
Mangni	Enagement of marriage, betrothal
Mannat	Pledge to do a thing for success
Masjid	Mosque
Mas'ala	Problem
Masbuq	One who joins congregation in its middle
Masah	To pass wet hand over head.
Madh'uur	Incapacitated
Miswaak	Tooth-stick, a special kind of wood used for brushing and cleaning teeth
Muhaddith	Memoriser and commentator of Traditions of Holy Propeht ﷺ.
Muadhdhin	One who calls for prayer
Munkir-Nakiir	Names of two special angles deputed to come in the grave for asking some questions regarding one's Faith and religion
Mu'akkada	Essential, which has been done by the Prophet ﷺ. The act in religion whose performance is necesary
Muqtadi	Follower
Mustahab	Appreciable
Muharram	The first month of the Hijri era
Muzarbat	Joining together partnership
Midhii	Liquid semen
Mudrik	One who has offered his full prayer in congregation
Mi'raaj	Ascention of Holy Prophet ﷺ to Heavens while awake and alive
Miizaan	Scale for weighing

Nafl	Extra prayer, voluntary prayer
Naaib	Deputy
Nadhr	Pledge, oath
Nifaas	After-birth discharge
Nikaah	Marriage bond according to Sharii'a
Nisaab	Property on which Zakaat is obligatory
Niyat	Intent
Nuzul	Descent
Nafs	Self
Qu'uud	Sitting posture in prayer in which At-tahiyyaat and Salaat Durood upon the Prophet ﷺ is recited
Qiyaam	To stand erect in prayer
Qadha	Missed or lost prayer or fast, postponed
Qadhi	Muslim Judge
Qur'an	The Holy Book revealed by Allah to the last Prophet ﷺ
Qasr	Diminution, a decrease in four Raka'at Fard prayer while in a journey
Qira'at	Recitation of Holy Quran
Qurbani	Sacrifice
Qiyamat	The last day, Doomsday
Rahmat	Mercy, kindness
Rahmatul-lah	Blessings of Allah
Rajaii	Revocable
Raka'at	A unit of prayer consisting of standing, recitation, bowing and two prostrations
Ramadaan	Ninth month Hijri era : the month of fasting
Ramii	Throwing of pebbles at the Satan during Hajj
Ruku'	Bowing in prayer

Sadaqa	Charity
Sadaqatul-Fitr	Charity given on 'Iid-ul-Fitr
Sa'ii	Running between two Hills of Safa and Marwa during Hajj at Makka near Ka'ba
Salaatul-Juma	Friday prayers
Suhuur/Sehri	Taking of some meal before dawn in Ramadaan before fasting
Sajda	Prostration in prayer
Sajda-e-Sahv	Prostration of forgetfulness in prayer or for some lapse in it.
Salaam	Salutation
Satam	Ready money or cash
Salaat	Prayer, (Namaaz)
Salaat-ul-Tasbiih	A special prayer
Saum	Fast
Sha'ban	Seventh month of Hijri era
Shahiid	Martyr
Shahid	Witness and also meaning Holy Quran
Sharii'a	Revealed code of life in Islam, Sharia-t
Shawwal	Month of Hijri era
Sud	Interest on borrowed money
Suffah	A raised platform in the mosque of Holy Prophet ﷺ in Medina where Companions of the Prophet ﷺ used to gather
Sufi	Mystic
Sunnah	Acts of the Holy Prophet ﷺ
Surah	Chapter of the Holy Quran, Surat
Sutra	An obstruction raised in front of one praying
Shaitan	Satan
Tahajjud	Late night supererogatory prayer after mid-night
Tahiyatul-Masjid	Two Raka'at of prayer offered as greeting to the

	mosque upon entering it
Tahiyatul-Wudu	As greeting of Wudu two Raka'at are offered
Takbiir	The words of Adhaan recited while calling for prayer
Takbiiratul-Ihraam	i.e. Allahu-Akbar
Talaaq	Divorce
Talbiyah	The phrases recited aloud during Hajj and 'Umra
Taraawih	Extra prayers offered during Ramadhan after 'Isha prayers according to Hanafi School
Tasbiih	Praise Allah
Tawaf-e-Ka'ba	Going round Ka'ba one Tawaaf consists of seven rounds starting from and ending at Hajra-ul-Aswad
Ta'waan	Compensation as pusnishment
Tayammum	Ablution or bath with dust in absence of water
Tafsiir	Commentary
Talaaq-e-Bayyin	Distinct Divorce
Talaaq-e-Mughallaza	Severe Divorce
Talaaq-e-Raja'ii	Revocable Divorce
Talaaq-e-Sarih	Definite Divorce
Talaaq-e-Kinaya	Indirect Divorce
'Umra	Minor Hajj without any restriction of time
Ummul-mu'miniin	The consorts of the Holy Prophet ﷺ, meaning mothers of all Muslims
'Urs	Annual ceremony held at the tombs of saints to celebrate their death anniversary
'Ushr	One-tenth of the produce of a field or grove
Waajib	Essential, next to obligatory
Waliy	Saint
Waliy/Wali	Gardian

Wahi	Divine inspiration and revelation
Waliima	Feast given by bridegroom on the following day of marriage and privacy between the couple
Wasiyat	Will
Witr	Three Rak'aat prayer in 'Isha
Wudhu	Ablution
Waqf	Legacy
Waaz	Religious lecture or sermon
Zakaat	Obligatory charity, poor's due
Zamzam	The Sacred well inside the Haram (the Great Mosque) at Makka
Zihar/Dhihaar	To think one's wife like his mother or sister
Ziyarat	Visit to a sacred place
Zuhr	Afternoon, afternoon prayer

